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DEDICATED

(WITH PERMISSION)

TO

THE RIGHT REVEREND THOMAS VALPY FRENCH, D.D.,

FIRST BISHOP OF LAHORE,

WITH MUCH AFFECTION AND ESTEEM,

BY HIS LORDSHIP'S OBEDIENT SERVANT,

THOMAS PATRICK HUGHES.

P R E F A C E.

THE increased interest manifested in relation to all matters affecting the East, and the great attention now given to the study of comparative religion, seem to indicate that the time has come when an attempt should be made to place before the English-speaking people of the world a systematic exposition of the doctrines of the Muslim Faith. The present work is intended to supply this want, by giving, in a tabulated form, a concise account of the doctrines, rites, ceremonies, and customs, together with the technical and theological terms, of the Muhammadan religion.

Although compiled by a clergyman who has had the privilege of being engaged in missionary work at Peshawar for a period of twenty years, this "DICTIONARY OF ISLAM" is not intended to be a controversial attack on the religious system of Muhammad, but rather an exposition of its principles and teachings.

Divided, as the Muslim world is, into numerous sects, it has been found impossible to take into consideration all the minor differences which exist amongst them. The Dictionary is, for the most part, an exposition of the opinions of the Sunni sect, with explanations of the chief points on which the Shiah and Wahhabi schools of thought differ from it. Very special attention has been given to the views of the Wahhabis, as it is the Author's conviction that they represent the earliest teachings of the Muslim Faith as they came from Muhammad and his immediate successors. When it is remembered that, according to Mr. Wilfrid Blunt's estimate, the Shiah sect only numbers some ten millions out of the one hundred and seventy-five millions of Muhammadans in the world, it will be seen that, in compiling a Dictionary of Muhammadanism, the Shiah tenets must of necessity occupy a secondary place in the study of the religion. Still, upon all important questions of theology and jurisprudence, these differences have been noticed.

The present book does not profess to be a Biographical Dictionary. The great work of Ibn Khallikan, translated into English by

Slane, supplies this. But short biographical notices of persons connected with the early history of Islam have been given, inasmuch as many of these persons are connected with religious dogmas and ceremonies; the martyrdom of Husain, for instance, as being the foundation of the Muharram ceremonies; Abu Hanifah, as connected with a school of jurisprudence; and the Khalifah 'Umar as the real founder of the religious and political power of Islam. In the biographical notice of Muhammad, the Author has expressed his deep obligations to SIR WILLIAM MUIR's great work, the *Life of Muhomet*.

It is impossible for anyone to write upon the subject of Muhammadanism without being largely indebted, not only to Sir William Muir's books, but also to the works of the late MR. LANE, the author of *Modern Egyptians*, new editions of which have been edited by MR. STANLEY LANE POOLE. Numerous quotations from these volumes will be found in the present work.

But whilst the Author has not hesitated in this compilation to avail himself of the above and similar works, he has, during a long residence amongst Muhammadan peoples, been able to consult very numerous Arabic and Persian works in their originals, and to obtain the assistance of very able Muhammadan native scholars of all schools of thought in Islam.

He is specially indebted to DR. F. STEINGASS, of the University of Munich, the author of the *English-Arabic* and *Arabic-English Dictionaries*, for a careful revision of the whole work. The interesting article on WRITING is from the pen of this distinguished scholar, as well as some valuable criticisms on the composition of the QUR'AN, and a biographical sketch of the Khalifah 'Umar.

Orientalists may, perhaps, be surprised to find that SIKHISM has been treated as a sect of Islam, but the Compiler has been favoured with a very able and scholarly article on the subject by MR. F. PINCOTT, M.R.A.S., in which he shows that the "religion of Nanak was really intended as a compromise between Hinduism and Muhammadanism, if it may not even be spoken of as the religion of a Muhammadan sect,"—the publication of which in the present work seemed to be most desirable.

At the commencement of the publication of the work, the Author received very valuable assistance from the REV. F. A. P. SHIRREFF, M.A., Principal of the Lahore Divinity College, as well as from other friends, which he must gratefully acknowledge.

• Amongst the numerous suggestions which the Author received for

the compilation of this Dictionary, was one from a well-known Arabic scholar, to the effect that the value of the work would be enhanced if the quotations from the Qur'an, and from the Traditions, were given in their original Arabic. This, however, seemed incompatible with the general design of the book. The whole structure of the work is intended to be such as will make it available to English scholars unacquainted with the Arabic language; and, consequently, most of the information given will be found under English words rather than under their Arabic equivalents. For example, for information regarding the attributes of the Divine Being, the reader must refer to the English GOD, and not to the Arabic ALLAH; for all the ritual and laws regarding the liturgical service, to the English PRAYER, and not to the Arabic SALAT; for the marriage laws and ceremonies, to the English MARRIAGE, and not to the Arabic NIKAH. It is hoped that, in this way, the information given will be available to those who are entirely unacquainted with Oriental languages, or, indeed, with Eastern life.

The quotations from the Qur'an have been given chiefly from Palmer's and Rodwell's translations; and those in the Qur'anic narrative of Biblical characters (MOSES for example) have been taken from MR. STANLEY LANE POOLE's edition of Lane's *Selections*. But, when needful, entirely new translations of quotations from the Qur'an have been given.

The "DICTIONARY OF ISLAM" has been compiled with very considerable study and labour, in the hope that it will be useful to many;—to the Government official called to administer justice to Muslim peoples; to the Christian missionary engaged in controversy with Muslim scholars; to the Oriental traveller seeking hospitality amongst Muslim peoples; to the student of comparative religion anxious to learn the true teachings of Islam,—to all, indeed, who care to know what are those leading principles of thought which move and guide one hundred and seventy-five millions of the great human family, forty millions of whom are under the rule of Her Most Gracious Majesty the Empress of India.

July 23rd, 1885.

THE ARABIC LETTERS IN THIS VOLUME HAVE BEEN TRANSLITERATED
AS FOLLOWS:—

Arabic.	Names.	Roman.	Pronunciation.
ا	Alif	A	<i>a, i, u</i> , at the beginning of a word.
ب	Bā	B	As in English.
ت	Tā	T	A soft dental, like the Italian <i>t</i> .
ث	Ṭā	Ṭ	Very nearly the sound of <i>th</i> in <i>thing</i> .
ج	Jim	J	As in English.
ح	Hā	H	A strong aspirate.
خ	<u>Khā</u>	<u>Kh</u>	Guttural, like the Scotch <i>ch</i> in <i>loch</i> .
د	Dāl	D	Soft dental
ذ	Zāl	Z	A sound between <i>dh</i> and <i>z</i> .
ر	Rā	R	} As in English.
ز	Zā	Z	
س	Sin	S	
ش	Shin	Sh	
ص	Ṣād	Ṣ	A strongly articulated <i>s</i> ; in Central Asia as <i>sw</i> .
ض	Ẓād	Ẓ	Something like the foreign pronunciation of the <i>th</i> in <i>that</i> ; in Central Asia and India <i>z</i> or <i>zw</i> .
ط	Tā	T	A strongly articulated palatal <i>t</i> .
ظ	Zā	Z	A strongly articulated <i>z</i> .
ع	‘Ain	‘	A guttural, the pronunciation of which must be learnt by ear.
غ	Ghain	<u>Gl</u>	A strong guttural <u>gh</u> .
ف	Fā	F	As in English.
ق	Qāf	Q	Like <i>ch</i> in <i>stuck</i> .
ك	Kāf	K	} As in English.
ل	Lām	L	
م	Mīm	M	
ن	Nūn	N	
ه	Hā	H	
و	Wau	W	} As in Italian.
ي	Yā	Y	
	Fathah	a	
	Kasrah	i	
	Zammah	u	} Pronounced as <i>a, i, u</i> , preceded by a very slight aspiration.
ء	Hamzah	‘	

DICTIONARY OF ISLĀM.

A.

AARON. Arabic *Hārūn* (هارون). The account given of Aaron in the Qur'ān will be found in the article on Moses. In Sūrah xix. 29, the Virgin Mary is addressed as "the Sister of Aaron." [MARY, MOSES.]

ABAD (ابد). Eternity; without end, as distinguished from Azal (ازل), without beginning.

'ABASA (عبس). "He frowned." The title of the Lxxxth chapter of the Qur'ān. It is said that a blind man, named 'Abdu'llāh ibn Umm Maktūm, once interrupted Muḥammad in conversation with certain chiefs of Quraish. The Prophet, however, took no notice of him, but frowned and turned away; and in the first verse of this Sūrah, he is represented as reproved by God for having done so:—"He frowned and turned his back, for that the blind man came unto him."

'ABBĀS (عباس). The son of 'Abdu'l-Muṭṭalib, and consequently the paternal uncle of Muḥammad. The most celebrated of the "Companions," and the founder of the Abbaside dynasty, which held the Khalifate for a period of 509 years, namely, from A.D. 749 to A.D. 1258. He died in A.H. 32. His son Ibn-'Abbās was also a celebrated authority on Islamic traditions and law. [IBN 'ABBAS, ABBASIDES.]

ABBASIDES. Arabic *al-'Abbāsīyah* (العباسية). The name of a dynasty of Khalifahs descended from al-'Abbās, the son of 'Abdu'l-Muṭṭalib, and a paternal uncle of Muḥammad. On account of their descent from so near a relation of the Prophet, the Abbasides had, ever since the introduction of Islām, been very high in esteem amongst the Arabs, and had at an early period begun to excite the jealousy of the Umayyade Khalifahs, who after the defeat of 'Alī occupied the throne of the Arabian Empire. The Abbas-

ides had for some time asserted their claims to the Khalifate, and in A.D. 746 they commenced open hostilities. In 749 the Abbaside Khalifah Abū 'l-'Abbās, surnamed as-Saffāh, "the blood-shedder," was recognised as Khalifah at al-Kūfah, and Marwān II., the last of the Umayyade Khalifahs, was defeated and slain.

Thirty-seven Khalifahs of the Abbaside dynasty reigned over the Muḥammadan empire, extending over the period from A.H. 132 (A.D. 749-50) to A.H. 656 (A.D. 1258).

The names of the Abbaside Khalifahs are:—Abū 'l-'Abbās as-Saffāh (A.D. 749), al-Manṣūr (A.D. 754), al-Mahdī (A.D. 775), al-Hādī (A.D. 785), Hārūn ar-Rashīd (A.D. 786), al-Amin (A.D. 809), al-Ma'mūn (A.D. 813), al-Mu'tasim (A.D. 833), al-Wāsiq (A.D. 842), al-Mutawakkil (A.D. 847), al-Muntasir (A.D. 861), al-Musta'in (A.D. 862), al-Mu'tazz (A.D. 866), al-Muhtadī (A.D. 869), al-Mu'tamid (A.D. 870), al-Mu'tazid (A.D. 892), al-Muktafi (A.D. 902), al-Muqtadir (A.D. 908), al-Qāhir (A.D. 932), ar-Rūzī (A.D. 934), al-Muttaqī (A.D. 940), al-Mustaqqī (A.D. 944), al-Muṭīr (A.D. 945), at-Tāi' (A.D. 974), al-Qādir (A.D. 994), al-Qāim (A.D. 1031), al-Muqtadī (A.D. 1075), al-Mustaẓhir (A.D. 1094), al-Mustashīd (A.D. 1118), ar-Rāshīd (A.D. 1135), al-Muqtafī (A.D. 1136), al-Mustanjid (A.D. 1160), al-Mustaẓī (A.D. 1170), an-Nāsir (A.D. 1180), az-Zāhir (A.D. 1225), al-Mustansir (A.D. 1226), al-Musta'sim (A.D. 1242 to A.D. 1258).

In the reign of al-Musta'sim Hūlākū, grandson of Jingiz Khān, entered Persia and became Sultan A.D. 1256. In 1258 he took Baghdād and put the Khalifah al-Musta'sim to death. [KHALIFAH.]

ABDĀL (ابدال). "Substitutes," pl. of *Badal*. Certain persons by whom, it is said, God continues the world in existence. Their number is seventy, of whom forty reside in Syria, and thirty elsewhere. When one dies another takes his place, being so

appointed by God. It is one of the signs of the last day that the *Abdāl* will come from Syria. (*Mishkāt*, xxiii. c. 3.) No one pretends to be able to identify these eminent persons in the world. God alone knows who they are, and where they are.

'ABDU 'LLĀH (عبدالله). The father of Muhammad. He was the youngest son of 'Abdu'l-Muttalib. During the pregnancy of his wife Aminah, he set out on a mercantile expedition to Gaza in the south of Palestine, and on his way back he sickened and died at al-Madīnah, before the birth of his son Muhammad. (*Kātibu'l-Waqūf*, p. 18; Muir's *Life of Mahomet*, vol. i. p. 11.)

'ABDU 'LLĀH IBN SA'D (عبدالله بن سعد). One of Muhammad's secretaries. It is related that, when Muhammad instructed 'Abdu'llāh to write down the words (Sūrah xxiii. 12-14), "We (God) have created man from an extract of clay . . . then we produced it another creation," 'Abdu'llāh exclaimed, "And blessed be God the best of creators"; and Muhammad told him to write that down also. Whereupon 'Abdu'llāh boasted that he had been inspired with a sentence which the Prophet had acknowledged to be part of the Qur'ān. It is of him that it is written in the Qur'ān, Sūrah vi. 93, "Who is more unjust than he who devises against God a lie, or says, 'I am inspired,' when he is not inspired at all."

'ABDU 'L-MUTTALIB (عبدالمطلب). Muhammad's grandfather and his guardian for two years. He died, aged 82, A.D. 578. His sons were 'Abdu'llāh (Muhammad's father), al-Hāris, az-Zuhair, Abū Tālib, Abū Lahab, al-'Abbās, and Hamza.

'ABDU 'L-QĀDIR AL-JĪLĀNĪ (عبدالقادر الجیلانی). The celebrated founder of the Qādiriyyah order of dervishes, surnamed Pir-Dastagīr. He died and was buried at Baghdād, A.H. 561.

ABDU 'R-RAHMĀN IBN 'AUF (عبدالرحمن بن عوف). One of the Companions who embraced Islām at a very early period, and was one of those who fled to Ethiopia. He also accompanied Muhammad in all his battles, and received twenty wounds at Uhud. He died A.H. 32, aged 72 or 75, and was buried at Baqirū 'l-Gharad, the graveyard of al-Madīnah.

ABEL. Arabic *Hābil* (هَابِل), Heb.

הָבֶל *Hebel*. In the Qur'ān "the two sons of Adam" are called *Hābil wa Qābil*, and the following is the account given of them in that book (Sūrah v. 30-35), together with the remarks of the commentators in *italics* (as rendered in Mr. Lane's *Selections*, 2nd ed., p. 53). "Recite unto them the history of the two sons of Adam, namely, *Abel and Cain*, with truth. When they offered [their] offering to God (*Abel's being a ram, and Cain's being produce of the earth*), and it was accepted from one of them (*that is, from Abel;*

for fire descended from heaven, and devoured his offering), and it was not accepted from the other, *Cain was enraged: but he concealed his envy until Adam performed a pilgrimage, when he said unto his brother. I will assuredly slay thee. Abel said, Wherefore? Cain answered, Because of the acceptance of thine offering to the exclusion of mine. Abel replied, God only accepteth from the pious. If thou stretch forth to me thy hand to slay me, I will not stretch forth to thee my hand to slay thee, for I fear God, the Lord of the worlds. I desire that thou shouldst bear the sin [which thou intendest to commit] against me, by slaying me, and thy sin which thou hast committed before, and thou wilt be of the companions of the fire.—And that is the recompense of the offenders.—But his soul suffered him to slay his brother: so he slew him; and he became of [the number of] those who suffer loss. And he knew not what to do with him; for he was the first dead person upon the face of the earth of the sons of Adam. So he carried him upon his back. And God sent a raven, which scratched up the earth with it [bill] and its talons and raised it over a dead raven that was with it until it hid it, to show him how he should hide the corpse of his brother. He said, O my disgrace! Am I unable to be like this raven, and to hide the corpse of my brother?—And he became of [the number of] the repentant. And he digged [a grave] for him and hid him.—On account of this which Cain did We commanded the children of Israel that he who should slay a soul (not for the latter's having slain a soul or committed wickedness in the earth, such as infidelity, or adultery, or intercepting the way, and the like) [should be regarded] as though he had slain all mankind; and he who saveth it alive, by abstaining from slaying it, as though he had saved alive all mankind."*

"The occasion of their making this offering is thus related, according to the common tradition in the East. Each of them being born with a twin-sister, when they were grown up, Adam, by God's direction, ordered Cain to marry Abel's twin-sister, and Abel to marry Cain's; (for it being the common opinion that marriages ought not to be had in the nearest degrees of consanguinity, since they must necessarily marry their sisters, it seemed reasonable to suppose they ought to take those of the remoter degree; but this Cain refusing to agree to, because his own sister was the handierson, Adam ordered them to make their offerings to God, thereby referring the dispute to His determination. The commentators say Cain's offering was a sheaf of the very worst of his corn, but Abel's a fat lamb of the best of his flock."—Sale's *Koran*, I. p. 122.

'ĀBID (عابد). "A worshipper [of God]." A term generally used for a devout person. The word frequently occurs in the Qur'ān: e.g. Sūrah ii. 132: "The baptism (*ṣibghah*) of God! And who is better than God at baptizing? We are the worshippers (*'ābidūn*) of God." The word *ṣibghah* is trans-

lated by Professor Palmer "dye" and "dyeing," but Sale, following the Muslim commentators, al-Baizawī, Jalālū 'd-dīn, and Husainī, who say it refers to the Christian rite, translates it "baptism." Others say that it means *fitrah* or *din*, the religion of God, with an adaptation to which mankind are created. See Lane's *Lexicon*. [BAPTISM.]

ĀBIQ (أبيق). A runaway slave. [ABSCONDING OF SLAVES.]

ABJAD (أبجد). The name of an arithmetical arrangement of the alphabet, the letters of which have different powers from one to one thousand. It is in the order of the alphabet as used by the Jews as far as 400, the six remaining letters being added by the Arabians. The letters spell the words—

*abjad hawwaz hutti kalaman
sa'jas qarashat sakhuḥ zaziḥ*

The author of the Arabic *Lexicon*, al-Qāmūs, says that the first six words are the names of celebrated kings of Madyan (Midian), and that the last two words were added by the Arabians. Some say they are the names of the eight sons of the inventor of the Arabic character, Murāmīr ibn Murra.

The following is a list of the letters with their English equivalents, and the power of each in numbers:—

1 <i>a</i> (أ, ا)	60	<i>s</i> س
2 <i>b</i> (ب)	70	<i>'</i> ع
3 <i>j</i> (ج)	80	<i>f</i> ف
4 <i>d</i> (د)	90	<i>s</i> ص
5 <i>h</i> (ه)	100	<i>q</i> ق
6 <i>w</i> (و)	200	<i>r</i> ر
7 <i>z</i> (ز)	300	<i>sh</i> ش
8 <i>ḥ</i> (ح)	400	<i>t</i> ت
9 <i>ṭ</i> (ط)	500	<i>s</i> ث
10 <i>y</i> (ي)	600	<i>kh</i> خ
20 <i>k</i> (ك)	700	<i>z</i> ذ
30 <i>l</i> (ل)	800	<i>z</i> ض
40 <i>m</i> (م)	900	<i>ḥ</i> ط
50 <i>n</i> (ن)	1000	<i>gh</i> غ

[EXORCISM.]

ABLUTION. Arabic, *wāḥū'*, *wuḥū'* (وضوء), Persian, *abdast* (آبدست). Ablution is described by Muḥammad as "the half of faith and the key of prayer" (*Mishkāt*, iii. 3c), and is founded on the authority of the Qur'an, sūrah v. 8. "O Believers! when ye prepare yourselves for prayer, wash your faces and hands up to the elbows, and wipe your heads and your feet to the ankles."

These ablutions are absolutely necessary as a preparation for the recital of the liturgical form of prayer, and are performed as follows: The worshipper, having tucked up his sleeves a little higher than his elbows, washes his hands three times; then he rinses his mouth three times, throwing the water into it with his right hand. After this, he, with his right hand, throws water up his nostrils, snuffing it up at the same time, and then blows it out,

compressing his nostrils with the thumb and finger of the left hand—this being also performed three times. He then washes his face three times, throwing up the water with both hands. He next washes his right hand and arm, as high as the elbow, as many times, causing the water to run along his arm from the palm of the hand to the elbow, and in the same manner he washes the left. Then he draws his wetted right hand over the upper part of his head, raising his turban or cap with his left. If he has a beard, he then combs it with the wetted fingers of his right hand, holding his hand with the palm forwards, and passing the fingers through his beard from the throat upwards. He then puts the tips of his fore-fingers into his ears and twists them round, passing his thumbs at the same time round the back of the ear from the bottom upwards. Next, he wipes his neck with the back of the fingers of both hands, making the ends of his fingers meet behind his neck, and then drawing them forward. Lastly, he washes his feet, as high as the ankles, and passes his fingers between the toes. During this ceremony, which is generally performed in less than three minutes, the intending worshipper usually recites some pious ejaculations or prayers. For example:—

Before commencing the *wāḥū'*:—"O my God, I am going to purify myself from all bodily uncleanness, preparatory to commencing prayer, that holy act of duty, which will draw my soul near to the throne of the Most High. In the name of God, the Great and Mighty. Praise be to God who has given us grace to be Muslims. Islām is a truth and infidelity a falsehood."

When washing the nostrils:—"O my God, I am pleasing in Thy sight, perfume me with the odours of Paradise."

When washing the right hand:—"O my God, on the day of judgment, place the book of my actions in my right hand, and examine my account with favour."

When washing the left hand:—"O my God, place not at the resurrection the book of my actions in my left hand."

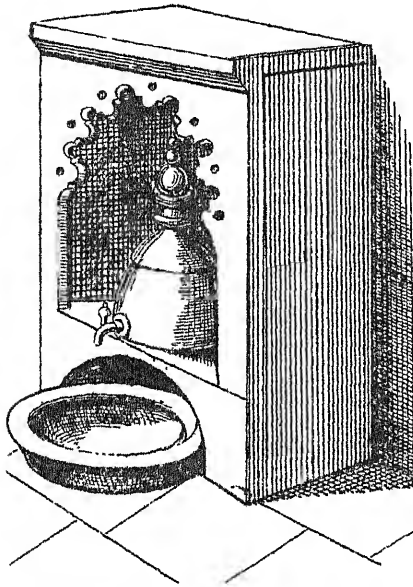
The Shiya'is, acting more in accordance with the text of the Qur'an quoted above, only wipe, or rub (*masak*) the feet, instead of washing them, as do the Sunnis.

The ablution need not be performed before each of the five stated periods of prayer, when the person is conscious of having avoided every kind of impurity since the last performance of the ablution. The private parts of the body must also be purified when necessary. When water cannot be procured, or would be injurious to health, the ablution may be performed with dust or sand. This ceremony is called *Tayammum* (q.v.). The washing of the whole body is necessary after certain periods of impurity. [GHUSL.] The brushing of the teeth is also a religious duty. [MISWAK.] The benefits of ablution are highly extolled in the sayings of Muḥammad, e.g., "He who performs the *wāḥū'* thoroughly will extract all sin from his body, even though it may be lurking under his finger nails." "In

the day of resurrection people shall come with bright faces, hands and feet, and there will be jewels in every place where the waters of the *wazū* have reached." (*Mishkāt*, iii. 1.)



VESSELS FOR ABLUTIONS USED IN AFGHAN-
ISTAN AND INDIA



VESSELS FOR ABLUTIONS USED IN EGYPT.
(LANE'S "EGYPTIANS.")

In all the principal mosques there are tanks, or wells, which supply water for the purposes of legal purification. [PURIFICATION.]

ABORTION. Arabic *Isqāt*. There is no mention of the subject in the Qur'an, but according to the *Futūwī 'Alamgiri* (vol. iv. p. 238), it is forbidden after the child is formed in the womb. Muhammad is related to have ordered prayers to be said over an abortion, when supplication should be made for the father and mother, for forgiveness and mercy. (*Mishkāt*, v. c. 2.)

ABRAHAM. Arabic *Ibrāhīm* (إبراهيم). One of the six great prophets to whom God delivered special laws. The "Friend of God," Khalīlū 'Ilāh, to whom were revealed twenty portions (*saḥifah*) of Scripture.

Abraham is very frequently mentioned in the Qur'an, together with Ishmael and Isaac.

ABRAHAM

The following are Mr. Lane's selections (giving in *italics* the remarks of Muslim commentators):—

"Remember when Abraham said to his father Azar (*this was the surname of Terah*), Dost thou take images as deities? Verily I see thee and thy people to be in a manifest error.—(And thus, as *We showed him the error of his father and his people*, did We show Abraham the kingdom of the heavens and the earth, and [We did so] that he might be of [the number of] those who firmly believe.) And when the night overshadowed him, he saw a star (*it is said that it was Venus*), [and] he said unto his people, who were astrologers, This is my Lord, according to your assertion.—But when it set, he said, I like not those that set, to take them as Lords, since it is not meet for a Lord to experience alteration and change of place, as they are of the nature of accidents. Yet this had no effect upon them. And when he saw the moon rising, he said unto them, This is my Lord.—But when it set, he said, Verily if my Lord direct me not (*if He confirm me not in the right way*), I shall assuredly be of the erring people.—*This was a hint to his people that they were in error; but it had no effect upon them.* And when he saw the sun rising, he said, This is my Lord. This is greater than the star and the moon.—But when it set, and the proof had been rendered more strong to them, yet they desisted not, he said, O my people, verily I am clear of tho [things] which ye associate with God; namely, the images and the heavenly bodies. So they said unto him, What dost thou worship? He answered, Verily I direct my face unto Him who hath created the heavens and the earth, following the right religion, and I am not of the polytheists.—And his people argued with him; [but] he said, Do ye argue with me respecting God, when He hath directed me, and I fear not what ye associate with Him unless my Lord will that aught displeasing should befall me? My Lord comprehendeth everything by His knowledge. Will ye not therefore consider? And wherefore should I fear what ye have associated with God, when ye fear not for your having associated with God that of which He hath not sent down unto you a proof? Then which of the two parties is the more worthy of safety? Are we, or you? If ye know who is the more worthy of it, follow him.—God saith, They who have believed, and not mixed their belief with injustice (*that is, polytheism*), for these shall be safety from punishment, and they are rightly directed." (*Sūrah* vi. 74-82.)

'Relate unto them, in the book (*that is, the Qur'an*), the history of Abraham. Verily, he was a person of great veracity, a prophet. When he said unto his father Azar, who worshipped idols, O my father, wherefore dost thou worship that which heareth not, nor seeth, nor averteth from thee aught, whether of advantage or of injury? O my father, verily [a degree] of knowledge hath come unto me, that hath not come unto thee: therefore follow me: I will direct thee into a right way. O my father, serve not the devil,

by obeying him in serving idols; for the devil is very rebellious unto the Compassionate. O my father, verily I fear that a punishment will betide thee from the Compassionate, if thou repent not, and that thou wilt be unto the devil an aider, and a companion in hell-fire.—He replied, Art thou a rejector of my Gods, O Abraham, and dost thou revile them? If thou abstain not, I will assuredly assail thee with stones or with ill words; therefore beware of me, and leave me for a long time.—Abraham said, Peace from me be on thee! I will ask pardon for thee of my Lord; for He is gracious unto me: and I will separate myself from you and from what ye invoke instead of God; and, I will call upon my Lord: perhaps I shall not be unsuccessful in calling upon my Lord, as ye are in calling upon idols.—And when he had separated himself from them, and from what they worshipped instead of God, by going to the Holy Land, We gave him two sons, that he might cheer himself thereby, namely, Isaac and Jacob; and each [of them] We made a prophet; and We bestowed upon them (namely, the three), of our mercy, wealth and children; and We caused them to receive high commendation.” (Sûrah xix. 42–51.)

“We gave unto Abraham his direction formerly, before he had attained to manhood; and We knew him to be worthy of it. When he said unto his father and his people, What are these images, to the worship of which ye are devoted?—they answered, We found our fathers worshipping them, and we have followed their example. He said unto them, Verily ye and your fathers have been in a manifest error. They said, Hast thou come unto us with truth in saying this, or art thou of those who jest? He answered, Nay, your Lord (the being who deserveth to be worshipped) is the Lord of the heavens and the earth, who created them, not after the similitude of anything pre-existing; and I am of those who bear witness thereof. And, by God, I will assuredly devise a plot against your idols after ye shall have retired, turning your backs.—So, after they had gone to their place of assembly, on a day when they held a festival, he break them in pieces with an axe, except the chief of them, upon whose neck he hung the axe; that they might return unto it (namely, the chief) and see what he had done with the others. They said, after they had returned and seen what he had done, Who hath done this unto our gods? Verily he is of the unjust.—And some of them said, We heard a young man mention them reproachfully: he is called Abraham. They said, Then bring him before the eyes of the people, that they may bear witness against him of his having done it. They said unto him, when he had been brought, Hast thou done this unto our gods, O Abraham? He answered, Nay, this their chief did it; and ask ye them, if they [can] speak. And they returned unto themselves, upon reflection, and said unto themselves, Verily ye are the unjust, in worshipping that which speaketh not. Then they reverted to their obstinacy, and said, Verily

thou knowest that these speak not: then wherefore dost thou order us to ask them? He said, Do ye then worship, instead of God, that which doth not profit you at all, nor injure you if ye worship it not? Fie on you, and on that which ye worship instead of God! Do ye not then understand?—They said, Burn ye him, and avenge your gods, if ye will do so. So they collected abundance of fire-wood for him, and set fire to it; and they bound Abraham, and put him into an engine, and cast him into the fire. But, saith God, We said, O fire, be thou cold, and a security unto Abraham! So nought of him was burned save his bonds: the heat of the fire ceased, but its light remained; and by God’s saying, Security.—Abraham was saved from dying by reason of its cold. And they intended against him a plot; but he caused them to be the sufferers. And we delivered him and Lot, the son of his brother Haran, from El-Erâg, [bringing them] unto the land which We blessed for the peoples, by the abundance of its rivers and trees, namely, Syria. Abraham took up his abode in Palestine, and Lot in El-Muteffkeh, between which is a day’s journey. And when Abraham had asked a son, We gave unto him Isaac, and Jacob as an additional gift, beyond what he had asked, being a son’s son; and all of them We made righteous persons and prophets. And We made them models of religion who directed men by Our command unto Our religion; and We commanded them by inspiration to do good works and to perform prayer and to give the appointed alms; and they served Us. And unto Lot We gave judgment and knowledge; and We delivered him from the city which committed filthy actions; for they were a people of evil, shameful doers; and We admitted him into our mercy; for he was [one] of the righteous.” (Sûrah xxi. 52–75.)

“Hast thou not considered him who disputed with Abraham concerning his Lord, because God had given him the kingdom? And he was Nimrod. When Abraham said, upon his saying unto him, Who is thy Lord, unto whom thou invitest us?, My Lord is He who giveth life and causeth to die,—he replied, I give life and cause to die.—And he summoned two men, and slew one of them, and left the other. So when he saw that he understood not, Abraham said, And verily God bringeth the sun from the east: now do thou bring it from the west.—And he who disbelieved was confounded; and God directeth not the offending people.” (Sûrah ii. 260.)

“And Our messengers came formerly unto Abraham with good tidings of Isaac and Jacob, who should be after him. They said, Peace. He replied, Peace be on you. And he tarried not, but brought a roasted calf. And when he saw that their hands touched it not, he disliked them and conceived a fear of them. They said, Fear not: for we are sent unto the people of Lot, that we may destroy them. And his wife Sarah was standing serving them, and she laughed, rejoicing at the tidings of their destruction. And we gave her good tidings of Isaac; and after Isaac, Jacob.

She said, Alas! shall I bear a child when I am an old woman of nine and ninety years, and when this my husband is an old man of a hundred or a hundred and twenty years? Verily this [would be] a wonderful thing.—They said, Dost thou wonder at the command of God? The mercy of God and His blessings be on you, O people of the house (of Abraham)! for He is praiseworthy, glorious.—And when the terror had departed from Abraham, and the good tidings had come unto him, he disputed with Us (that is, with Our messengers) respecting the people of Lot; for Abraham was gentle, compassionate, repentant. And he said unto them, Will ye destroy a city wherein are three hundred believers? They answered, No. He said, And will ye destroy a city wherein are two hundred believers? They answered, No. He said, And will ye destroy a city wherein are forty believers? They answered, No. He said, And will ye destroy a city wherein are fourteen believers? They answered, No. He said, And tell me, is there he in it one believer? They answered, No. He said, Verily in it is Lot. They replied, We know best who is in it. And when their dispute had become tedious, they said, O Abraham, abstain from this dispute; for the command of thy Lord hath come for their destruction, and a punishment not [to be] averted is coming upon them." (Sûrah xi. 72-78.)

"And when Our decree for the destruction of the people of Lot came [to be executed], We turned them (that is, their cities) upside-down: nor Gabriel raised them to heaven, and set them full upside-down to the earth; and We rained upon them stones of baked clay, set one after another, marked with thy Lord, each with the name of him upon whom it should be cast: and they [are] not far distant from the offenders; that is, the stones are not, or the cities of the people of Lot were not, far distant from the people of Mekkah." (Sûrah xi. 84.)

"And [Abraham] said [after his escape from Nimrod], Verily I am going unto my Lord, who will direct me unto the place whither He hath commanded me to go, namely, Syria. And when he had arrived at the Holy Land, he said, O my Lord, give me a son [who shall be one] of the righteous. Whereupon We gave him the glad tidings of a mild youth. And when he had attained to the age when he could work with him (as some say, seven years; and some, thirteen), he said, O my child, verily I have seen in a dream that I should sacrifice thee (and the dreams of prophets are true; and their actions, by the command of God); therefore consider what thou seest advisable for me to do. He replied, O my father, do what thou art commanded: thou shalt find me, if God please, [of the number] of the patient. And when they had resigned themselves, and he had laid him down on his temple, in [the valley of] Minā, and had drawn the knife across his throat (but it produced no effect, by reason of an obstacle interposed by the divine power), We called unto him, O Abraham, thou hast verified the vision. Verily thus do We reward the well-

doers. Verily this was the manifest trial. And We ransomed him whom he had been commanded to sacrifice (and he was Ishmael or Isaac; for there are two opinions) with an excellent victim, a ram from Paradise, the same that Abel had offered. Gabriel (on whom be peace!) brought it, and the lord Abraham sacrificed it, saying, God is most great! And We left this salutation [to be bestowed] on him by the latter generations. Peace [be] on Abraham! Thus do We reward the well-doers: for he was of Our believing servants." (Sûrah xxxvii. 97-111.)

"Remember when Abraham said, O my Lord, show me how Thou wilt raise to life the dead.—He said, Hast thou not believed? He answered, Yea: but I have asked Thee that my heart may be at ease. He replied, Then take four birds and draw them towards thee, and cut them in pieces and mingle together their flesh and their feathers; then place upon each mountain of thy land a portion of them, then call them unto thee: they shall come unto thee quickly; and know thou that God is mighty [and] wise.—And he took a peacock and a vulture and a raven and a rock, and did with them as hath been described, and kept their heads with him, and called them; whereupon the portions flew about, one to another, until they became complete: then they came to their heads." (Sûrah ii. 262.)

"Remember, when his Lord had tried Abraham by [certain] words, commands and prohibitions, and he fulfilled them, God said unto him, I constitute thee a model of religion unto men. He replied, And of my offspring constitute models of religion. [God] said, My covenant doth not apply to the offenders, the unbelievers among them.—And when We appointed the house (that is, the Ka'bah) to be a place for the resort of men, and a place of security (a man would meet the slayer of his father there and he would not provoke him [to revenge]), and [said], Take, O men, the station of Abraham (the stone upon which he stood at the time of building the House) as a place of prayer, that ye may perform behind it the prayers of the two ruk'ahs [which are ordained to be performed after the ceremony] of the circuiting [of the Ka'bah].—And We commanded Abraham and Ishmael, [saying], Purify my House (rid it of the idols) for those who shall compass [it], and those who shall abide there, and those who shall bow down and prostrate themselves.—And when Abraham said, O my Lord, make this place a secure territory (and God hath answered his prayer, and made it a sacred place, wherein the blood of man is not shed, nor is any one oppressed in it, nor is its game hunted [or shot], nor are its plants cut or pulled up), and supply its inhabitants with fruits (which hath been done by the transporting of at-Tâif from Syria thither, when it [that is, the territory of Makkah] was desert, without sown land or water, such of them as shall believe in God and the last day.—He mentioned them peculiarly in the prayer agreeably with the saying of God. My covenant doth not apply to the offenders.—God replied, And I will supply

him who disbelieveth: I will make him to enjoy a supply of food in this world, a little while: then I will force him, in the world to come, to the punishment of the fire, and evil shall be the transit." (Sūrah ii. 118-120.)

"And remember when Abraham was raising the foundations of the House (that is, building it), together with Ishmael, and they said, O our Lord, accept of us our building: for Thou art the Hearer of what is said, the Knower of what is done. O our Lord, also make us resigned unto Thee, and make from among our offspring a people resigned unto Thee, and show us our rites (the ordinances of our worship, or our pilgrimage), and be propitious towards us; for Thou art the Very Propitious, the Merciful. (They begged Him to be propitious to them, notwithstanding their honesty, from a motive of humility, and by way of instruction to their offspring.) O our Lord, also send unto them (that is, the people of the House) an apostle from among them (and God hath answered their prayer by sending Muhammad), who shall recite unto them Thy signs (the Qur'ān), and shall teach them the book (the Qur'ān), and the knowledge that it containeth, and shall purify them from polytheism; for Thou art the Mighty, the Wise—And who will be averse from the religion of Abraham but he who maketh his soul foolish, who is ignorant that it is God's creation, and that the worship of Him is incumbent on it; or who lightly esteemeth it and applyeth it to vile purposes; when We have chosen him in this world as an apostle and a friend, and he shall be in the world to come one of the righteous for whom are high ranks?—And remember when his Lord said unto him, Resign thyself:—he replied, I resign myself unto the Lord of the worlds.—And Abraham commanded his children to follow it (namely, the religion), and Jacob, his children; saying, O my children, verily God hath chosen for you the religion of al-Islām; therefore die not without your being Muslims.—It was a prohibition from abandoning Islām and a command to persevere therein unto death." (Sūrah ii. 121-126.)

"When the Jews said, Abraham was a Jew, and we are of his religion.—and the Christians said the like, [the following] was revealed:—O people of the Scripture, wherefore do ye argue respecting Abraham; asserting that he was of your religion, when the Pentateuch and the Gospel were not sent down but after him a long time? Do ye not then understand the falsity of your saying? So ye, O people, have argued respecting that of which ye have knowledge, concerning Moses and Jesus, and have asserted that ye are of their religion: then wherefore do ye argue respecting that of which ye have no knowledge, concerning Abraham? But God knoweth his case, and ye know it not. Abraham was not a Jew nor a Christian; but he was orthodox, a Muslim [or one resigned], a Unitarian, and he was not of the polytheists." (Sūrah iii. 58-60.)

ABSCONDING OF SLAVES. Arabic *Ibāq* (إباق). An absconded male or female slave is called *Abig*, but an

infant slave who leaves his home is termed *zāll*, a word which is also used for an adult slave who has strayed. The apprehension of a fugitive slave is a laudable act, and the person who seizes him should bring him before the magistrate and receive a reward of forty dirhams. (Hamilton's *Hidāyah*, vol. ii p. 278.)

ABSTINENCE Arabic *Tuḡwā* (توغل). Is very frequently enjoined in the Qur'ān. The word generally applies to abstinence from idolatry in the first instance but it is used to express a life of piety. An excessive abstinence and a life of asceticism are condemned in the Qur'ān, and the Christians are charged with the invention of the monastic life. (Sūrah lvii. 21.) "As for the monastic life, they invented it themselves." [MONASTICISM, FASTING.]

ABŪ 'ABDI 'LLĀH (أبو عبدالله). Muhammad ibn Ismā'il al-Bukhārī, the author of the well-known collection of traditions received by the Sunnis. [BUKHARĪ.]

ABŪ 'ABDI 'LLĀH AHMAD IBN HANBAL (أبو عبدالله أحمد بن حنبل). [HANBAL.]

ABŪ 'ABDI 'LLĀH IBN ANAS (أبو عبدالله مالك بن أنس). [MALIK.]

ABŪ 'ABDI 'LLĀH MUHAMMAD IBN AL-HASAN (أبو عبدالله محمد بن الحسن). Known as Imām Muhammad. Born at Wāsil, a city in Arabian Iraq, A.H. 132. He studied under the great Imām Abū Hanīfah, and had also studied under Imām Mālik for three years. He is celebrated as one of the disciples of the Imām Abū Hanīfah, from whom he occasionally differs, as is seen in the *Hidāyah*. He died at Rai, in Khurāsān, where his tomb is still to be seen, A.H. 189.

ABŪ BAKR (أبو بكر). Of the origin of his name, there are various explanations. Some think that it means "the father of the maiden," and that he received this title because he was the father of 'Āyishah, whom Muhammad married when she was only nine years old. His original name was 'Abdu 'l-Ka'bah (which the Prophet changed into 'Abdu 'llāh) son Abi Qubālah. He was the first Khalīfah, or successor of Muhammad. [SHRA'Ī.] Muhammadan writers praise him for the purity of his life, and call him *as-Siddiq*, the Veracious. He only reigned two years, and died August 22nd, A.D. 634.

ABŪ DĀ'UD (أبو داود). Sulaimān Ibn al-Ash'as al-Sijistānī; born at al-Basrah A.H. 202, and died A.H. 275. The compiler of one of the six correct books of Sunni traditions, called the *Sunan Abi Dā'ud*, which contains 4,008 traditions, said to have been carefully collated from 500,000. [TRADITIONS.]

ABŪ HANĪFAH (أبو حنيفة النعمان). Abū Hanīfah an-Nu'mān is the great Sunni Imām and juriconsult, and the founder of

the Hanifi sect. His father, Sābit, was a silk dealer in the city of al-Kūfah, and it is said his grandfather, Zūta, was a native of Kābul. He was born at al-Kūfah. A.H. 80 (A.D. 700), and died at Baghdād, A.H. 150. He is regarded as the great oracle of Sunnī jurisprudence, and his doctrines, with those of his disciples, the Imām Abū Yūsuf and the Imām Muḥammad, are generally received throughout Turkey, Tartary, and Hindastan. It is related that Imām Mālik said that the Imām Abū Hanīfah was such a logician that, if he were to assert a wooden pillar was made of gold, he would prove it by argument.

ABŪ HURAIRAH (أبو هريرة). One of the most constant attendants of Muḥammad, who from his peculiar intimacy has related more traditions of the sayings and doings of the Prophet than any other individual. His real name is doubtful, but he was nicknamed Abū Hurairah on account of his fondness for a kitten. He embraced Islām in the year of the expedition to Khaibar, A.H. 7, and died in al-Madīnah, A.H. 57 or 59, aged 78.

ABŪ JAHL (أبو جهل). An implacable adversary of Muḥammad. His real name was ‘Amr ibn Hishām, but he was surnamed, by the Muslims, Abū Jahl, or the “Father of Folly.” He is supposed to be alluded to in the Qur’ān, Sūrah xxii. 8:—“There is a man who disputeth concerning God without either knowledge or direction.” He was a boastful and debauched man, and was killed in the battle of Badr.

ABŪ LAHAB (أبو لهب). One of the sons of Abū Muttalib, and an uncle to Muḥammad. He was a most bitter enemy to the Prophet, and opposed the establishment of Islām to the utmost of his power. His name was ‘Abdu’l-Uzza, but he was surnamed by Muḥammad, Abū Lahab, “The Father of the Flame.” When Muḥammad received the command to admonish his relations, he called them all together, and told them he was a warner sent unto them before a grievous chastisement. Abū Lahab rejected his mission, and cried out, “Mayest thou perish! Hast thou called us together for this?” and took up a stone to cast at him; whereupon the cxixth Sūrah of the Qur’ān was produced:—

“Let the hands of Abū Lahab perish, and let himself perish!
His wealth and his gains shall avail him naught.
Burned shall he be at a fiery flame,
And his wife laden with fire wood,
On her neck a rope of palm fibre.”

Abū Lahab is said to have died of grief and vexation at the defeat which his friends had received at the battle of Badr, surviving that misfortune only seven days. His body was left unburied for several days.

Zaid and Abū Lahab are the only relatives or friends of Muḥammad mentioned by name in the Qur’ān

ABŪ ‘L-HUZAIL ZUFAR IBN AĪ-HUZAIL (أبو الهذيل زفر بن الهذيل). Celebrated as the Imām Zufar, and as a contemporary and intimate friend of the great Imām Abū Hanīfah. He died at al-Basrah, A.H. 158.

ABŪ ‘L-QĀSIM (أبو القاسم). “The father of Qāsim.” One of the names of Muḥammad, assumed on the birth of his son Qāsim, who died in infancy. [MUHAMMAD.]

ABUSIVE LANGUAGE is forbidden by the Muslim law, and the offender must be punished according to the discretion of the Qāzi. Abū Hanīfah says: “If a person abuse a Musalmān by calling him *an ass* or *a hog*, punishment is not incurred, because these expressions are in no respect defamatory of the person to whom they are used, it being evident that he is neither an ass nor a hog. But some allege that in our times chastisement is inflicted, since, in the modern acceptation, calling a man an ass or a hog is held to be abuse. Others, again, allege that it is esteemed only to be abuse when the person of whom it is said occupies a dignified position.” According to Abū Hanīfah, the greatest number of stripes that can be inflicted for abusive language is thirty-nine. (Hamilton's *Hidāyah*, vol. ii. 78.)

Muḥammad is related to have said, “Abusing a Muslim is disobedience to God, and it is infidelity for anyone to join such an one in religious warfare.” (*Mishkāf*, xxii. 2.)

ABŪ TĀLIB (أبو طالب). Muḥammad's uncle and guardian; the father of ‘Alī. He is believed to have died as he had lived, an unbeliever in the Prophet's mission; but for forty years he had been his faithful friend and guardian. He died in the third year before the Hijrah.

ABŪ ‘UBAIDAH (أبو عبيدة) IBN AL-JARRAH. One of the Companions, who was with the Prophet in all his wars, and distinguished himself at the battle of Uhud. He was highly esteemed by Muḥammad, who made him one of the ‘*Asharāh al-Mubashsharah*, or ten patriarchs of the Muslim faith. He died A.H. 18, aged 58.

ABŪ YŪSUF (أبو يوسف). Known also as Ya‘qūb ibn Ibrāhīm. Born at Baghdād, A.H. 113. Studied under the Imām Abū Hanīfah, and is celebrated, together with the Imām Muḥammad and the Imām Zufar, as disciples of the great Imām; from whose opinions, however, the three disciples not unfrequently differ, as will be seen upon reference to the *Hidāyah*. He died A.H. 182.

‘ĀD (عاد). A tribe located to the south of Arabia, to which the prophet Hūd is said to have been sent. See Qur’ān, vii. 63:—

“And to ‘Ād we sent our brother Hūd, ‘O my people,’ said he, ‘worship God: ye have no other god than Him: Will ye not then fear Him?’

“Said the unbelieving chiefs among his

people, 'We certainly perceive that thou art unsound of mind; and we surely deem thee an impostor.'

"He said, 'O my people! it is not unsoundness of mind in me, but I am an Apostle from the Lord of the Worlds.'

"The messages of thy Lord do I announce to you, and I am your faithful counsellor.

"Marvel ye that a warning hath come to you from your Lord through one of yourselves that He may warn you? Remember how he hath made you the successors of the people of Noah, and increased you in tallness of stature. Remember then the favours of God, that it may haply be well with you.'

"They said, 'Art thou come to us in order that we may worship one God alone, and leave what our fathers worshipped? Then bring that upon us with which thou threatenest us, if thou be a man of truth.'

"He said, 'Vengeance and wrath shall suddenly light on you from your Lord. Do ye dispute with me about names that you and your fathers have given your idols, and for which God hath sent you down no warrant? Wait ye then, and I too will wait with you.'

"And we delivered him, and those who were on his side, by our mercy, and we cut off, to the last man, those who had treated our signs as lies, and who were not believers."

Also, Sūrah lxxxix. 5: "Hast thou not seen how thy Lord dealt with 'Ad at Iram, adorned with pillars, whose like have not been reared in these lands." [IUD, IRAM.]

ADĀ' (ادل). Payment; satisfaction; completing (prayers, &c.).

ADAM Arabic, Ādam (آدم). The first man. Reckoned by Muslim writers as the first prophet, to whom ten portions of scripture (*sahifah*) are said to have been revealed. He is distinguished by the title of Ṣāfiyū'llāh, or, the "chosen one of God." He is mentioned in the Qur'ān in the following Sūrahs, which are taken from Mr Lane's *Selections* (new edition, by Mr. Stanley Lane-Poole; Trübner, 1879), with the commentary in *italics*:—

"Remember, O Muḥammad, when thy Lord said unto the angels, I am about to place in the earth a vicegerent to act for me in the execution of my ordinances therein, namely, Adam,—they said, Wilt Thou place in it one who will corrupt in it by disobedience, and will shed blood (as did the sons of El-Jann, who were in it; where are, when they acted corruptly, God sent to them the angels, who drove them away to the islands and the mountains), when we [on the contrary] celebrate the divine perfection, occupying ourselves with Thy praise, and extol Thy holiness? Therefore we are more worthy of the vicegerency.—God replied. Verily I know that which ye know not, as to the affair of appointing Adam vicegerent, and that among his posterity will be the obedient and the rebellious, and the just will be manifest among them. And he created Adam from the surface of the earth, taking a handful of every colour that it comprised; which was kneaded with various waters; and he com-

pletely formed it, and breathed into it the soul; so it became an animated sentient being. And he taught Adam the names of all things, infusing the knowledge of them into his heart. Then He showed them (namely, the things) to the angels, and said, Declare unto me the names of these things, if ye say truth in your assertion that I will not create any more knowing than ye, and that ye are more worthy of the vicegerency. They replied, [We extol] Thy perfection! We have no knowledge excepting what Thou hast taught us; for Thou art the Knowing, the Wise.—God said, O Adam, tell them their names. And when he had told them their names, God said, Did I not say unto you that I know the secrets of the heavens and the earth, and know what ye reveal of your words, saying, Wilt thou place in it, etc., and what ye did conceal of your words, saying, He will not create any more generous towards Him than we, nor any more knowing?" (Sūrah ii. 28–31)

"We created you; that is, your father Adam: then We formed you; we formed him, and you in him: then We said unto the angels, Prostrate yourselves unto Adam, by way of salutation; whereupon they prostrated themselves, except Iblees, the father of the jinn, who was amid the angels: he was not of those who prostrated themselves. God said, What hath hindered thee from prostrating thyself, when I commanded thee? He answered, I am better than he: Thou hast created me of fire, and Thou hast created him of earth. [God] said, Then descend thou from it; that is, from Paradise; or, as some say, from the heavens; for it is not fit for thee that thou behave thyself proudly therein: so go thou forth: verily thou shalt be of the contemptible. He replied, Grant me respite until the day when they (that is, mankind) shall be raised from the dead." He said, Thou shalt be of those [who are] respited: and, in another verse [in xv. 38, it is said], until the day of the known period; that is, until the period of the first blast [of the trumpet]. [And the devil] said, Now, as Thou hast led me into error, I will surely lay wait for them (that is, for the sons of Adam) in Thy right way, the way that leadeth to Thee: then I will surely come upon them, from before them, and from behind them, and from their right hands, and from their left, and hinder them from pursuing the way (but, saith Ibn 'Abbās, he cannot come upon them above, lest he should interfere between the servant and God's mercy), and Thou shalt not find the great number of them grateful, or believing. [God] said, Go forth from it, despised and driven away from mercy. Whosoever of them (that is, of mankind) shall follow thee, I will surely fill hell with you all; with thee, and thy offspring, and with men." (Sūrah vii. 10–17.)

"And we said, O Adam, dwell thou and thy wife (Howwā [or Eve], whom God created from a rib of his left side) in the garden and eat ye therefrom plentifully, wherever ye will; but approach ye not this tree, to eat thereof; (and it was wheat, or the grape-vine, or some other tree;) for if ye do so, ye will be

of the number of the offenders. But tho devil, *Iblees*, caused them to slip from it, *that is from the garden, by his saying unto them, Shall I show you the way to the tree of eternity? And he swore to them by God that he was one of the faithful advisers to them; so they ate of it, and He ejected them from from that state of delight in which they were. And We said, Descend ye to the earth, ye two with the offspring that ye comprise [yet unborn], one of you (that is, of your offspring) an enemy to another; and there shall be for you, in the earth, a place of abode, and a provision, of its vegetable produce, for a time, until the period of the expiation of your terms of life. And Adam learned, from his Lord, words, which were these:—O Lord, we have acted unjustly to our own souls, and if Thou do not forgive us, and be merciful unto us, we shall surely be of those who suffer loss. And he prayed in these words; and He became propitious towards him, accepting his repentance; for He is the Very Propitious, the Merciful. We said, Descend ye from it (from the garden) altogether; and if there come unto you from Me a direction (a book and an apostle), those who follow my direction, there shall come no fear on them, nor shall they grieve in the world to come; for they shall enter paradise: but they who disbelieve and accuse our signs of falsehood, these shall be the companions of the fire: they shall remain therein for ever.” (Sūrah ii. 33-37.)*

The Muhammadans say, that when they were cast down from Paradise [which is in the seventh heaven], Adam fell on the isle of Ceylon, or Sarandib, and Eve near Jiddah (the port of Makkah) in Arabia; and that, after a separation of two hundred years, Adam was, on his repentance, conducted by the angel Gabriel to a mountain near Makkah, where he found and knew his wife, the mountain being then named ‘Arafāt; and that he afterwards retired with her to Ceylon.—Sale.

ADAB (آداب). Discipline of the mind and manners; good education and good breeding; politeness; deportment; a mode of conduct or behaviour. A very long section of the Traditions is devoted to the sayings of Muhammad regarding rules of conduct, and is found in the *Mishkāt* ‘*l-Masābīh* under the title *Bābu ‘l-Adab* (book xxii. Matthew’s *Mishkāt*). It includes—(1) Salutations, (2) Asking permission to enter houses, (3) Shaking hands and embracing, (4) Rising up, (5) Sitting, sleeping and walking, (6) Sneezing and yawning, (7) Laughing, (8) Names, (9) Poetry and eloquence, (10) Backbiting and abuse, (11) Promises, (12) Joking, (13) Boasting and party spirit. The traditional sayings on these subjects will be found under their respective titles. ‘*Innu ‘l-Adab* is the science of Philology.

‘ĀDIYĀT (عاديات). “Swift horses.” The title of the 100th Sūrah of the Qur’ān, the second verse of which is, “By the swift chargers and those who strike fire with their

hoofs.” Professor Palmer translates it “snorting chargers.”

AD‘IYATU ‘L-MĀṢŪRAH (ادعية المأثورة). “The prayers handed down by tradition.” These prayers which were said by Muhammad, in addition to the regular liturgical prayers. They are found in different sections of the traditions or *Ahādīs*.

‘ADL (عدل). Justice. Appointing what is just; equalising; making of the same weight. Ransom. The word occurs twelve times in the Qur’ān, e.g., Sūrah iv. 128, “Ye are not able, it may be, to act *equitably* to your wives, even though ye covet it.” Sūrah ii. 44, “Fear the day wherein no soul shall pay any ransom for another soul.” Sūrah ii. 123, “And fear the day when no soul shall pay any ransom for a soul, nor shall an equivalent be received therefrom, nor any intercession avail; and they shall not be helped.” Sūrah ii. 282, “Write it down *faithfully*. . . then let his agent dictate *faithfully*.” Sūrah v. 105, “Let there be a testimony between you when any one of you is at the point of death—at the time he makes his will—two *equitable* persons from amongst you.” Sūrah vi. 69, “And though it (soul) *compensate* with the fullest *compensation* it would not be accepted.” Sūrah v. 115, “The words of thy Lord are fulfilled in ‘*truth and justice*.” Sūrah xvi. 78, “Is he to be held equal with him who bids what is *just*, and who is on the right way?” Sūrah xvi. 92, “Verily God bids you do *justice*.” Sūrah xlix. 8, “Make peace with them with equity and *be just*.” Sūrah lxxxii. 8, “Thy generous Lord, who created thee and moulded thee and disposed thee *aright*.”

AL-‘ADL (العدل). One of the ninety-nine special names of God. It signifies “the Just.” It does not occur in the Qur’ān as an attribute of the Divine Being, but it is in the list of attributes given in the Traditions. (*Mishkāt*. book x.)

‘ADN (عَدْن). The garden of Eden. *Jannatu ‘Adn*. The garden of perpetual abode. The term is used both for the garden of Eden, in which our first parents dwelt, and also for a place in celestial bliss. [JANNATU ‘ADN.]

ADOPTION. Arabic *Tabannī* (تبني). An adopted son, or daughter, of *known* descent, has no right to inherit from his, or her, adoptive parents and their relatives,—the filiation of this description being neither recommended nor recognised by Muhammadan law. Such son or daughter is, however, entitled to what may be given under a valid deed in gift or will. In this particular the Muhammadan agrees with the English, and the Hindu with the Roman law. (*Tugore Law Lectures*, 1873, p. 124.)

ADORATION The acts and postures by which the Muslims express adoration at the time of prayer are similar to those used by the ancient Jews (*vide* Smith’s *Dictionary of the Bible*, *in loco*), and consist of

Rukū, or the inclination of the body, the hands being placed on the knees; and *Sujūd*, or prostration upon the earth, the forehead touching the ground. [PRAYER.] The adoration of the black stone at Makkah forms an important feature in the ceremonies of the pilgrimage. [HAJJ.]

ADULTERY. Arabic *zinā'* (زنا). The term *zinā'* includes both adultery and fornication, but there is a difference in the punishment for these offences. [FORNICATION.]

Adultery is established before a Qāzi, either by proof or confession. To establish it upon proof, four witnesses are required (Qur'an, Sūrah iv. 1.) When witnesses come forward, it is necessary that they should be examined particularly concerning the nature of the offence. When the witnesses shall have borne testimony completely, declaring that "they have seen the parties in the *very act* of carnal conjunction," the Qāzi passes sentence.

A confession of adultery must be made by the person who has committed the sin, at four different times, although, according to the Imām ash-Shāfi'ī, one confession is sufficient. Some of the doctors hold that if a person retract his confession, his retraction must be credited, and he must be forthwith released.

At the commencement of Muhammad's mission, women found guilty of adultery and fornication were punished by being literally immured.—*Sūratu'n-nisā* (iv.) 19, "Shut them up within their houses till death release them, or God make some way for them." This, however, was cancelled, and lapidation was substituted as the punishment for adultery, and 100 stripes and one year's banishment for fornication.

When an adulterer is to be stoned to death, he should be carried to some barren place, and the lapidation should be executed, first by the witnesses, then by the Qāzi, and afterwards by the by-standers. When a woman is stoned, a hole or excavation should be dug to receive her, as deep as her waist, because Muhammad ordered such a hole to be dug for *Ghandia*.

It is lawful for a husband to slay his wife and her paramour, if he shall find them in the *very act*. If a supreme ruler, such as a *Khalifah*, commit adultery, he is not subject to such punishment.

The state of marriage which subjects a whoremonger to lapidation, requires that he be *free* (i.e. not a slave), a Muslim, and one who has consummated a lawful marriage.

It will be seen that Muhammadan law is almost identical with the divine law of the Jews with regard to adultery (Deut. xxiii. 22, Lev. xix. 20); but the Mosaic penalty applied as well to the betrothed as to the married woman.

AFFINITY. Arabic *Qarābah* (قربا). The prohibited degrees (*hurmah*) with regard to marriages are as follows:—Mother, daughter, paternal aunt, maternal aunt, brother's or sister's daughter, grandmother, granddaughter, mother-in-law, step-mother,

daughter-in-law, granddaughter-in-law. Nor can any man marry any who stand in any of these relationships from fosterage. The marriage of two sisters at the same time is forbidden, but the marriage of a *deceased* wife's sister is allowed. Marriage with a deceased brother's wife is very common in Muslim countries, such marriages being held to be a very honourable means of providing for a brother's widow. The marriage of cousins is also considered most desirable, as being the means of keeping families and tribes together. The passage of the Qur'an on the subject of affinity, is as follows (Sūrah v. 27):—

"Marry not women whom your fathers have married: for this is a shame, and hateful, and an evil way:—though what is past (i.e. in times of ignorance) may be allowed.

"Forbidden to you are your mothers, and your daughters, and your sisters, and your aunts, both on the father and mother's side, and your nieces on the brother and sister's side, and your foster-mothers, and your foster-sisters, and the mothers of your wives, and your step-daughters who are your wards, born of your wives to whom ye have gone in: (but if ye have not gone in unto them, it shall be no sin in you to marry them,) and the wives of your sons who proceeded out of your loins; and ye may not have two sisters; except where it is already done. Verily, God is Indulgent, Merciful!

"Forbidden to you also are married women, except those who are in your hands as slaves: This is the law of God for you. And it is allowed you, beside this to seek out wives by means of your earth, with a modest conduct, and without fornication. And give those with whom ye have cohabited their dowry. This is the law. But it shall be no crime in you to make agreements over and above the law. Verily, God is Knowing, Wise!"

AFFLICTION. Arabic *ḥuzn* (حزن), *ghamm* (غم). The benefits of affliction are frequently expressed in both the Qur'an and Traditions. For example: Sūrah ii. 150, "We will try you with something of fear, and hunger, and loss of wealth, and souls and fruit; but give good tidings to the patient who, when there falls on them a calamity, say, 'Verily we are God's and verily to Him we return.'" This formula is always used by Muhammadans in any danger or sudden calamity, especially in the presence of death.

In the traditions (see *Mishkātun 'l-Maṣābiḥ*), Muhammad is related to have said, "A Muslim is like unto standing green corn, which sometimes stands erect, but is sometimes cast down by the wind." "No affliction befalls a servant of God but on account of the sins which he commits."

AFSŪN (افسون). The Persian term for *Da'wah* or exorcism. [EXORCISM.]

'AFŪ (عفو). *Lit.*, "erasing, cancelling." The word is generally used in Muhammadan books for pardon and forgiveness. It

occurs eight times in the Qur'an, e.g. Sūrah ii 286. "Lord, make us not to carry what we have not strength for, but *forgive* us and pardon us and have mercy on us." Sūrah iv. 46, "Verily God *pardons* and *forgives*."

Al-Aṭṭ is one of the ninety-nine special names of God. It means "one who erases or cancels;" "The Eraser (of sins)." See Qur'an, Sūrah iv. 51.

AGENT. Arabic *wakīl* (وكيل). One legally appointed to act for another. For the Muhammadan law regarding the appointment of agents to transact business, or to negotiate marriages, see Hamilton's *Ḥidāyah*, vol. iii. p. 1; Brille's *Digest, Ḥanīfī Code*, p. 75; *Ḥanīfīyah Code*, p. 29. The author of the *Ḥidāyah* says, "It is lawful for a person to appoint another his agent for the settlement, in his behalf, of every contract which he might lawfully have concluded himself, such as sale, marriage, and so forth;" and he then proceeds to lay down rules for guidance in such matters at great length. A woman who remains in privacy and is not accustomed to go into Court, ought, according to the saying of Abū Bakr, to appoint an agent and not appear herself. A slave or a minor may be appointed agent for a free man.

AL-AḤAD (الأحد). "The One." A title given to God. [NAMES OF GOD.]

AḤADĪYAH (أحدية). Unity, concord. *Al-Aḥadiyah* is a term used by Sūfī mystics to express a condition of the mind, completely absorbed in a meditation on the Divine Unity. (See 'Abdu'r-Razzāq's *Dictionary of the Technical Terms of the Sūfis*. Sprenger's edition.)

AḤQĀF (أحقاف). The name of a tract of land in Sīhr in Yaman. The title of the xlvth Sūrah of the Qur'an.

AHLU 'L-BAIT (أهل البيت). "The people of the house." A term used in the Qur'an (Sūrah xxiii. 33), and in the Ḥadīṣ (*Mishkāt*, xxiv. 21), for Muhammad's household.

AHLU 'L-HAWĀ' (أهل الهوى). A visionary person; a libertine.

AHLU 'L-KITĀB (أهل الكتاب). *Lit.* "The people of the book." A term used in the Qur'an for Jews and Christians, as believers in a revealed religion. Some sects of the Shī'ahs include the Majūsī (Magī) under this term.

AḤMAD (أحمد). The name under which Muhammad professes that Jesus Christ foretold his coming. *Vide* Qur'an, Sūrah lxi. 6, "And remember when Jesus the son of Mary said, 'O children of Israel! of a truth I am God's Apostle to you to confirm the law which was given before me, and to announce an apostle that shall come after me, whose name shall be *Aḥmad*.'" Muhammad had, no doubt, heard that Our Lord had promised a Paracletos (*παράκλητος*), John xvi. 7. This title, understood by him, probably from the

similarity of sound, as equivalent to Periclytos (*περικλυτος*), he applied to himself with reference to his own name Muḥammad, the *praised* or *glorified* one. Muir thinks that in some imperfect Arabic translation of the Gospel of St. John, the word *παράκλητος* may have been translated *Aḥmad*, or *praised*. (*Life of Muhomet*, vol. i. 17.)

AḤZĀB (أحزاب). "Confederates." The title of the xxxiii Sūrah of the Qur'an, which is said to have been written when al-Madīnah was besieged by a confederation of the Jewish tribes with the Arabs of Makkah. A.H. 5.

AIYŪB (أيوب). [JOB.]

AJAL (أجل). The appointed time of death, said to be ordained by God from the first Qur'an, Sūrah xxxv. 44, "He respites them until the appointed time. When their appointed time comes, verily God looks upon his servants." [DEATH.]

AJĀR (أجير). A term used in Muhammadan law for a person hired for service. [JARAN.]

AJṢĀBĪ (أجنبي). A foreigner; any person not of Arabia.

ĀKHĪR-I-CHAHĀR-I-SHAMBĀH (آخر چهارشنبه). The last Wednesday of the month of Šaḥr. It is observed as a feast in commemoration of Muḥammad's having experienced some mitigation of his last illness, and having bathed. It was the last time he performed the legal bathing, for he died on the twelfth day of the next month. In some parts of Iran it is customary, in the early morning of this day to write verses of the Qur'an, known as the *Seven Salāms* (q.v.), and then wash off the ink and drink it as a charm against evil. It is not observed by the Wahhābīs, nor is its observance universal in Islam.

AKHLĀQ (أخلاق). The plural of *Khulq*. Natures, dispositions, habits, manners. The general term for books on morality e.g. *Akhlaq-i-Jalālī*, *Akhlaq-i-Muḥsinī*, the name of a dissertation on Ethics by Husayn Wāṣi Kāshifī, a n. 910, which has been translated into English by the Rev. H. G. Keene (W. H. Allen & Co.)

ĀKHŪND (أخوند). A manlawī; a teacher. A title of respect given to eminent religious teachers. One of the most celebrated Muhammadan teachers of modern times was the "Ākhūnd of Swāt," who died A.D. 1875. This great religious leader resided in the village of Saidū, in the district of Swāt, on the north-west frontier of India.

ĀKHŪNDZĀDAH (أخوندزاده). The son of an Ākhūnd. A title of respect given to the sons or descendants of celebrated religious teachers. [AKHUND.]

ĀL (آل). *Lit.* "offspring, or posterity." Used in Muslim works for the offspring of Muhammad.

AL-A'LA (العلي). "The Most High." The title of the LXXXVIIIth Surah of the Qur'ān, in the second verse of which the word occurs: "The name of thy Lord the Most High is celebrated."

'ALAM (علم). A standard or ensign. A term used for the flags and standards paraded during the Muharram. [MUHARRAM, STANDARDS.]

'ĀLAM (عالم). The universe; world; condition, state of being.

'Ālamu 'l-awwāh . The world of spirits.

'Ālamu 'l-khūlq . The world: this life.

'Ālamu 'l-bāqī . The future state.

'Ālamu 'l-ʿālamah . The highest heaven.

'Ālamu 'sh-shahādah . The visible world.

'Ālamu 'l-ghaib . The invisible world.

'Ālamu 'l-marqūl . The rational world.

The four mystic stages of the Sūfis are—

'Ālamu 'n-nāsūt . The present world.

'Ālamu 'l-malakūt . The state of angels.

'Ālamu 'l-jabarūt . The state of power.

'Ālamu 'l-lāhūt . The state of absorption into the Divinity

[SUFISM.]

'ALĀMĀT (علامات). The greater signs of the resurrection. ['ĀLAMĀTU 'S-SĀ'AH, RESURRECTION.]

'ALĀMĀTU 'N-NUBŪ WAH (علامات النبوة). "The signs of Prophecy." A term used for the supposed miracles and other proofs of the mission of Muhammad. The title of a chapter in the Traditions. (*Mishkāt*, xxi. c. vi.)

'ALĀMĀTU 'S-SĀ'AH (علامات الساعة). "The signs of the hour." i.e. the signs of the time of the Resurrection and of the Day of Judgment. The title of a section of the Traditions. (*Mishkāt*, xxiii. c. 3.) [RESURRECTION.]

'ALAQ (علق). "Congealed blood." The title of the xvth Sūrah, the first five verses of which are generally allowed to be the earliest portion of the Qur'ān.

AL-BALDAH (البلدة). "The City." A name sometimes used in the Ḥadīṣ for Makkah.

ALCHEMY. Arabic *Kīmīyā* (كيمياء). According to the *Kashf* 'a-zunān, in loco, learned Muslims are not agreed as to the existence of this occult science, nor are they of one opinion as to its lawfulness, even if it should exist.

ALEXANDER THE GREAT. Mentioned in the Qur'ān as *Zū 'l-Qarnain*, i.e. "He of the two horns," with which he is represented on his coins. (Sūrah xviii. 82.) He seems to have been regarded by Muhammad as one invested with a divine commission:—"Verily we established his power upon earth"; but commentators are not agreed whether to assign to him the position of a Prophet. [ZU 'L-QARNAIN.]

AL-HAMD (الحمد). "Praise." A title given to the first Sūrah, so called because its first word is *Al-hamd*. This chapter is also called *Fātiḥah*, which term is used by modern Muslims for the Sūrah when it is said for the benefit of the dead, *Al-hamd* being its more usual title. [FĀTIHAH.]

AL-HAMDU-L-ILLĀH (الحمد لله). "Praise belongs to God." An ejaculation which is called *Tahmid*, and which occurs at the commencement of the first chapter of the Qur'ān. It is used as an ejaculation of thanksgiving—"I thank God!" It is very often recited with the addition of *Rabbi 'l-ʿālanin*, "Lord of the Universe." [TAHMID.]

AL-'ĀLĪ (العلي). One of the ninety-nine special names of God. It means "The Exalted One."

'ALĪ (علي). The son of Abū Ṭālib, and a cousin-german to Muhammad, who adopted him as his son. He married Fāṭimah, the daughter of Muhammad, and had by her three sons, Ḥasana, Husain, and Muḥassin. He was the fourth Khalīfah, and reigned from A.H. 35 to A.H. 40. He was struck with a poisoned sword by Ibn Muljam, at al-Kūfah, and died after three days, aged fifty-nine years. The Shī'ahs hold that, on the death of Muhammad, 'Alī was entitled to the Khalīfah, and the respective claims of Abū Bakr, 'Umar, and 'Uṣmān on the one hand, and of 'Alī on the other, gave rise to the Shī'ah schism. 'Alī is surnamed by the Arabs *Asudū 'llāh*, and by the Persians *Sher-i-Khudā*, i.e. "The Lion of God" [SHĪ'AH.]

ALIF. The letter *Alif* (ا) is a monogram frequently placed at the head of letters, prescriptions, &c. It is the initial letter of the word *Allāh* (الله), "God."

ALIF LĀM MĪM. The Arabic letters *الم*, corresponding to *A L M*, which occur at the commencement of six Sūrahs, namely Sūratu 'l-Baqarah (ii.), Sūratu 'Alī 'Imrān (iii.), Sūratu 'l-Ankabūt (xxix.), Sūratu 'l-Rūm (xxx.), Sūratu Luqmān (xxxii.), and Sūratu 's-Sijdah (xxxv.). Muhammad never explained the meaning of these mysterious letters, and consequently they are a fruitful source of perplexity to learned commentators. Jalālu 'd-dīn gives an exhaustive summary of the different views in his *Iṭqān* (p. 470). Some suppose they stand for the words *Allāh*, "God"; *Latīf*, "gracious"; *Majid*, "glorious." Others say they stand for *And 'ulāhu 'alamu*, "I am the God who knoweth." Others maintain that they were not meant to be understood, and that they were inserted by the Divine command without explanation, in order to remind the reader that there were mysteries which his intellect would never fathom.

ĀLU 'IMRĀN (آل عمران). "The family of 'Imrān." The title of the third chapter of the Qur'ān.

'ĀLIM (عالم), pl. 'ulamā'. A learned

man. The term usually includes all religious teachers, such as Imāms, Muftis, Qāzis, and Maulawies; and in Turkey it denotes the political party led by the religious teachers.

AL-'ALĪM (العليم). One of the ninety-nine special names of God. It frequently occurs in the Qur'ān, and means "The Wise One."

ALLĀH (الله). [GOD.]

ALLĀHU AKBAR (الله أكبر). "God is great," or "God is most great." An ejaculation which is called the *Takbīr*. It occurs frequently in the liturgical forms, and is used when slaying an animal for food. [TAKBIR.]

ALMSGIVING. The word generally used for alms is *Sadaqah*, or that which manifests righteousness; the word *zaka't*, or purification, being specially restricted to the legal alms. [ZAKAT.] *Sadaqātu 'l-Fitr* are the offerings given on the Lesser Festival. The duty of almsgiving is very frequently enjoined in the Qur'ān, e.g. Sūrah ii. 274-5, "What ye expend of good (i.e. of well-gotten wealth), it shall be paid to you again, and ye shall not be wronged. (Give your alms) unto the poor who are straitened in God's way and cannot traverse the earth. . . . Those who expend their wealth by night and by day, secretly and openly, they shall have their hire with their Lord."

The following are some of the sayings of Muhammad on the subject of almsgiving, as they occur in the Traditions:—"The upper hand is better than the lower one. The upper hand is the giver of alms, and the lower hand is the poor beggar." "The best of alms are those given by a man of small means, who gives of that which he has earned by labour, and gives as much as he is able." "Begin by giving alms to your own relatives." "Doing justice between two people is alms; assisting a man on his beast is alms; good words are alms." "A camel lent out for milk is alms; a cup of milk every morning and evening is alms." "Your smiling in your brother's face is alms; assisting the blind is alms." "God says, Be thou liberal, thou child of Adam, that I may be liberal to thee." (See *Mishkāt*, Matthew's edition, vol. i. p. 429.)

ALWĀH (الواج), pl. of *Lawh*. "The tables" (of the Law). Mentioned in the Qur'ān, Sūrah vii. 142, "We wrote for him (Moses) upon the Tables (*al-Alwāh*) a monition concerning every matter."

Muslim divines are not agreed as to the number either of the tables, or of the Commandments. The commentators Jalālain say they were either seven or ten. [TEN COMMANDMENTS.]

'AMAL-NĀMAH (عمل نامه). The Persian word for *Sahifatu 'l-A'māl*, or record of actions kept by the recording angels. [SAHIFATU 'L-A'MĀL, KIRĀMU 'L-KATIBIN.]

AMĀN (امان). Protection given

by a Muslim conqueror to those who pay *Jizyah*, or poll tax. [JIZYAH.]

AMBIYĀ (انبياء), pl. of *Nabī*, "Prophets." The title of the *xxiv* Sūrah. [PROPHETS.]

ĀMĪN (امين), Hebrew אמן. An expression of assent used at the conclusion of prayers, very much as in our Christian worship. It is always used at the conclusion of the Sūratu 'l-Fātiḥah, or first chapter of the Qur'ān.

Amīn, "Faithful." *Al-Amīn* is the title which it is said was given to Muhammad when a youth, on account of his fair and honourable bearing, which won the confidence of the people.

Amīnu 'l-Bait, one who wishes to perform the pilgrimage to Makkah.

ĀMINAH (آمنة). Muhammad's mother. She was the wife of 'Abdu'llāh, and the daughter of Wubb ilu 'Abdi Manāf. She died and was buried at al-Ahwā, a place midway between Makkah and al-Madinah, before her son claimed the position of a Prophet.

AMĪR (امير), *Anglicè*, Emir. "A ruler; a commander; a chief; a nobleman." It includes the various high offices in a Muslim state, the Imām, or *Khalifah*, being styled *Amīru 'l-Umarā'*, the ruler of rulers; and *Amīru 'l-Mu'minin*, the commander of the believers.

AMĪRU 'L-ḤAJJ (امير الحج). The chief of the pilgrimage. The officer in charge of the pilgrims to Makkah [ḤAJJ.]

AMĪRU 'L-MU'MININ (امير المؤمنين). "The Commander of the Believers." A title which was first given to 'Abdu'llāh ibn Jahsh after his expedition to Nakhlah, and which was afterwards assumed by the *Khalifas* (first by 'Umar) and the Sultāns of Turkey. [KHALIFAH.]

'AMR IBN AL-ĀSĪ (عمرو بن العاصي). One of the Companions, celebrated for his conquest of Syria, Palestine and Egypt, in the reigns of Abū Bakr and 'Umar. He died (according to an-Nawawī) A.H. 43.

AMULETS. Arabic *Ḥamū'il* (حمائل), "anything suspended"; *Tawiz*, "a refuge"; *Hijāb*, "a cover."

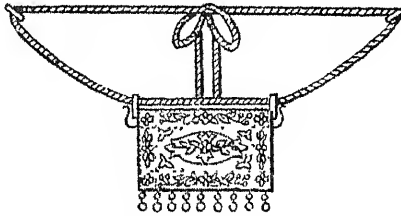
Amulets, although of heathen origin, are very common in Muhammadan countries. The following are used as amulets: (1) a small Qur'ān, encased in silk or leather, and suspended from the shoulder; (2) a chapter or verse of the Qur'ān, written on paper and folded in leather or velvet; (3) some of the names of God, or the numerical power (see *ABJAD*) of these names; (4) the names of prophets, celebrated saints, or the numerical power of the same; (5) the Muhammadan creed, engraven on stone or silver. The chapters of the Qur'ān generally selected for Amulets are: Sūrahs i., vi., xviii., xxxvi., xli., lv.,

lxvii., lxxviii. Five verses known as the *Āyātu 'l-Ḥifz*, or "verses of protection," are also frequently inscribed on Amulets. They are *Sūrah* ii. 256; xii. 64; xiii. 12; xv. 17: xxxvii. 7. [ĀYATU 'L-HIFZ.]

These charms are fastened on the arm or leg, or suspended round the neck, as a protection against evil. They are also put on houses and animals, and, in fact, upon anything from which evil is to be averted. Strictly, according to the principles of Islām, only the names of God, or verses from the Qur'ān, should be used for amulets. Information regarding the formation of magic squares and amulets will be found in the article on Exorcism. [EXORCISM, DA'WAH.]

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AN AMULET OF THE ATTRIBUTE OF GOD—*Hāfiẓ*,
"THE PROTECTOR."



A SMALL QURAN SUSPENDED AS AN AMULET.

AL-AN'ĀM (الانعام). "The Cattle." The title of the viith *Sūrah*, in verse 137 of which some superstitious customs of the Meccans, as to certain cattle, are incidentally mentioned.

ANĀNĪYAH (انانية). From *ana*, "I." "Egotism." *Al-anānīyah* is a term used by the Šūfis to express the existence of man.

ANAS IBN MĀLIK (انس ابن مالك). The last of the Companions of Muhammad, and the founder of the sect of the Mālikīs. He died at al-Baṣrah, A.H. 93, aged 103.

AL-ANFĀL (الانفال). "The Spoils." The title of the viiith *Sūrah* which was occasioned by a dispute regarding the spoils taken at the battle of Badr, between the young men who had fought and the old men who had stayed with the ensigns.

ANGEL. Arabic *mal'ak* or *malak* (ملك, ملاك). Persian *Frīshīah* (فرشته). "It is believed," says Ibn Mājah, "that the angels are of a simple substance (created of light), endowed with life, and speech, and reason; and that the difference between them, the Jinn, and Shaitāns is a difference of species. Know," he adds, "that the angels are sanctified from carnal desire and the disturbance of anger: they disobey not God in what He hath commanded them, but do what they are commanded. Their food is the celebrating of His glory; their drink, the proclaiming of His holiness; their conversation, the commemoration of God, Whose name be exalted; their pleasure, His worship; and they are created in different forms and with different powers." (*Arabian Nights*, Lane's edition, Notes to the Introduction, p. 27.)

Four of them are archangels, or, as they are called in Arabic, *Karūbiyūn* (Cherubim), namely, *Jabrā'il*, or *Jibrīl*, (Gabriel), the angel of revelations; *Mikā'il*, or *Mikāl*, (Michael), the patron of the Israelites; *Isrā'il*, the angel who will sound the trumpet at the last day; and *Azrā'il*, or *Azrā'il*, the angel of death. Angels are said to be inferior in dignity to human prophets, because all the angels were commanded to prostrate themselves before Adam (*Sūrah* ii. 32). Every believer is attended by two recording angels, called the *Kirāmū 'l-kātibīn*, one of whom records his good actions, and the other his evil actions. There are also two angels, called *Munkar* and *Nakir*, who examine all the dead in their graves. The chief angel who has charge of hell is called *Mālīk*, and his subordinates are named *Zabānīyah*, or guards. A more extended account of these angels will be found under their particular titles.

The angels intercede for man: "The angels celebrate the praise of their Lord, and ask forgiveness for the dwellers on earth." (*Sūrah* xlii. 3.) They also act as guardian angels: "Each hath a succession of angels before him and behind him, who watch over him by God's behest." (*Sūrah* xiii. 12.) "Is it not enough for you that your Lord aideth you with three thousand angels sent down (from on high)?" (*Sūrah* iii. 120.) "He is the supreme over His servants, and sendeth forth guardians who watch over you, until, when death overtaketh any one of you, our messengers receive him and fail not." (*Sūrah* vi. 61.)

There are eight angels who support the throne of God, "And the angels shall be on its sides, and over them on that day eight shall bear up the throne of thy Lord." (*Sūrah* lxix. 17.) Nineteen have charge of hell. "Over it are nineteen. None but angels have we made guardians of the fire." (*Sūrah* lxxiv. 30, 31.)

The names of the guardian angels given in the book on Exorcism (*da'wah*), entitled the *Jawāhiru 'l-Khamsah*, are *Isrā'il*, *Jibrā'il*, *Kal-kāl*, *Dardā'il*, *Durbā'il*, *Raftmā'il*, *Sharkā'il*, *Tankā'il*, *Ismā'il*, *Sarakikā'il*, *Kharūrā'il*, *Ṭaṭā'il*, *Rūyā'il*, *Hulā'il*, *Hamwākīl*, *Itrā'il*,

Amwākīl, ‘Amra’īl, ‘Azra’īl, Mikā’īl, Mahkā’īl, Hartā’īl, ‘Atā’īl, Nurā’īl, Nukhā’īl. [EXOROTISM.]

ANIMALS. Arabic *Ḥayawān* (حيوان). According to the Qur’ān, Sūrah xxiv. 44, “God hath created every animal of water.” “An idea,” says Rodwell, “perhaps derived from Gen. i. 20, 21.”

It is believed that at the Resurrection the irrational animals will be restored to life, that they may be brought to judgment, and then be annihilated. See Qur’ān, Sūrah vi. 38. “No kind of beast is there on the earth, nor fowl that flieth with its wings, but is a community like you; nothing have We passed over in the book (of the Eternal decrees): then unto their Lord shall they be gathered.”

AL-‘ANKABŪT (العنكبوت). “The Spider.” The title of the xxixth Sūrah, in which there is a passing reference to this insect in the 40th verse:—“The likeness for those who take to themselves guardians besides God is the likeness of the spider who buildeth her a house; but truly the fraillest of all houses surely is the house of the spider.”

AL-ANŠĀR (الأنصار). “The Helpers,” a term used for the early converts of al-Madīnah; but when all the citizens of al-Madīnah were ostensibly converted to Islām, they were all named *Ansār*, while those Muslims who accompanied the Prophet from Makkah to al-Madīnah were called *Muhājirīn*, or exiles. (Muir’s *Life of Mahomet*, vol. iii. p. 26.) [MUHAMMAD.]

ANTICHRIST. [MASIHU ‘D-DAJ-JAL.]

APOSTASY FROM ISLĀM. Arabic *irtidād* (ارتداد). According to Muslim law, a male apostate, or *Murtadd*, is liable to be put to death if he continue obstinate in his error; a female apostate is not subject to capital punishment, but she may be kept in confinement until she recant. (Hamilton’s *Hidāyah*, vol. ii. p. 227.) If either the husband or wife apostatize from the faith of Islām, a divorce takes place *ipso facto*; the wife is entitled to her whole dower, but no sentence of divorce is necessary. If the husband and wife both apostatize together, their marriage is generally allowed to continue, although the Imām Zufar says it is annulled. But if, after their joint apostasy, either husband or wife were singly to return to Islām, then the marriage would be dissolved. (Hamilton’s *Hidāyah*, vol. ii. p. 183.)

According to Abū Hanīfah, a male apostate is disabled from selling or otherwise disposing of his property. But Abū Yūsuf and Imām Muḥammad differ from their master upon this point, and consider a male apostate to be as competent to exercise every right as if he were still in the faith. (*Hidāyah*, vol. ii. p. 235.)

If a boy under age apostatize, he is not to be put to death, but to be imprisoned until he come to full age, when, if he continue in

the state of unbelief, he must be put to death. Neither lunatics nor drunkards are held to be responsible for their apostasy from Islām. (*Hidāyah*, vol. ii. 246.) If a person upon compulsion become an apostate, his wife is not divorced, nor are his lands forfeited. If a person become a Muslim upon compulsion, and afterwards apostatize, he is not to be put to death. (*Hidāyah*, vol. iii. 467.)

The will of a male apostate is not valid, but that of a female apostate is valid. (*Hidāyah*, vol. iv. 537.)

‘Ikrimah relates that some apostates were brought to the Khalfah ‘Alī, and he burnt them alive; but Ibn ‘Abbās heard of it, and said that the Khalfah had not acted rightly, for the Prophet had said, “Punish not with God’s punishment (i.e. fire), but whosoever changes his religion, kill him with the sword.” (*Sahih al-Bukhārī*.)

APOSTLE. Arabic *rasul* (رسول), *ḥawārī* (حواري). The term *rasul* (apostle or messenger) is applied to Muḥammad, that of *ḥawārī* being used in the Qur’ān (Sūrah iii. 4; 5; Sūrah iv. 111, 112; Sūrah lxi. 14) for the Apostles of Jesus. The word *ḥawārī* seems to be derived from the Æthiopic *hōra*, “to go”; *ḥawāyā*, “apostle”; although, according to al-Balazari, the commentator, it is derived from *hawira*, “to be white,” in Syria, *hewar*, and was given to the disciples of Jesus, he says, on account of their purity of life and sincerity, or because they wore respectable men and wore white garments. In the Traditions (*Mishkāt*, book i. c. vi. part 2) *ḥawārī* is used for the followers of all the prophets. [PROPHETS.]

AL-‘AQABAḤ (العقبة). A sheltered glen near Minā, celebrated as the scene of the two pledges, the first and second pledge of al-‘Aqabah. The first pledge was made by ten men of the tribe of Khazraj and ten of Aus, when they pledged their faith to Muḥammad thus:—“We will not worship any but one God; we will not steal; nor commit adultery; nor kill our children; nor will we slander our neighbour; and we will obey the Prophet of God.” The date assigned to this pledge by Sir W. Muir is April 21, A.D. 621. The second pledge was a few months afterwards, when seventy-three men and two women came forward, one by one, and took an oath of fealty to the Prophet. Muḥammad named twelve of the chief of these men, and said:—“Moses chose from amongst his people twelve leaders. Ye shall be sureties for the rest, even as were the Apostles of Jesus; and I am surety for my people. And the people answered, *Amīn*, So be it.” (Muir’s *Life of Mahomet*, vol. ii. pp. 216, 232.)

‘ĀQIB (عاقب). “A successor or deputy.” “One who comes last” *Al-‘āqib* is a title given to Muḥammad as being styled “the last of the prophets.”

‘ĀQILAH (عاقلة). The relatives who pay the expiatory mulct for manslaughter, or any other legal fine. They must

be relatives descended from one common father. (Hamilton's *Hidāyah*, vol. iv, pages 449, 452; Baillie's *Law of Sale*, p. 214.)

‘AQIQAḤ (عقيقة). A custom observed by the Arabs on the birth of a child; namely, leaving the hair on the infant's head until the seventh day, when it is shaved, and animals are sacrificed, namely, two sheep for a boy and one for a girl. (*Mish-kāt*, xviii. c. 3) It is enjoined by Muhammadan law, and observed in all parts of Islām.

ARABIA. *Bilādu ‘l-‘Arab* (بلاد العرب), *Jazīratu ‘l-‘Arab* (جزيرة العرب), *‘Arabistān* (عربستان). The peninsula bearing, amongst the Arabs, these names is the country situated on the east of the Red Sea, and extending as far as the Persian Gulf.

The word probably signifies a “barren place,” “desert” (Heb. עֲרֵבָה).

Ptolemy divides Arabia into three parts, Arabia Petraea, Arabia Felix, and Arabia Deserta; but Arabian geographers divide it into *Tihānah*, *al-Hijāz*, *an-Najd*, *al-‘Arūz*, and *al-Yaman*.

The races which have peopled Arabia are divided into three sections. *al-‘Arabu ‘l-Bā‘idah*, *al-‘Arabu ‘l-‘Arabūh*, and *al-‘Arabu ‘l-Mustaribah*.

I. *Al-‘Arabu ‘l-Bā‘idah*, are the old “lost Arabs,” of whom tradition has preserved the names of several tribes, as well as some memorable particulars regarding their extinction. This may well be called the fabulous period of Arabian history; but, as it has the sanction of the Qur’ān, it would be sacrilege in a Muslim to doubt its authenticity. According to this account, the most famous of the extinct tribes were those of ‘Ād, Šamūd, Jadīs, and Tāsm, all descended in the third or fourth generation from Shem. ‘Ād, the father of his tribe, settled, according to tradition, in the Great Desert of al-Aḥqāf soon after the confusion of tongues. Shaddād his son succeeded him in the government, and greatly extended his dominions. He performed many fabulous exploits; among others, he erected a magnificent city in the desert of ‘Ādan, which had been begun by his father, and adorned it with a sumptuous palace and delightful gardens, in imitation of the celestial paradise, in order to inspire his subjects with a superstitious veneration for him as a god. This superb structure was built with bricks of gold and silver alternately disposed. The roof was of gold, inlaid with precious stones and pearls. The trees and shrubs were of the same precious materials. The fruits and flowers were rubies, and on the branches were perched birds of similar metals, the hollow parts of which were loaded with every species of the richest perfumes, so that every breeze that blew came charged with fragrance from the hills of these golden images. To this paradise he gave the name of Iram (see Qur’ān, Sūrah lxxxix. 6). On the completion of all this grandeur, Shaddād set out with a splendid retinue to admire its beauties. But heaven

would not suffer his pride and impiety to go unpunished; for, when within a day's journey of the place, they were all destroyed by a terrible noise from the clouds. As a monument of Divine justice, the city, we are assured, still stands in the desert, though invisible. Southey, in his *Thalaba*, has viewed this and many of the other fables and superstitions of the Arabs with the eye of a poet, a philosopher, and an antiquary. According to al-Ṭabari, this legendary palace was discovered in the time of Mu‘āwiyah, the first Khalīfah of Damascus, by a person in search of a stray camel. A fanciful tradition adds, that the Angel of death, on being asked whether, in the discharge of his duties, an instance had ever occurred in which he had felt some compassion towards his wretched victims, admitted that only twice had his sympathies been awakened—once towards a shipwrecked infant, which had been exposed on a solitary plank to struggle for existence with the winds and waves, and which he spared; and the second time in cutting off the unhappy Shaddād at the moment when almost within view of the glorious fabric which he had erected at so much expense. No sooner had the angel spoken, than a voice from heaven was heard to declare that the helpless innocent on the plank was no other than Shaddād himself; and that his punishment was a just retribution for his ingratitude to a merciful and kind Providence, which had not only saved his life, but raised him to unrivalled wealth and splendour. The whole fable seems to be a confused tradition of Belus and the ancient Babylon; or, rather, as the name would import, of Benhadad, mentioned in Scripture as one of the most famous of the Syrian kings, who, we are told, was worshipped by his subjects.

Of the ‘Ādites and their succeeding princes, nothing certain is known, except that they were dispersed or destroyed in the course of a few centuries by the sovereigns of al-Yaman.

The tribe of Šamūd first settled in Arabia Felix, and on their expulsion they repaired to al-Hijr, on the confines of Syria. Like the ‘Ādites, they are reported to have been of a most gigantic stature, the tallest being a hundred cubits high and the least sixty; and such was their muscular power, that, with a stamp of the foot in the driest soil, they could plant themselves knee-deep in the earth. They dwelt, the Qur’ān informs us, “in the caves of the rocks, and cut the mountains into houses, which remain to this day.” In this tribe it is easy to discover the Thamudien of Diodorus, Pliny, and Ptolemy.

The tribes of Tāsm and Jadīs settled between Makkah and al-Madīnah, and occupied the whole level country of al-Yaman, living promiscuously under the same government. Their history is buried in darkness; and when the Arabs wish to denote anything of dubious authority, they call it a fable of Tāsm.

The extinction of these tribes, according to the Qur’ān, was miraculous, and a signal example of Divine vengeance. The posterity of ‘Ād and Šamūd had abandoned

the worship of the true God, and lapsed into incorrigible idolatry. They had been chastised with a three years' drought, but their hearts remained hardened. To the former was sent the Prophet Hūd, to reclaim them and preach the unity of the Godhead. "O my people!" exclaimed the prophet, "ask pardon of your Lord; then turn unto Him with penitence, (and) He will send down the heavens upon you with copious rains, and with strength in addition to your strength will He increase you." Few believed, and the overthrow of the idolaters was effected by a hot and suffocating wind, that blew seven nights and eight days without intermission, accompanied with a terrible earthquake, by which their idols were broken to pieces, and their houses thrown to the ground. (See Qur'an, Sūrah vii. 63, xi. 53.) Lūqman, who, according to some, was a famous king of the 'Ādites, and who lived to the age of seven eagles, escaped, with about sixty others, the common calamity. These few survivors gave rise to a tribe called the Latter 'Ād; but on account of their crimes they were transformed, as the Qur'an states, into asses or monkeys. Hūd returned to Hazramaut, and was buried in the neighbourhood, where a small town, Qabū Hūd, still bears his name. Among the Arabs, 'Ād expresses the same remote age that Saturn or Ogyges did among the Greeks; anything of extreme antiquity is said to be "as old as King 'Ād."

The idolatrous tribe of Samūd had the prophet Sālih sent to them, whom D'Herbelot makes the son of Arphaxad, while Bochart and Sale suppose him to be Peleg, the brother of Joktan. His preaching had little effect. The fate of the 'Ādites, instead of being a warning, only set them to dig caverns in the rocks, where they hoped to escape the vengeance of winds and tempests. Others demanded a sign from the prophet in token of his mission. As a condition of their belief, they challenged him to a trial of power, similar to what took place between Elijah and the priests of Baal, and promised to follow the deity that should gain the triumph. From a certain rock a camel big with young was to come forth in their presence. The idolaters were foiled: for on Sālih's pointing to the spot, a she-camel was produced, with a young one ready weaned. This miracle wrought conviction in a few; but the rest, far from believing, hamstringed the mother, killed her miraculous progeny, and divided the flesh among them. This act of impiety sealed their doom. "And a violent tempest overtook the wicked, and they were found prostrate on their breasts in their abodes." (Qur'an, Sūrah vii. 71, xi. 64.)

The tribes of Jadis and Tasm owe their extinction to a different cause. A certain despot, a Tasmite, but sovereign of both tribes, had rendered himself detested by a voluptuous law claiming for himself a priority of right over all the brides of the Jadisites. This insult was not to be tolerated. A conspiracy was formed. The king and his chiefs were invited to an entertainment. The avengers

had privately hidden their swords in the sand, and in the moment of mirth and festivity they fell upon the tyrant and his retinue, and finally extirpated the greater part of his subjects.

II.—The *pure* Arabs are those who claim to be descended from Joktan or Qahtan, whom the present Arabs regard as their principal founder. The members of this genuine stock are styled *al-Arabu l-'Arabah*, the genuine Arabs. According to their genealogy of this patriarch, his descendants formed two distinct branches. Yārūb, one of his sons, founded the kingdom of al-Yaman, and Jurhum that of al-Hijāz. These two are the only sons spoken of by the Arabs. Their names do not occur in Scripture; but it has been conjectured that they were the Jerah and Hadoram mentioned by Moses as among the thirteen planters of Arabia (Gen. x. 26).

In the division of their nation into tribes the Arabs resemble the Jews. From an early era they have retained the distinction of separate and independent families. This partition was adverse to the consolidation of power or political influence, but it furnishes our chief guide into the dark abyss of their antiquities. The posterity of Yārūb spread and multiplied into innumerable clans. New accessions rendered new subdivisions necessary. In the genealogical tables of Sale, Gagnier, and Saiyid Ahmad Khān, are enumerated nearly three-score tribes of genuine Arabs, many of whom became celebrated long before the time of Muhammad, and some of them retain their names even at the present day.

III.—The *'Arabu l-Mustaribah*, the mixed Arabs, claim to be descended from Ishmael and the daughter of al-Muzzan, King of al-Hijāz, whom he took to wife, and was of the ninth generation from Jurhum, the founder of that kingdom. Of the Jurhumites, till the time of Ishmael, little is recorded, except the names of their princes or chiefs, and that they had possession of the territory of al-Hijāz. But as Muhammad traces his descent to this alliance, the Arabs have been more than usually careful to preserve and adorn his genealogy. The want of a pure ancestry is in their estimation, more than compensated by the dignity of so sacred a connexion; so they boast as much as the Jews of being reckoned the children of Abraham. This circumstance will account for the preference with which they uniformly regard this branch of their pedigree, and for the many romantic legends they have grafted upon it. It is no improbable that the old giants and idolater suffered an imaginary extinction to make way for a more favoured race, and that Divine chastisements always overtook those who dared to invade their consecrated territories.

The Scripture account of the expulsion and destiny of this venerated progenitor of the Arabs is brief, but simple and affecting. Ishmael was the son of Abraham by Hagar, an Egyptian slave. When fourteen years of age, he was supplanted in the hopes and affections of his father by the birth of Isaac.

through whom the promises were to descend. This event made it necessary to remove the unhappy female and her child, who were accordingly sent forth to seek their fortune in some of the surrounding unoccupied districts. A small supply of provisions, and a bottle of water on her shoulder, was all she carried from the tent of her master. Directing her steps towards her native country, she wandered with the lad in the wilderness of Beer-sheba, which was destitute of springs. Here her stock failed, and it seemed impossible to avoid perishing by hunger or thirst. She resigned herself to her melancholy prospects, but the feelings of the mother were more acute than the agonies of want and despair. Unable to witness her son's death, she laid him under one of the shrubs, took an affecting leave of him, and retired to a distance. "And she went, and sat her down over against him, a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept." (Gen. xxi. 16.) At this moment an angel directed her to a well of water close at hand,—a discovery to which they owed the preservation of their lives. A promise formerly given was renewed, that Ishmael was to become a great nation—that he was to be a wild man—his hand against every man, and every man's hand against him. The travellers continued their journey to the wilderness of Paran, and there took up their residence. In due time the lad grew to manhood, and greatly distinguished himself as an archer, and his mother took him a wife out of her own land. Here the sacred narrative breaks off abruptly, the main object of Moses being to follow the history of Abraham's descendants through the line of Isaac. The Arabs, in their version of Ishmael's history, have mixed a great deal of romance with the narrative of Scripture. They assert that al-Hijaz was the district where he settled, and that Makkah, then an arid wilderness, was the identical spot where his life was providentially saved, and where Hagar died and was buried. The well pointed out by the angel, they believe to be the famous Zamzam, of which all pious Muslims drink to this day. They make no allusion to his alliance with the Egyptian woman, by whom he had twelve sons (Gen. xxv. 12-18), the chiefs of as many nations, and the possessors of separate towns; but as polygamy was common in his age and country, it is not improbable he may have had more wives than one.

It was, say they, to commemorate the miraculous preservation of Ishmael that God commanded Abraham to build the Ka'bah, and his son to furnish the necessary materials.

Muhammadan writers give the following account of Ishmael and his descendants:—Ishmael was constituted the prince and first high-priest of Makkah, and, during half a century he preached to the incredulous Arabs. At his death, which happened forty-eight years after that of Abraham, and in the 137th

of his age, he was buried in the tomb of his mother Hagar. Between the erection of the Ka'bah and the birth of their Prophet, the Arabs reckon about 2,740 years. Ishmael was succeeded in the regal and sacerdotal office by his eldest son Nebat, although the pedigree of Muhammad is traced from Kedar, a younger brother. But his family did not long enjoy this double authority; for, in progress of time, the Jurhumites seized the government and the guardianship of the temple, which they maintained about 300 years. These last, again, having corrupted the true worship, were assailed, as a punishment of their crimes, first by the scimitars of the Ishmaelites, who drove them from Makkah, and then by divers maladies, by which the whole race finally perished. Before quitting Makkah, however, they committed every kind of sacrilege and indignity. They filled up the Zamzam well, after having thrown into it the treasures and sacred utensils of the temple, the black stone, the swords and cuirasses of Qalalah, the two golden gazelles presented by one of the kings of Arabia, the sacred image of the ram substituted for Isaac, and all the precious movables, forming at once the object and the workmanship of a superstitious devotion. For several centuries the posterity of Ishmael kept possession of the supreme dignity.

The following is the list of chiefs who are said to have ruled the Hijaz, and to have been the lineal ancestors of Muhammad, as far as 'Adnan:—

- A.D. 538 'Abdu 'l'ilah, the father of Muhammad.
- 505 'Abdu 'l-Muttalib.
- 472 Ilashim.
- 439 'Abd Manaf.
- 406 Quasay.
- 373 Kilab.
- 340 Murrah.
- 307 Ka'ab.
- 274 Luwayy.
- 241 Ghaleb.
- 208 Filr or Quraish.
- 175 Malik.
- 142 an-Nazr.
- 109 Kinanah.
- 76 Khuzaimah.
- 43 Mudrikah.
- 10 al-Ya'a.
- B.C. 23 Mazar.
- 56 Nizar.
- 89 Ma'add.
- 122 'Adnan.

The period between Ishmael and 'Adnan is variously estimated, some reckoning forty, others only seven generations. The authority of Abu'l-Fida, who makes it ten, is that generally followed by the Arabs, being founded on a tradition of one of Muhammad's wives. Making every allowance, however, for patriarchal longevity, even forty generations are insufficient to extend over a space of nearly 2,500 years. From 'Adnan to Muhammad the genealogy is considered certain, comprehending twenty-one generations, and nearly

160 different tribes, all branching off from the same parent stem.

(See *Abū 'l-Fidā*; Gagnier's *Vie de Mahomet*; Pocock, *Specim. Arab. Hist.*; Saiyid Ahmad *Khān's Essays*; Sale's *Koran*, Prelim. Dis.; Crichton's *Hist. Arabia*.)

ARABIC. *Lisānu-'l-'Arab*; *Lughotu 'l-'Arab*. The classical language of Arabia is held to be the language of the Qur'an, and of the Traditions of Muhammad, and by reason of its incomparable excellence is called *اللغة* *al-lughah*, or "the language." (See Qur'an, Sūrah xvi. 105, "They say, Surely a person teacheth him [i.e. Muhammad]. But the tongue of him at whom they hint is foreign, while this [i.e. the Qur'an] is plain Arabic.")

This classical language is often termed, by the Arabians themselves, the language of Ma'add, and the language of Muzar. and is a compound of many sister dialects, very often differing among themselves, which were spoken throughout the whole of the Peninsula before the religion of Muhammad incited the nation to spread its conquering armies over foreign countries. Before that period, feuds among the tribes, throughout the whole extent of their territory, had prevented the blending of their dialects into one uniform language; but this effect of disunion was counteracted in a great measure by the institution of the sacred months, in which all acts of hostility were most strictly interdicted, and by the annual pilgrimage, and the yearly fair held at 'Ukāz, at which the poets of the various tribes contended for the meed of general admiration.

Qatādah says that the Quraish tribe used to cull what was most excellent in the dialects of Arabia, so that their dialect became the best of all. This assertion, however, is not altogether correct, for many of the children of the tribe of Quraish, in the time of Muhammad, were sent into the desert to be there nursed, in order to acquire the utmost chasteness of speech. Muhammad himself was sent to be brought up among the tribe of Sa'd ibn Bakr ibn Hawāzin, descendants of Muzar, but not in the line of Quraish; and he is said to have urged the facts of his being a Quraish, and having also grown up among the tribe of Sa'd, as the grounds of his claim to be the most chaste in speech of the Arabs. Certain it is that the language of Ma'add was characterised by the highest degree of perfection, copiousness, and uniformity, in the time of Muhammad, although it afterwards declined.

The language of the Qur'an is universally acknowledged to be the most perfect form of Arabic speech. At the same time we must not forget that the acknowledged claims of the Qur'an to be the direct utterance of the Divinity have made it impossible for any Muslim to criticise the work, and it has become the standard by which other literary compositions have to be judged. (See Lane's Introduction to his *Arabic Dictionary*, and Palmer's *Qur'an*.)

ARABIC LEXICONS. The first Arabic lexicon is that which is generally ascribed to al-Khalil, and entitled *Kitāhu 'Ain*. The following are the most celebrated Arabic dictionaries composed after the *Ann.*

The *Jamharah*, by Ibn Duraid, died A.H. 321.
The *Tahzīb*, by al-Azhari, died A.H. 370.
The *Muhit*, by the Sāhib Ibn 'Abbād, died A.H. 385.

The *Muṣṣul*, by Ibn Fāris, died A.H. 395.
The *Sihāh*, by al-Jauhari, died A.H. 398.
The *Jāmī*, by al-Qazzāz, died A.H. 412.
The *Mū'rab*, by Abū Ghālīb, died A.H. 436.
The *Mukhtam*, by Ibn Sīdah, died A.H. 458.
The *Asās*, by az-Zamakhsharī, died A.H.

538.
The *Mughrib*, by al-Muṭarrīzī, died A.H. 610.

The *Uḥḥ*, by as-Sāghānī, died A.H. 660.
The *Lisānu 'l-'Arab*, by Ibn Mukarram, died A.H. 711.

The *Tahzibu 'l-Tahzīb*, by Mahmud at-Tanūkhī, died A.H. 723.

The *Masbāh*, by Ahmad ibn Muhammad al-Fayyūmī, compiled A.H. 731.

The *Mughni 'l-Labīb*, by Ibn Hishām, died A.H. 761.

The *Qāmūs*, by al-Fairūzābādī, died A.H. 816.

The *Sihāh* (says Mr. Lane in his Preface to his Dictionary), is among the books of lexicology like the *Ṣaḥīḥ of 'Al-Bukhārī* amongst the books of traditions; for the point on which turns the title to reliance is not the copiousness of the collection, but the condition of genuineness and correctness.

Two well-known dictionaries, compiled in modern times in Hindustān, are the *Ghiyāṣu 'l-Lughat*, by Maulawī Ghiyāṣu 'd-dīn of Rāmpūr, and the *Muntaha 'l-'Arab*, by 'Abdu 'r Raḥīm ibn 'Abdu 'l-Karīm of Sāfirpur. These are both Arabic and Persian lexicons.

The Arabic-Latin dictionary of Jacob Golius, was printed at Leyden, A.D. 1653; that of Freytag at Halle, A.D. 1830-35.

The Arabic-English and English-Arabic dictionaries extant are—

Richardson's Persian-Arabic-English, A.D. 1777.

Richardson's English-Persian-Arabic, A.D. 1810.

Francis Johnson's Persian-Arabic-English, A.D. 1852.

Catafago's Arabic-English and English-Arabic, new edition, 1873.

Lane's Arabic-English, A.D. 1863 to 1882, imperfect.

Dr. Badger's English-Arabic, A.D. 1881.

Dr. Steingass's English-Arabic, A.D. 1882.

AL-A'RAF (الأعراف). (1) The partition between heaven and hell, described in the Qur'an, Sūrah vii. 44, "Betwixt the two (heaven and hell) there is a partition; and on al-A'raf are men who know all by their marks; and they shall cry out to the inhabitants of Paradise, 'Peace be upon you!' (but) they have not (yet) entered it, although they so desire. And when their sight is turned towards the dwellers in the Fire, they say, 'O our Lord,

place us not with the unjust people.’” According to Sale, *al-A‘raf* is derived from the verb ‘*arafa*, which signifies “to distinguish between things, or to part them”; though some commentators give another reason for the imposition of this name, because, say they, those who stand on this partition will *know* and *distinguish* the blessed from the damned by their respective marks or characteristics: and others say the word properly intends anything that is *elevated*, as such a wall of separation must be supposed to be. Some imagine it to be a sort of *limbo* for the patriarchs and prophets, or for the martyrs and those who have been most eminent for sanctity. Others place here those whose good and evil works are so equal that they exactly counterpoise each other, and therefore deserve neither reward nor punishment; and these, say they, will on the last day be admitted into Paradise, after they shall have performed an act of adoration, which will be imputed to them as a merit, and will make the scale of their good works to preponderate. Others suppose this intermediate space will be a receptacle for those who have gone to war, without their parents’ leave, and therein suffered martyrdom; being excluded from Paradise for their disobedience, and escaping hell because they are martyrs. (2) The title of *Sūrah vii*. (3) A term used by *Sūfi* mystics to express a condition of the mind and soul when meditating on the existence of God in all things.

‘ARAFAH (عرفة). The vigil of the ‘*Idu l-Azhā*, or Feast of Sacrifice, when the pilgrims proceed to Mount ‘*Arafāt*. [‘*IDU l-AZHA*.]

‘ARAFĀT (عرفات), or ‘*Arafah*. The “Mount of Recognition,” situated twelve miles from Makkah; the place where the pilgrims stay on the ninth day of the pilgrimage, and recite the mid-day and afternoon prayers, and hear the *Khutbah* or sermon. Hence it is a name given to the ninth day of the month *Zu l-Hijjah*. Upon the origin of the name given to this mountain, Burton says, “The Holy Hill owes its name to the following legend:—When our first parents forfeited heaven for eating wheat, which deprived them of their primeval purity, they were cast down upon earth. The serpent descended upon *Ispahān*, the peacock at *Cābul*; Satan at *Billbays* (others say *Semnan* or *Seistān*), Eve upon ‘*Arafāt*, and Adam at *Ceylon* (*Sarandīb*). The latter, determining to seek his wife, began a journey, to which the earth owes its present mottled appearance. Wherever our first father placed his foot, which was large, a town afterwards arose; and between the strides will always be country. Wandering for many years, he came to the Mountain of Morcy, where our common mother was continually calling upon his name, and their *recognition* of each other gave the place the name of ‘*Arafah*.”

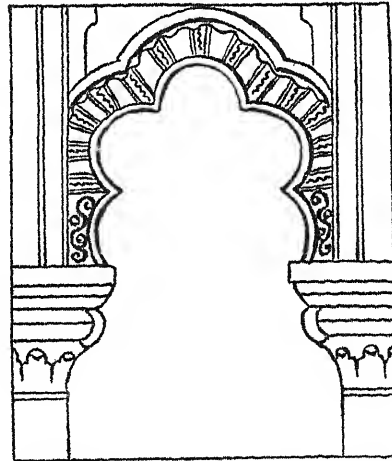
ARĀZĪ (اراضی). *Lit.* “lands”; the sale of lands. Tombs are not included in the sale of lands. A place or station for casting

the harvest is not considered to be amongst the rights and advantages of land, and therefore does not enter into the sale of it. (Baillie’s *Law of Sale*, pages 54, 55.) [LAND.]

ARCHITECTURE. The term *Saracenic* is usually applied by English writers to Muhammadan architecture. But though the style may be traced to the Arabians, they cannot themselves be considered the inventors of it. They had, in fact, no distinctive style of their own when they made their rapid conquests, but adapted existing styles of architecture to meet the religious and national feelings of the Muslims.

Muhammad built a mosque at al-Madinah, but it was an exceedingly simple structure, and he left no directions in the *Qur’an* or in the Traditions on the subject.

The typical varieties of the earlier Muhammadan architecture are those which appeared in Spain and in Egypt; its later form appeared in Constantinople. The oldest specimen of Saracenic architecture in Spain is the mosque of Cordova, which now serves as the cathedral of the city. It was commenced by the *Khalifah* ‘*Abdu r-Rahmān*, 786 A.D.,



IN THE SANCTUARY OF THE CATHEDRAL OF CORDOVA.

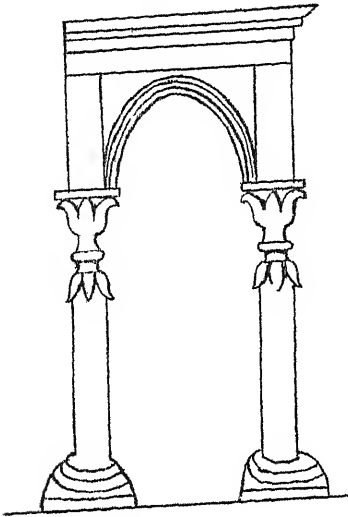
with the avowed intention that it should be the finest mosque in the world, and Byzantine architects are said to have been specially invited to superintend its construction.

The earliest of the Muhammadan buildings in Egypt, of which any portions still remain, is the Mosque of ‘*Amr* at old Cairo, begun about A.D. 642, but greatly altered or rebuilt about sixty years later.

On the capture of Constantinople, St. Sophia was converted by the Muslim conquerors into their chief Mosque, and made their architectural model. The older Saracenic style, as seen at Cordova and old Cairo, continued to be the basis of the new, but it was modified throughout by Byzantine influence. In Persia

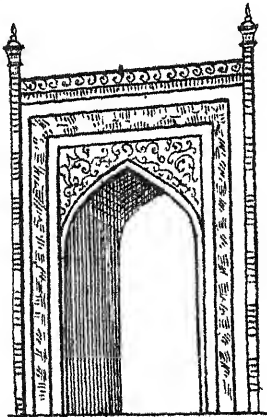
ARCHITECTURE

may clearly trace in Muhammadan build-
the older Persian type, and in India



IN S. SOPHIA, CONSTANTINOPLE.

The Saracenic architects showed the same
pliancy in adopting the styles of the various
peoples amongst whom they settled. It thus
happens (says Fergusson, in his *History of
Indian Architecture*), that we have at least
twelve or fifteen different styles of Muham-
madan architecture in Central Asia and in
India.

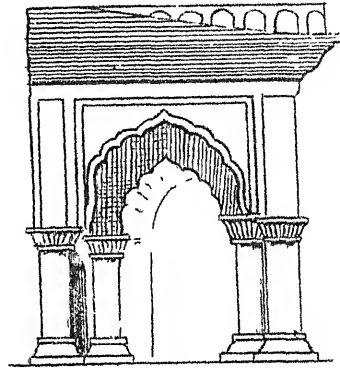


IN THE TAJ MAHAL, AGRA.

A striking and distinctive feature in early
Muhammadan architecture is the horse-shoe
arch, which in time gives way to a cusped or
scalloped arch, strictly so termed, the outline
being produced by intersecting semi-arches.
Another variety of Saracenic arch is the cir-
cular-headed and stilted form. The pillars are
commonly of exceedingly slender proportions,

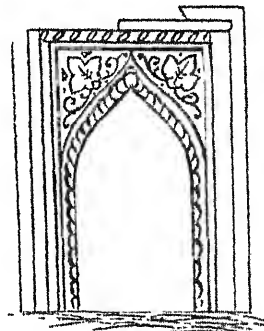
ARCHITECTURE

almost to apparent insecurity, but owing to
the style of the embellishment this lightness



IN THE MOTI MASJID, AGRA

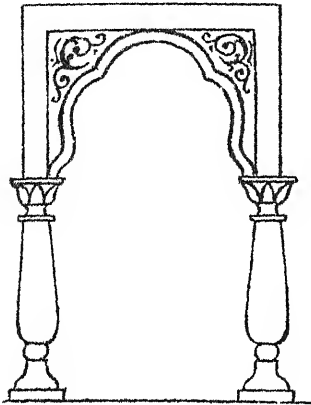
of particular forms tends to heighten the
general luxuriance. Some have imagined that
this element of slenderness in regard to
pillars indicates a tent origin of the style.
This tent-like character has been further kept
up by concave ceilings and cupolas, embla-
zoned with painting and gilding. Decorations
composed of animal and human figures, being
interdicted by Muhammadan law [PICTURES]
are not found in Saracenic architecture;
but their geometrical patterns exhibit sin-
gular beauty and complexity, inexhaustible
variety of combinations, and a wonderful
degree of harmonious intricacy, arising out of
very simple elements. Lattice or open trellis



EARLY PATHAN STYLE IN THE QUTE BUILDINGS
AT DELHI.

work is another fertile source of embellish-
ment, and is similar to the tracery met with
in Gothic buildings. Another characteristic
of Saracenic style is that of the dome. For
the most part domes occur in mosques and
tombs, and are of Byzantine origin. Minarets
are also a special feature in Muhammadan
mosques, and contribute much to the pic-
turesqueness of these buildings. They are

found in mosques of the later Saracenic style. (See Fergusson's *Indian and Eastern Architecture*.)



IN A HOUSE IN FBHAWAR.

ture, Mr. Owen Jones's *Alhambra Palace*, Hersmer's *Arabische Bauverzierung*.)

‘ARIYAH (عريّة). A kind of sale permitted in Islām, namely, when a person computes what quantity of fruit there is on a tree and sells it before it is plucked. (*Mish-kāt*, xii. c. v.)

‘ĀRIYAH (عارية). (1) A loan for the use of anything of which *Qarz* cannot be made: e.g. the loan of a horse is ‘*Āriyah*’; the loan of money is *Qarz*. (2) A gift, of which the following is an example:—A person makes a gift to another of the dates of a palm-tree in his garden; but having afterwards some doubt of the propriety of that person coming daily to his garden where his family usually are, and being at the same time unwilling to depart from his promise, or to retract his gift, he gives some of the dates that have already been pulled in lieu of those upon the tree. (Baillie's *Law of Sale*, p. 300.)

ARK, NOAH'S (قُلُوبُ نُوحٍ). It is mentioned in the history of the Deluge, as recorded in the Qur‘ān, in two places—Sūrah xi. 39, “Build the ark under our eye and after our revelation,” and Sūrah xxiii. 27. There is also supposed to be an allusion to the ark in Sūrah xxxvi. 41, “And a sign to them is that we bare their offspring in the laden ship.”

Al-Baizāwī says that Noah was two years building the ark, which was 300 cubits long, 50 wide, and 30 broad, and which was made of Indian plane-tree; that it consisted of three storeys, the lowest for beasts, the middle for men and women (who were separated from each other), and the highest for birds.

The ark is said to have rested on the mountain al-Jūdī. [NOAH.]

ARK OF THE COVENANT. The

Hebrew word for “Ark” is תִּבְיָה (i.e.

a chest, a coffer), Chald. תִּבְיָה, Arabic

تَابُوت, تَابَة. See Qur‘ān, Sūrah ii. 249, “The sign of his (Saul’s) kingdom is that there shall come unto you the ark (Tābut), in it shall be security/or the Shechinah. *akinah*, Heb. שְׁכִינָה) from your

Lord, and the relics of what the family of Moses and the family of Aaron left; the angels shall bear it.” Jalālīn ‘d-dīn says this ark contained the images of the prophets, and was sent down from heaven to Adam, and at length came to the Israelites, who put great confidence therein, and continually carried it in front of their army, till it was taken by the Amalekites. But on this occasion the angels brought it back in the sight of all the people, and placed it at the feet of Saul (Tāhūt), who was thereupon unanimously received as king.

ARMS, The Sale of. The sale of armour or warlike stores to rebels, or in their camp, is forbidden, because selling arms into the hands of rebels is an assistance to defection. But it is not forbidden to sell the materials for making arms to such persons. (Hamilton's *Hidāyah*, vol. ii. 225.)

ARSH (ارش). (1.) A legal term for compensation. (2.) A mulct; a fine; particularly that which is paid for shedding of blood. (3.) A gift for conciliating the favour of a judge; a bribe. (4.) Whatever a purchaser receives from a seller after discovering a fault in the article bought.

‘ARSH (عرش). The term used in the Qur‘ān for the throne of God. Sūrah ix. 131, “He is the Lord of the mighty throne.” Hussinī, the commentator, says the throne has 8,000 pillars, and the distance between each pillar is 8,000,000 miles.

‘ASABAH (عصبة). A legal term for male relatives by the father’s side, agnates.

ĀṢAF (اصف). The *wazīr* or prime minister of Solomon. Alluded to in the Qur‘ān, Sūrah xxvii. 40, as “He with whom was knowledge of the scripture.” Muḥammadan commentators say he was the son of Barkhiya.

ASAR (أثر). Relating; banding down by tradition. Generally used for a Hadīṣ related by one of the Companions, as distinguished from one of the Prophet’s own.

AL-ĀṢARU ‘SH-SHARIF (الأثر الشريف). The sacred relic. A hair of either the beard or mustachios of Muḥammad, or a foot-print of the Prophet. One of those sacred relics (a hair of his beard) is exhibited in the great mosque at Delhi, another in a mosque in Cashmere.

ASHĀB (اصحاب), pl. of *Sāhib*. The Companions Associates of Muḥammad.

The term used for a single companion is *sahābī*. Concerning the title of "Companion," there is considerable controversy as to the persons to whom it can be applied. Sa'īd ibn al-Musaiyib reckoned none a "Companion," but those who had been a year or more with Muhammad, and had gone on a warlike expedition with him. Some say that everyone who had attained puberty, had embraced Islām, and had seen the Prophet, was a "Companion," even though he had attended Muhammad but an hour. Others, however, affirm that none could be a "Companion" unless Muhammad chose him and he chose Muhammad, and he adhered to the Prophet at all times. The general opinion is that every one who embraced Islām, saw the Prophet, and accompanied him, even for a short time, was a "Companion."

It is related that the Prophet marched to Makkah with 10,000 Muslims, to Hunain with 12,000, and that 40,000 accompanied him on the farewell pilgrimage. The number of the "Companions" at his death is said to have been 144,000.

In point of merit, the refugees (*Muhājirūn*) are more worthy than the auxiliaries (*Anṣār*); but by way of precedence, the auxiliaries are more worthy than the later refugees.

The "Companions" have been arranged in thirteen classes, which are given by Abū 'l-Fidā as follows:—I. Those who first embraced Islām, such as Khadijah, 'Alī, Zaid, and Abū Bakr, and those who did not delay till he had established his mission. II. The Companions who believed in him after his mission had been fully established, amongst whom was 'Umar. III. Those who fled to Abyssinia. IV. The first Companions of 'Aqabah, who preceded the Auxiliaries. V. The second Companions of 'Aqabah. VI. The third Companions of 'Aqabah, who were seventy. VII. The refugees who went to the Prophet after his flight, when he was at Qubā, before the erection of the temple. VIII. The soldiers of the great battle of Badr. IX. Those who joined Islām between Badr and Hudaibiyah. X. Those who took the oath of fealty under the acacia tree at Hudaibiyah. XI. Those who joined after the treaty of Hudaibiyah, but before the conquest. XII. Those that embraced Islām on the day of conquest. XIII. Those who were children in the time of the Prophet, and had seen him.

Muhammad frequently commended the "Companions," and spoke of their excellences and virtues, a chapter in the Traditions being devoted to this subject. (*Mishkāt*, xxiv. c. xiii.) He is related to have said, "My companions are like stars by which roads are found, for which ever companion you follow you will find the right road."

AL-ASHABU 'L-FIL (اصحاب الفيل).

"The Companions of the Elephant." A term used in the Chapter of the Elephant, or the 10th Sūrah:—"Hast thou not seen how thy Lord dealt with the companions of the elephant? Did He not cause their stratagem to miscarry?"

And He sent against them birds in flocks, small stones did they hurl down upon them, and he made them like stubble eaten down!"

This refers to the army of Abrahah, the Christian king of Abyssinia and Arabia Felix, said to have been lost, in the year of Muhammad's birth, in an expedition against Makkah for the purpose of destroying the Ka'bah. This army was cut off by small-pox, and there is no doubt, as the Arabic word for small-pox also means "small stones," in reference to the hard gravelly feeling of the pustules, what is the true interpretation of the fourth verse of this Sūrah, which, like many other poetical passages in the Qur'ān, has formed the starting-point for the most puerile and extravagant legends.

ASHABU 'L-KAHF (اصحاب الكهف).

"The Companions of the Cave," i.e. the Seven Sleepers, mentioned in the Sūratu 'l-Kahf, or Chapter xviii. of the Qur'ān. The story, as told by early Christian writers, is given by Gibbon (*Rise and Fall*, Chapter xxxi.). When the Emperor Decius persecuted the Christians, seven noble youths of Ephesus are said to have concealed themselves in a cave in the side of a mountain, where they were doomed to perish by the tyrant, who gave orders that the entrance should be firmly secured with a pile of huge stones. They immediately fell into a deep slumber, which was miraculously prolonged, without injuring the powers of life, during a period of 187 years. This popular tale, which Muhammad must have heard when he drove his camels to the fairs of Syria, is introduced into the Qur'ān as a divine revelation.

ASHABU 'S-SUFFAH (اصحاب الصفه).

"The sitters on the bench" of the temple at Makkah. They are thus described by Abū 'l-Fidā: "They were poor strangers, without friends or place of abode, who claimed the promises of the Apostle of God and implored his protection. Thus the porch of the temple became their mansion, and thence they obtained their name. When Muhammad went to meals, he used to call some of them to partake with him; and he selected others to eat with his companions."

'ASHARAH MUBASHSHARAH (عشرة مبشرة).

"The ten who received glad tidings." Ten of the most distinguished of Muhammad's followers, whose certain entrance into Paradise he is said to have foretold. They are Abū Bakr, 'Umar, 'Usmān, 'Alī, Talhah, az-Zubair, 'Abdū 'r-Rahmān, Sa'īd ibn 'Abū-Waqqās, Sa'īd ibn Zaid, Abū 'Ubaidah ibn al-Jarrāh. (*Mishkāt*, book xxiv. c. xx., part ii.) Muhammad declared it presumption for anyone to count upon an entrance into heaven with absolute certainty, but he made an exception in favour of these ten distinguished persons.

AL-ASH'ARIYAH (الاشعرية). A sect formed by Abū 'l-Hasan 'Alī ibn Ismā'il al-Ash'ari, born A.H. 260 (A.D. 873-4).

They hold that the attributes of God are distinct from His essence, yet in such a way as to forbid any comparison being made between God and His creatures. They say they are not "*‘ain nor ghair*:" not of His essence, not distinct from it: i.e. they cannot be compared with any other things. They also hold that God has one eternal will, from which proceed all things, the good and the evil, the useful and the hurtful. The destiny of man was written on the eternal table before the world was created. So far they go with the Sifātīs, but in order to preserve the moral responsibility of man, they say that he has power to convert will into action. But this power cannot create anything new, for then God's sovereignty would be impaired, so they say that God in His providence so orders matters that whenever "a man desires to do a certain thing, good or bad, the action corresponding to the desire is, there and then, created by God, and, as it were, fitted on to the desire." Thus it seems as if it came naturally from the will of the man, whereas it does not. This action is called *Kasb* (acquisition), because it is acquired by a special creative act of God. It is an act directed to the obtaining of profit or the removing of injury: the term is therefore inapplicable to the Deity. Abū Bakr al-Bakillām, a disciple of al-Ash'ari, says: "The essence or substance of the action is the effect of the power of God, but its being an action of obedience, such as prayer, or an action of disobedience, such as fornication, are qualities of the action, which proceed from the power of man." The Imām Al-Haramaini (A.H. 419-478) held "that the actions of men were effected by the power which God has created in man." Abū Ishāq al-Isfarāyīni says: "That which maketh impression, or hath influence on action, is a compound of the power of God and the power of man." They also believe that the word of God is eternal, though they acknowledge that the vocal sounds used in the Qur'ān, which are the manifestation of that word, are created. They say, in short, that the Qur'ān contains (1) the eternal word which existed in the essence of God before time was; and (2) the word which consists of sounds and combinations of letters. This last they call the created word.

Thus Al-Ash'arī traversed the main positions of the Mutazilites, denying that man can, by the aid of his reason alone, rise to the knowledge of good and evil. He must exercise no judgment, but accept all that is revealed. He has no right to apply the moral laws which affect men to the actions of God. It cannot be asserted by the human reason that the good will be rewarded or the bad punished in a future world. Man must always approach God as a slave, in whom there is no light or knowledge to judge of the actions of the Supreme. Whether God will accept the penitent sinner or not cannot be asserted, for He is an absolute Sovereign, above all law. (Sala, from Ibn Khaldun; *Die Mutaziliten oder die Freidenker in Islām*, von H. Steiner.

1865; *Zur Geschichte Abu'l-Hasan al-ash'arish*, von W. Spitta, 1876; *De Strijd over het Dogma in den Islām tot op El-ash'ari*, door Dr. M. Th. Houtsma, Leiden, 1875; and *Exposé de la Réforme de l'Islamisme*, by M. A. F. Mehren Leiden, 1878.)

‘ĀSHŪRĀ (عاشوراء). Lit. "the tenth." A voluntary fast day, observed on the tenth of the month of Muharram. It is related that Muhamad observed it, and said it was a day respected by Jews and Christians. (*Mishkāt*, vii. c. vii. 1.)

It is the only day of Muharram observed by the Sunnī Muslims, being the day on which it is said God created Adam and Eve, heaven and hell, the tablet of decree, the pen, life, and death. It is kept by the Sunnīs as a fast. [MUHARRAM]

ĀSIYAH (آسية). The wife of Pharaoh. One of the four perfect women (the Virgin Mary, Khadijah, and Fātimah, being the other three). See *Mishkāt* 'l-Masābih, xxiv. c. 22. She is mentioned in the Qur'ān (Sūrah lxvi. 11): "And God striketh out a parable for those who believe: the wife of Pharaoh, when she said, 'My Lord, build for me a house with Thee in Paradise, and save me from Pharaoh and his works, and save me from the unjust people.'"

ASL (أصل). Cause, first principle, foundation. *Asl-waḡar*, "cause and effect," "fundamental and derivative principle."

ASMĀ'U 'LLĀH (أسماء الله). [GOD, NAMES OF.]

‘ASR (عصر). The afternoon prayer. [PRAYERS.] The title of the third Surah of the Qur'ān

ASS. According to the Imām Abū Hanīfah, the ass is an unclean animal, and its flesh and milk are unlawful; nor is *zakāt* to be given on an ass. (Hamilton's *Hidāyah*, vol. i. 16, iv. 74. 86.)

ASSISTANTS. [ANSAR.]

ASTROLOGY. Arabic *‘Ilmu ‘n-nujūm*. Qatādah says, referring to the Qur'ān, that God has created stars for three uses: (1) as an ornament to the heavens (Sūrah lxvii. 5); (2) to stone the Devil with (Sūrah lxvii. 5); and (3) to direct travellers through the forests and on the sea (Sūrah xv. 16). Muhamad condemns those who study the stars for any other purpose (*Mishkāt*, xxi. c. iii. pt. iii.), and consequently the science of Astrology is not considered lawful in Islām.

ASWAD (الأسود). An impostor who, in the time of Muhamad, claimed the prophetic office. His name was ‘Aīhalah ibn Kāb, and he belonged to the tribe of ‘Aus, of which he was an influential chief. He was surnamed *Zu ‘l-Himār*, or "The Master of the Ass," because he used

* But another reading is *Zu ‘l-Himār*, or, "He with the veil."

frequently to say, "The master of the ass is coming unto me," and pretended to receive his revelations from two angels, named Suhaik and Shuraik. Being a good hand at legerdemain, and having a smooth tongue, he gained mightily on the multitude by the strange feats which he shewed them, and the eloquence of his discourse. By these means he greatly increased his power, and having made himself master of Najrān and the territory of Tā'if, on the death of Bādhān, the governor of Yaman for Muhammad, he seized that province also, killing Shahr, the son of Bādhān, and taking to wife his widow Āzād, whose father he had also slain. The news being brought to Muhammad, he sent to his friends and to the tribe of Hamdān, a party of whom conspiring with Qais ibn 'Abd Yaghith, who bore Aswad a grudge, and with Firūz and Aswad's wife, broke by night into his house, where Firūz surprised him, and cut off his head. While dying, it is said that he roared like a bull, at which his guards came to the chamber door, but were sent away by his wife, who told them that the prophet was only agitated by the divine inspiration. This was done the very night before Muhammad died. The next morning the conspirators caused the following proclamation to be made, viz. "I bear witness that Muhammad is the Apostle of God, and that 'Aihala is a liar"; and letters were immediately sent away to Muhammad, with an account of what had been done; but a messenger from heaven outstripped them, and acquainted the prophet with the news, which he imparted to his Companions a little before his death, the letters themselves not arriving till Abū Bakr was chosen Khalif. It is said that Muhammad on his occasion told those who attended him that before the Day of Judgment thirty more impostors, besides Musailimah and Aswad, should appear. The whole time from the beginning of Aswad's rebellion to his death was four months.

ATHEIST. [DAHRI.]

'ATĪRAH (عَتِيرَة). The sacrifice offered by the idolatrous Arabs in the month of Rajab. It was allowed by the Prophet at the commencement of his mission, but was afterwards abolished. *Mishkāt*, book iv. c. 50, "Let there be no Fara' nor 'Atirah."

AT-TAHYĪYĀT (التحيات). *Lit.* "the greetings." A part of the stated prayers, recited after the *Takbiru 'l-Qur'ān*, after every two *rak'ahs*. It is recited whilst the worshipper kneels upon the ground. His left foot bent under him, he sits upon it, and places his hands upon his knees, and says:—"The adorations (*i.e.* *at-tahyāt*) of the tongue are for God, and also of the body and of alms-giving. Peace be on thee, O Prophet, with the mercy of God and His blessing. Peace be upon us, and upon God's righteous servants." (*Mishkāt*, iv., c. xvi.) [PRAYER.]

AUGURY. [FA'L.]

AULIYĀ (أولياء), pl. of *walī*. "Favourites of God." The expression occurs in the Qur'an in the following verse, "Are not the favourites of God those on whom no fear shall come, nor shall they be put to grief?" (*Sūrah* x. 63).

AUTĀD (أوتاد). *Lit.* "props or pillars." A term used by the Sūfīs for the four saints, by whom the four corners of the world are said to be supported.

A'ŪZU BILLĀH (أعوذ بالله). Another name for the Tarawwū, or the prayer in the daily liturgy: "I seek refuge with God from the cursed Satan." [PRAYER.]

AVENGER OF BLOOD. In the Muhammadan law, as in the Jewish, the punishment for wilful murder is left to the next of kin; but in the Jewish code the avenger of blood was compelled to take the life of the murderer, whilst in the Muslim code he may accept compensation, vide Qur'an, Sūrah ii. 178, "O believers! retaliation (*Qisās*) for blood-shedding is prescribed to you: the free man for the free, and the slave for the slave, and the woman for the woman; but he to whom his brother shall make any remission is to be dealt with equitably; and a payment should be made to him with liberality. This is a relaxation (*i.e.* of the stricter *lee talonis*) from your Lord, and a mercy." [QISAS.]

ĀYAH (آية). *Lit.* "a sign, or miracle." The term used for one of the smaller portions of the chapters of the Qur'an, which we call verses. The number of verses is often set down after the title of the chapter, but the verses are not marked in the text as they are in our English Bibles. The number of verses in the Qur'an is variously estimated, but they are generally said to be about six thousand two hundred. [QUR'AN.]

AL-A'YĀNU 'S-SĀBITAH (الاعيان الثابتة), pl. of *ayn*, in the sense of "the essence" of a thing. The established essences. A term used by the Sūfī mystics to express figures emblematic of the names of God. (*Abdu 'r-Razzāq's Dictionary of Technical Terms of the Sūfīs*. Sprenger's edition.)

ĀYATU 'L-FATH (آية الفتح). *Lit.* "The verse of victory." The fifty-ninth verse of the *Sūratu 'l-An'am* (vi.) of the Qur'an. The powers of this verse are said to be so great, that if a person constantly recite it he will obtain his desires. It is generally recited with this object forty times after each season of prayer. It is as follows:—"And with Him are the keys of the secret things; none knoweth them but He; and He knoweth whatever is on the land and in the sea; and no leaf falleth but He knoweth it; neither is there a grain in the darknesses of the earth, nor a green thing nor a dry thing, but it is noted in a clear book."

ĀYATU 'L-HIFZ (آيات الھفظ). The verses of protection." Certain verses of the Qur'an which are usually inscribed on amulets. They are:—Sūrah ii. 256, "And the preservation of both (heaven and earth) is no burden unto Him." Sūrah xii. 64, "God is the best protector." Sūrah xiii. 12, "They guard him by the command of God." Sūrah xv. 17, "We guard him from every devil driven away by stones." Sūrah xxxvii. 7, "A protection against every rebellious devil."

ĀYATU 'L-KURSI (آية الكرسي). "The verse of the throne." Verse 256 of the Sūratu 'l-Baqarah, or chap. ii. of the Qur'an. It is related (*Mishkāt*, book iv., c. xix., part iii.) that 'Alī heard Muhammad say in the pulpit, "that poison who repeats the *Āyatu 'l-Kursī* after every prayer, nothing prevents him entering into Paradise but life; and whoever says it when he goes to his bed-chamber, God will keep him in safety, together with his house and the house of his neighbour. The verse is as follows:—"God! There is no God but He; the Living, the Abiding. Neither slumber seizeth Him, nor sleep. To Him belongeth whatsoever is in heaven and whatsoever is in earth. Who is he that can intercede with Him but by His own permission? He knoweth what hath been before them, and what shall be after them; yet nought of His knowledge do they comprehend, save what He willeth. His throne reacheth over the heavens and the earth, and the upholding of both burdeneth Him not; and He is the High, the Great."

ĀYATU 'L-MAWĀRIS (آية الموارث). "The verse of inheritance." The twelfth verse of the Sūratu 'n-nisā, or fourth chapter of the Qur'an. It relates to inheritance, and is the foundation of the Muslim law on the subject. It is given in the article on Inheritance. [INHERITANCE.]

ĀYIMMATU 'L-ASMĀ (ائمة الاسماء). "The leading names." The seven principal names or titles of God, namely:—

<i>Al-Ilāyy</i>	. . .	The Living.
<i>Al-'Alīm</i>	. . .	The Knowing.
<i>Al-Murīd</i>	. . .	The Purposer.
<i>Al-Qādir</i>	. . .	The Powerful.
<i>As-Samī</i>	. . .	The Hearer.
<i>Al-Basīr</i>	. . .	The Seer.
<i>Al-Mutakallim</i>	. . .	The Speaker.

ĀYISHAH (عائشة). The daughter of Abū Bakr, and the favourite wife of Muhammad, to whom she was married when only nine years of age. She survived her husband many years, and died at al-Madinah, A.H. 58 (A.D. 678), aged sixty-seven, and obtained the title of *Ummu 'l-Mu'minin*, "The Mother of the Believers."

AYMĀN (ایمان), pl. of *Yamīn*. [OATHS.]

ĀYYĀMU 'L-BIẒ (ایام البیض). "The days of the bright nights," mentioned in the *Mishkāt* (book vii. c. 7, part 3), as days on

which Muhammad did not eat, whether halting or marching. They are the 13th, 14th, and 15th nights of the month. (See Lane's *Dict.*, p. 284.)

ĀYYĀMU 'L-QARR (ایام القر). The day of rest after the day of sacrifice at the Pilgrimage. [HAJJ.]

ĀYYĀMU 'N-NAHR (ایام النحر). The season of sacrifice at the Pilgrimage. [HAJJ.]

ĀYYĀMU 'T - TASHRĪQ (ایام التشریق). The three days after the feast of sacrifice at Minā during the Pilgrimage. So called because the flesh of the victims is then *died*, or because they are not slain until after sun-rise. [HAJJ, PILGRIMAGE.]

ĀYYIM (ایم). A legal term for a woman having no husband, whether she be a virgin or a widow.

'AZĀBU 'L-QARR (عذاب القبر). "The punishment of the grave." That all persons, whether believers or not, undergo some punishment in their graves, is a fundamental article of the Muslim belief. These punishments are described in the following Hadīs on the authority of Abū Hurairah:—

"The Prophet of God said, When a corpse is placed in its grave, two black angels come to it, with blue eyes. The name of the one is *Munkar* and of the other *Nakir*, and they interrogate the dead person concerning the Prophet of God. If he be a Muslim, he will bear witness to the Unity of God and the mission of Muhammad. The angels will then say, 'We knew thou wouldst say so'; and the grave will then expand seventy times seventy yards in length, and seventy times seventy in breadth. A light will then be given for the grave, and it will be said, 'Sleep.' Then the dead person will say, 'Shall I return to my brethren and inform them of this?' Then the angels will say, 'Sleep like the bridegroom, till God shall raise thee up from the grave on the Day of Resurrection.' But if the corpse be that of an unbeliever, it will be asked, 'What sayest thou about the Prophet?' and he will reply, 'I know him not.' And then the angels will say, 'We knew thou wouldst say so.' Then the ground will be ordered to close in upon him, and it will break his sides, and turn his right side to his left, and he will suffer perpetual punishment till God raise him therefrom." In another tradition, recorded by 'Anas, it is said, "The wicked will be struck with a rod (*mitraqah*), and they will roar out, and their cries will be heard by all animals that may be near the grave excepting man and the genii." (*Mishkāt*, book i., c. v.).

All Muhammadan doctors of the orthodox schools (whether we apply the term orthodox to Sunni or Shi'ah) believe in the literal interpretation of these punishments in the grave, which are said to take place as soon as the funeral party has left the grave-yard. A

perusal of the various traditions on the subject must convince any unprejudiced mind that Muhammad intended to teach a literal interpretation of his sayings on this subject. It is related that on one occasion, when the Prophet was riding through a grave-yard, his mule, hearing the groans of the dead, tried to throw his master. On that occasion, Muhammad said, "If I were not afraid that you would leave off burying I would ask God to give you the power of hearing what I hear." Shaikh 'Abdu 'l-Haq, in his commentary on the *Mishkāt*, says, "The accounts which are here given of the punishment of the grave, are undoubtedly true, and they are not either imaginary or figurative." (*Mishkāt*, book i., chap. v.; see Persian edition with 'Abdu 'l-Haq's commentary.)

AZAL (ازل). Eternity with respect to the past, as distinguished from *abad* (ابد), eternity without end.

AZĀN (اذان). *Lit.* "announcement." The call or summons to public prayers proclaimed by the Mu'azzin (or crier)—in small mosques from the side of the building or at the door, and in large mosques from the minaret.

It is in Arabic as follows:—

الله أكبر - الله أكبر - الله أكبر - الله أكبر
- أشهد أن لا إله إلا الله - أشهد أن لا إله إلا الله
- أشهد أن محمداً رسول الله - أشهد أن
محمداً رسول الله - حي على الصلوة - حي على
الصلوة - حي على الفلاح - حي على الفلاح -
الله أكبر - الله أكبر - لا إله إلا الله.

Allāhu akbar! Allāhu akbar! Allāhu akbar!
Allāhu akbar! Ashhadu an lā ilāha illa 'llāh!
Ashhadu an lā ilāha illa 'llāh! Ashhadu anna Muḥammadan rasūlu-llāh!
Ashhadu anna Muḥammadan rasūlu-llāh! Hayya 'ala 's-salāti! Hayya 'ala 's-salāti! Hayya 'ala 'l-falāh!
Allāhu akbar! Allāhu akbar! Lā ilāha illa 'llāh!

Which is translated:—

"God is most great! God is most great! God is most great! I testify that there is no god but God! I testify that there is no god but God! I testify that Muhammad is the Apostle of God! I testify that Muhammad is the Apostle of God! Come to prayer! Come to prayer! Come to salvation! Come to salvation! God is most great! God is most great! There is no god but God!"

In the Azān in the early morning, after the words, "Come to salvation!" is added الصلوة خير من النوم. خير من النوم - الصلوة خير من النوم. As-salātu khayrun minā 'n-naumi! As-salātu khayrun minā 'n-naumi! "Prayer is better than sleep! Prayer is better than sleep!"

The Shī'ahs make a slight alteration in the Azān, by adding the words, حي على العمل Hayya 'ala 'l-'amal! Hayya 'ala 'l-khairi 'l-'amali! "Come to the best of works! Come to the

best of works!" and by repeating the last sentence of the Azān, "There is no god but God," twice instead of once, as in the Sunni Azān.

When the Azān is recited, it is usual for men of piety and religious feeling to respond to each call, as, for example, when the Mu'azzin cries:—

"Allāhu akbar! Allāhu akbar! Allāhu akbar! Allāhu akbar!"

Those who hear it repeat:—

"Allāhu akbar! Allāhu akbar! Allāhu akbar! Allāhu akbar!"

The Mu'azzin says—

"I testify that there is no god but God; I testify that there is no God but God."

They reply—

"I testify that there is no God but God; I testify that there is no god but God."

Mu'azzin.—"I testify that Muhammad is the Apostle of God."

Reply.—"I testify that Muhammad is the Apostle of God."

Mu'azzin.—"Come to prayer."

Reply.—"I have no power nor strength but from God the most High and Great."

Mu'azzin.—"Come to salvation."

Reply.—"What God willeth will be; what He willeth not willeth not be."

The recital of the Azān must be listened to with great reverence. If a person be walking at the time, he should stand still; if reclining, sit up. Mr. Lane, in his *Modern Egyptians*, says, "Most of the Mu'azzins of Cairo have harmonious and sonorous voices, which they strain to the utmost pitch; yet there is a simple and solemn melody in their chants which is very striking, particularly in the stillness of the night." But Vámbéry remarks that "the Turkistānees most carefully avoid all tune and melody. The manner in which the Azān is cried in the west is here (in Bokhārā) declared sinful, and the beautiful melancholy notes which, in the silent hour of a moonlit evening, are heard from the slender minarets on the Bosphorus, fascinating every hearer, would be listened to by the Bokhariot with feelings only of detestation."

The summons to prayer was at first the simple cry, "Come to public prayer." After the Qiblah was changed, Muhammad bethought himself of a more formal call. Some suggested the Jewish trumpet, others the Christian bell; but neither was grateful to the Prophet's ear. The Azān, or call to prayer was then established. Tradition claims for it a supernatural origin, thus:—"While the matter was under discussion, 'Abdu 'llāh, a Khazrajite, dreamed that he met a man clad in green raiment, carrying a bell. 'Abdu 'llāh sought to buy it, saying that it would do well for bringing together the assembly of the faithful. "I will show thee a better way," replied the stranger; "let a crier cry aloud, 'God is most great,' &c." Waking from sleep, 'Abdu 'llāh proceeded to Muhammad, and told him his dream. (Muir, from *Kātibu 'l-Wākidi*.) Ilishāmi recites the story as if 'Abdu 'llāh had actually met the man.

Bingham, in his *Antiquities* (vol. ii. book

viii. chap. vii.), relates that, in the monastery of virgins which Paula, the famous Roman lady, set up and governed at Jerusalem, the signal for prayer was given by one going about and singing "Hallelujah!" for that was their call to church, as St. Jerome informs us.

The Azān is proclaimed before the stated times of prayer, either by one of the congregation, or by the Mu'azzin or crier, who is paid for the purpose. He must stand with his face towards Makkah, with the points of his forefingers in his ears, and recite the formula which has been given above.

It must not be recited by an unclean person, a drunkard, a madman, or a woman.

ĀZAR (آزر). Terah, the father of Abraham. Sūrah, vi. 74, "And when Abraham said to his father Āzar, Takest thou images as gods?"

"The Eastern authors unanimously agree that he was a statuary, or carver of idols; and he is represented as the first who made images of clay, pictures only having been in use before, and taught that they were to be adored as gods. However, we are told his employment was a very honourable one, and that he was a great lord, and in high favour with Nimrod, whose son-in-law he was, because he made his idols for him, and was

excellent in his art. Some of the Rabbins say Terah was a priest and chief of the order."—(Sale.)

AL-AZĀRIQAH (الازارقة). A sect of heretics founded by Nāfi' ibn al-Azraq, who say that 'Alī was an infidel, and that his assassin was right in killing him. (See *ash-Shahrastānī*, ed. Couston, p. 89, Haarbrucker's translation, I., p. 133.)

AL-'AZBĀ' (العصباء). The slit-eared; one of Muhammad's favourite camels.

AL-AZHĀ' (الأحصى). ['IDU'L-AZHĀ.]

AL-'AZĪM (العظيم). One of the ninety-nine special names of God. "The great One."

'AZĪMAH (عزيمة). An incantation. [LXORCISM.]

AL-'AZĪZ (العزیز). One of the ninety-nine special names of God. It frequently occurs in the Qur'ān. It means "the powerful, or the mighty One."

'AZRĀ'ĪL (عزرائیل). The angel of Death. Mentioned in the Qur'ān under the title of *Malaku'l-Maut*, Sūrah xxxii. 11, "The angel of death who is charged with you shall cause you to die." [MALAKU'L-MAUT.]

B.

BABEL. Arabic بابل *Bābil*. Mentioned once in the Qur'ān, Sūrah ii. 96: "Sorcery did they teach to men, and what had been revealed to the two angels Hārūt and Mārūt at Bābil." Babel is regarded by the Muslims as the fountain-head of the science of magic. They suppose Hārūt and Mārūt to be two angels who, in consequence of their want of compassion for the frailties of mankind, were sent down to earth to be tempted. They both sinned, and, being permitted to choose whether they would be punished now or hereafter, chose the former, and are still suspended by the feet at Babel in a rocky pit, and are the great teachers of magic. (Lane's *Thousand and One Nights*, ch. iii. note 14.) Vide *Tafsīr-i-'Azīzī in loco*.

BĀBU 'L-ABWĀB (باب الابواب). *Lit.* "The door of doors." A term used by the Sūfis for repentance. ('Abdu'r-Razzāq's *Dictionary of Sufi Terms*.)

BĀBU 'S-SALĀM (باب السلام). "The Gate of Peace." The gateway in the sacred mosque at Makkah through which Muhammad entered when he was elected by the Quraysh to decide the question as to which section of the tribe should lift the Black Stone into its place. It was originally

called the Bāb Banī Shaibah, "the Gate of the Banū Shaibah," the family of Shaibah ibn 'Uṣmān, to whom Muhammad gave the key of the Ka'bah. Burkhardt says that there are now two gateways called by this name. Burton says, "The Bābu's-Salām resembles in its isolation a triumphal arch, and is built of cut stone." (Burton's *Pilgrimage*, vol. ii. p. 174. See Muir's *Life of Mahomet*, pp. 28, 29.)

BĀBU 'N-NISĀ, (باب النساء). "The Women's Gate." In later years, as Muhammad added to the number of his wives, he provided for each a room or house on the same side of the mosque at al-Madinah. From these he had a private entrance into the mosque, used only by himself, and the eastern gate still bears in its name, Bābu 'n-Nisā', the memory of the arrangement. (Muir's *Life of Mahomet*, iii. p. 20.)

BACKBITING. Anything secretly whispered of an absent person which is calculated to injure him, and which is true, is called *Ghibah*, a false accusation being expressed by *Buhtān*. Abū Hurairah says, "The question was put to the Prophet, 'Do you know what backbiting is?' and he replied, 'It is saying anything bad of a Muslim.' It was then said, 'But what is it if it is true?'

And he said, 'If it is true it is *Ghibah*, and if it is a false accusation, it is *Buhtān* (i.e. slander)." (*Mishkāt*, xxii. c. x.)

The following are sayings of Muhammad on the subject:—"The best of God's servants are those who when you meet them speak of God. The worst of God's servants are those who carry tales about, to do mischief and separate friends, and seek out the defects of good people." "He who wears two faces in this world shall have two tongues of fire in the day of the Resurrection." "It is unworthy of a believer to injure people's reputations, or to curse anyone, or to abuse anyone, or to talk vainly." "The best atonement you can make for backbiting is to say, 'O God pardon me and him (whom I have injured).'" (*Mishkāt*, xxii. c. x.)

BADAWĪ (بدوي). A name given to the Bedouin Arabs, or the Arabs of the desert. *Bedouin* is only a corruption of the plural of this word, which is derived from *Badw* = *Bādīyah*, "a desert."

AL-BADĪ' (البدیع) is one of the ninety-nine special names of God. It means "He who originates." It occurs in the Qur'an, Sūrah ii. 111, "He is the wonderful originator of the heavens and the earth. When He decreeth a matter, He doth but say to it, 'Be,' and it is."

BADR, The battle of. Arabic, *Gharwatul-Badr*. The first battle of Badr was fought in the month of Ramazān, A.H. 2 (March, A.D. 624), between Muhammad and the Quraish. Many of the principal men of the Quraish were slain, including Abū Jahl, whose head was brought to the Prophet, and when it was cast at his feet, he exclaimed, "It is more acceptable to me than the choicest camel of Arabia." After the battle was over, some of the prisoners were cruelly murdered. Husain says the losses of the Quraish at Badr were seventy killed and seventy prisoners. This victory at Badr consolidated the power of Muhammad, and it is regarded by Muslim historians as one of the most important events of history. An account of this celebrated battle will be found in the article on *Muhammad*.

The second battle of Badr was a bloodless victory, and took place in the month *Zu'l-Qa'dah*, A.H. 4 (April, A.D. 626).

BAHĪRĀ (بهيروا). A Nestorian monk whom Muhammad met when he was journeying back from Syria to Makkah, and who is said to have perceived by various signs that he was a prophet. His Christian name is supposed to have been Sergius (or Georgius).

Sprenger thinks that Bahīrā remained with Muhammad, and it has been suggested that there is an allusion to this monk in the Qur'an, Sūrah xvi. 105: "We know that they say, 'It is only a man who teacheth him.'" Husain the commentator says on this passage that the Prophet was in the habit of

going every evening to a Christian to hear the Taurāt and Injil. *Tafsīr-i-Husaini*; Sale, p. 223; *Muir's Life of Mahomet*, p. 72.)

BAHIRAH (بهيروا). (1.) A she-camel, she-goat or ewe, which had given birth to a tenth young one. (2.) A she-camel, the mother of which had brought forth ten females consecutively before her.

In these and similar cases, the pagan Arabs observed certain religious ceremonies, such as slitting the animal's ear, &c., all of which are forbidden in the Qur'an: "God hath not ordained any Bahīrah." (Sūrah v. 102.)

BAI' (بيع, بای, بوی, bay'). A sale; commercial dealing; barter. *Bai'*, or "sale," in the language of the law, signifies an exchange of property for property with the mutual consent of parties. For the rules concerning sales and barter, see Hamilton's *Ḥidāyah*, vol. ii. 360; Baillie's *Muhammadian Law of Sale*; *The Fatāwā 'Alamgiri*.

Sale, in its ordinary acceptation, is a transfer of property in consideration of a price in money. The word has a more comprehensive meaning in the Muhammadan law, and is applied to every exchange of property for property with mutual consent. It, therefore, includes barter as well as sale, and also loan, when the articles lent are intended to be consumed, and replaced to the lender by a similar quantity of the same kind. This transaction, which is truly an exchange of property for property, is termed *qarz* in the Muhammadan law.

Between barter and sale there is no essential distinction in most systems of law, and the joint subject may in general be considerably simplified by being treated of solely as a sale. A course has been adopted in the Muhammadan law, which obliges the reader to fix his attention on both sides of the contract. This may at first appear to him to be an unnecessary complication of the subject, but when he becomes acquainted with the definition of price, and the rules for the prohibition of excess in the exchange of a large class of commodities, which apply to every form of the contract, he will probably be of opinion that to treat of the subject in any other way would be attended with at least equal difficulties.

The first point which seems to require his attention is the meaning of the word "property" as it occurs in the definition of sale. The original term (*māl*), which has been thus translated, is defined by Muhammadan lawyers to be "that which can be taken possession of and secured." This definition seems to imply that it is tangible or corporeal, and things or substances are accordingly the proper subjects of sale. Mere rights are not *māl*, and cannot therefore be lawfully sold apart from the corporeal things with which they may happen to be connected. Of such rights one of the most important is the right

of a creditor to exact payment of a debt, which is not a proper subject of sale. In other words, debts cannot, by the Muhammadan law, any more than by the common laws of England and Scotland, be lawfully sold.

Things are commonly divided into moveable and immoveable, the latter comprehending land and things permanently attached to it. But the distinction is not of much importance in the Muhammadan law, as the transfer of land is in no wise distinguished from that of other kinds of property.

A more important division of things is that into *misli* and *kammi*. The former are things which, when they happen to perish, are to be replaced by an equal quantity of something similar to them; and the latter are things which, in the same circumstances, are to be replaced by their value. These two classes have been aptly styled "similars" and "dissimilars" by Mr. Hamilton, in his translation of the *Hidāyah*. Similars are things which are usually sold or exchanged by weight, or by measurement of capacity, that is, by dry or liquid measure; and dissimilars are things which are not sold or exchanged in either of these ways. Articles which are nearly alike, and are commonly sold or exchanged by number or tale, are classed with the first division of things, and may be termed "similars of tale"; while articles which differ materially from each other, yet are still usually sold or exchanged by number, belong to the second division, and may be called "dissimilars of tale." *Dirhams* and *ḍinārs*, the only coined money known to the old Arabs, are included among similars of weight.

Similars of weight and capacity are distinguished in the Muhammadan law from all other descriptions of property in a very remarkable way. When one article of weight is sold or exchanged for another article of weight, or one of measure is sold or exchanged for another of measure, the delivery of both must be immediate from hand to hand, and any delay of delivery in one of them is unlawful and prohibited. Where, again, the articles exchanged are also of the same kind, as when wheat is sold for wheat, or silver for silver, there must not only be reciprocal and immediate delivery of both before the separation of the parties, but also absolute equality of weight or measure, according as the articles are weighable or measurable, and any excess on either side is also unlawful and prohibited. These two prohibitions constitute in brief the doctrine of *reba*, or "usury," which is a marked characteristic of the Muhammadan law of sale. The word *reba* properly signifies "excess," and there are no terms in the Muhammadan law which corresponds to the words "interest" and "usury," in the sense attached to them in the English language; but it was expressly prohibited by Muhammad to his followers to derive any advantage from loans, and that particular kind of advantage which is called by us interest, and consists in the receiving back from the borrower a larger quantity than was actually lent to him, was effectually

prevented by the two rules above-mentioned. These, like some other principles of Muhammadan law, are applied with a rigour and minuteness that may to us seem incommensurate with their importance, but are easily accounted for when we know that they are believed to be of divine origin.

Similars of weight and capacity have a common feature of resemblance, which distinguishes them in their own nature from other commodities, and marks with further peculiarity their treatment in the Muhammadan law. They are aggregates of minute parts, which are either exactly alike, or so nearly resemble each other, that the difference between them may be safely disregarded. For this reason they are usually dealt with in bulk, regard being had only to the whole of a stipulated quantity, and not to the individual parts of which it is composed. When sold in this manner they are said to be indeterminate. They may, however, be rendered specific in several ways. Actual delivery, or production with distinct reference at the time of contract, seems to be sufficient for that purpose in all cases. But something short of this would suffice for all similars but money. Thus, flour, or any kind of grain, may be rendered specific by being enclosed in a sack; or oil, or any liquid, by being put into casks or jars; and though the vessels are not actually produced at the time of contract, their contents may be sufficiently particularised by description of the vessels and their locality. Money is not susceptible of being thus particularised, and *dirhams* and *ḍinārs* are frequently referred to in the following pages as things which cannot be rendered specific by description, or specification, as it is more literally termed. Hence, money is said to be always indeterminate. Other similars, including similars of tale, are sometimes specific and sometimes indeterminate. Dissimilars, including those of tale, are always specific.

When similars are sold indeterminately, the purchaser has no right to any specific portion of them until it be separated from a general mass, and marked or identified as the subject of the contract. From the moment of offer till actual delivery, he has nothing to rely upon but the seller's obligation, which may, therefore, be considered the direct subject of the contract. Similars taken indeterminately are accordingly termed *ḍayn*, or "obligations," in the Muhammadan law. When taken specifically, they are classed with dissimilars, under the general name of *ʿayn*. The literal meaning of this term is "substance or thing"; but when opposed to *ḍayn* it means something determinate or specific. The subject of traffic may thus be divided into two classes, specific and indeterminate; or, if we substitute for the latter the word "obligation," and omit the word "specific" as unnecessary when not opposed to "indeterminate," these classes may, according to the view of Muhammadan lawyers, be described as things and obligations.

There is some degree of presumption in using

a word in any other than its ordinary acceptation; and it is not without hesitation that (Mr. Bailhe says) I have ventured to employ the word "obligation" to signify indeterminate things. My reasons for doing so are these: first it expresses the exact meaning of the Arabic word *dayn*, and yet distinguishes this use of it from another sense, in which it is also employed in the Muhammadan law; second, it preserves consistency in the law. Thus, it will be found hereafter that the effect of sale is said to be to induce a right in the buyer to the thing sold, and in the seller to the price, and that this effect follows the contract immediately before reciprocal possession by the contracting parties. Now, it is obvious that this is impossible with regard to things that are indeterminate, if the things themselves are considered the subject of the contract, and cases are mentioned where it is expressly stated that there is no transfer of property to the purchaser, when similars of weight or capacity are sold without being distinctly specified, until actual possession take place. The difficulty disappears if we consider not the thing itself but the obligation to render it to be the subject of contract; for a right to the obligation passes immediately to the purchaser, and the seller may be compelled to perform it. If we now revert to the division of things into similars and dissimilars, money—which, it has been remarked, is always indeterminate—is therefore an obligation; dissimilars, which are always specific, are never obligations; and other similars, except money, being sometimes specific and sometimes indeterminate, are at one time obligations, and at another time things or substances.

Before proceeding farther it is necessary to advert more particularly to the other sense in which the word *dayn* is frequently employed in the Muhammadan law. It means strictly "obligation," as already observed; but the obligation may be either that of the contracting party himself, or of another. In the former sense *dayn* is not only a proper subject of traffic, but forms the sole subject of one important kind of sale, hereafter to be noticed. But when *dayn* is used to signify the obligation of another than the contracting party, it is not a proper subject of traffic, and, as already observed, cannot be lawfully sold. In the following pages *dayn* has been always translated by the word "debt" when it signifies the obligation of a third party, and generally by the word "obligation," when it signifies the engagement of the contracting party himself, though when the things represented by the obligation are more prominently brought forward, it has sometimes been found necessary to substitute the expression, "indeterminate things."

Though barter and sale for a price, are confounded under one general name in the Muhammadan law, it is sometimes necessary to consider one of the things exchanged as more strictly the subject of sale, or thing sold, and the other as the price. In this view the former is termed *mabi'*, and the latter *Saman*. *Saman*, or "price," is defined to be *dayn fi*

zimmah, or, literally, an "obligation in responsibility." From which, unless the expression is a mere pleonasm, it would appear that the word *dayn* is sometimes used abstractly, and in a sense distinct from the idea of liability. That idea, however, is necessary to constitute price; for though cloth, when properly described, may, by reason of its divisibility and the similarity of its parts, be sometimes assumed to perform the function of price in a contract of sale, it is only when it is not immediately delivered, but is to remain for some time on the responsibility of the contracting party, that it can be adopted for that purpose.

It is a general principle of the Muhammadan law of sale, founded on a declaration of the Prophet, that credit cannot be opposed to credit, that is, that both the things exchanged cannot be allowed to remain on the responsibility of the parties. Hence, it is only with regard to one of them that any stipulation for delay in its delivery is lawful. Price, from its definition above given, admits of being left on responsibility, and accordingly a stipulation for delay in the payment of the price is quite lawful and valid. It follows that a stipulation for delay in the delivery of the things sold cannot be lawful. And this is the case, with the exception of one particular kind of sale, hereafter to be noticed, in which the thing sold is always indeterminate, and the price is paid in advance. It may, therefore, be said of all specific things when the subject of sale, that a stipulation for delay in their delivery is illegal, and would invalidate a sale. The object of this rule may have been to prevent any change of the thing sold before delivery, and the disputes which might in consequence arise between the parties. But if they were allowed to select whichever they pleased of the articles exchanged to stand for the price, and the other for the thing sold, without any regard to their qualities, the object of the last-mentioned rule, whatever it may have been, might be defeated. This seems to have led to another arrangement of things into different classes, according to their capacities for supporting the functions of price or of the thing sold in a contract of sale. The first class comprehends *dirhams* and *dinars*, which are always price. The second class comprises the whole division of dissimilars (with the single exception of cloth), which are always the thing sold, or subject of sale, in a contract. The third class comprises, first, all similars of capacity; second, all similars of weight, except *dirhams* and *dinars*; and, third, all similars of tale. The whole of this class is capable of supporting both functions, and is sometimes the thing sold, and sometimes the price. The fourth class comprises cloth, and the copper coin called *fulus*.

Sale implies a reciprocal vesting of the price in the seller and of the thing sold in the purchaser. This, as already remarked, is called its legal effect, and sale may be divided into different stages or degrees of completeness, according as this effect is immediate,

suspended, invalid, or obligatory. Thus, sale must first of all be duly constituted or contracted. After that, there may still be some bar to its operation, which occasions a suspension of its effect. This generally arises from a defect of power in the seller, who may not be fully competent to act for himself, or may have insufficient authority, or no authority whatever, over the subject of sale. In this class of sales the effect is dependent on the assent or ratification of some other person than the party actually contracting. But whether the effect of a sale be immediate or suspended, there may be some taint of illegality in the mode of constituting it, or in its subject, or there may be other circumstances connected with it, which render it invalid. The causes of illegality are many and various. But even though a sale should be unimpeachable on the previous grounds, that is, though it should be duly constituted, operative or immediate in its effect, and free from any ground of illegality, still it may not be absolutely binding on the parties. This brings us to another remarkable peculiarity of the Muhammadan law, viz. the doctrine of option, or right of cancellation. The Prophet himself recommended one of his followers to reserve a *locus penitentiae*, or option, for three days in all his purchases. This has led to the option by stipulation, which may be reserved by either of the parties. But besides this, the purchaser has an option without any stipulation, with regard to things which he has purchased without seeing, and also on account of defects in the thing sold. The greatest of all defects is a want of title or right in the seller. The two last options to the purchase constitute a complete warranty of title and against all defects on the part of the seller, in which respect the Muhammadan more nearly resembles the Scotch than the English law of sale.

There are many different kinds of sale. Twenty or more have been enumerated in the *Nihāyah*, of which eight are mentioned and explained. Four of these, which have reference to the thing sold, may require some notice in this place. The first, called *Muqāyazah*, is described as a sale of things for things, and corresponds nearly with barter; but the word "thing" (*ayn*) is here opposed to obligations, and *muqāyazah* is therefore properly an exchange of specific for specific things. So that if the goods exchanged were on both sides or on either side indeterminate, the transaction would not, I think, be a *muqāyazah*, though still barter. The second sale is called *ṣarf*, and is defined to be an exchange of obligations for obligations. The usual objects of this contract are *dirhams* and *dinārs*, which being obligations, the definition is generally correct. But an exchange of money for bullion, or bullion for bullion, is also a *ṣarf*, and every sale of an obligation for an obligation is not a *ṣarf*, so that the definition is redundant as well as defective. It is essential to the legality of this kind of sale, that both the things exchanged should be delivered

and taken possession of before the separation of the parties, and that when they are of the same kind, as silver for silver, or gold for gold, they should also be exactly equal by weight. These rules are necessary for the avoidance of *reba*, or "usury," as already explained; and the whole of *ṣarf*, which is treated of at a length quite disproportionate to its importance, may be considered as a continued illustration of the doctrine of *reba*. The third kind of sale is *salam*. It has been already observed that there can be no lawful stipulation for a postponement of the delivery of the thing sold, except under one particular form of sale. The form alluded to is *salam*. This word means, literally, "an advance"; and in a *salam* sale the price is immediately advanced for the goods to be delivered at a future fixed time. It is only things of the class of similars that can be sold in this way, and as they must necessarily be indeterminate, the proper subject of sale is an obligation; while, on the other hand, as the price must be actually paid or delivered at the time of the contract, before the separation of the parties, and must, therefore, even in the case of its being money, be produced, and in consequence be particularised or specific, a *salam* sale is strictly and properly the sale of an obligation for a thing, as defined above. Until actual payment or delivery of the price, however, it retains its character of an obligation, and for this reason the price and the goods are both termed "debts," and are adduced in the same chapter as examples of the principle that the sale of a debt, that is, of the money or goods which a person is under engagement to pay or deliver, before possession, is invalid. The last of the sales referred to is the ordinary exchange of goods for money, which being an obligation, the transaction is defined to be the sale of things for obligations.

There is another transaction which comes within the definition of sale, and has been already noticed, but may be further adverted to in this place. It is that which is called *Qarz* in the Arabic, and "loan" in the English language. The borrower acquires an absolute right of property in the things lent, and comes under an engagement to return an equal quantity of things of the same kind. The transaction is therefore necessarily limited to similars, whether of weight, capacity, or tale, and the things lent and repaid being of the same kind, the two rules already mentioned for the prevention of *reba*, or "usury," must be strictly observed. Hence it follows that any stipulation on the part of the borrower for delay or forbearance by the lender, or any stipulation by the lender for interest to be paid by the borrower are alike unlawful.

Notwithstanding the stringency of the rules for preventing usury, or the taking any interest on the loan of money, methods were found for evading them and still keeping within the letter of the law. It had always been considered lawful to take a pledge to secure the repayment of a debt. Pledges were ordi-

narily of movable property; when given as security for a debt, and the pledge happened to perish in the hands of the pawnee, the debt was held to be released to the extent of the value of the pledge. Land, though scarcely liable to this incident, was sometimes made the subject of pledge, and devices were adopted for enabling the lender to derive some advantage from its possession while in the state of pledge. But the moderate advantage to be derived in this way does not seem to have contented the money-lenders, who in all ages and countries have been of a grasping disposition, and the expedient of a sale with a condition for redemption was adopted, which very closely resembles an English mortgage. In the latter, the condition is usually expressed in one of two ways, viz. either that the sale shall become void, or that the lender shall resell to the seller, on payment of principal and interest at an assigned term. The first of these forms would be inconsistent with the nature of sale under the Muhammadan law, but a sale with a covenant by the lender to reconvey to the seller on repayment of the loan seems to have been in use probably long before the form was adopted in Europe. It is probable that a term was fixed within which the repayment should be made. If repayment were made at the assigned term, the lender was obliged to reconvey; but if not, the property would remain his own, and the difference between its value and the price or sum lent might have been made an ample compensation for the loss of interest. This form of sale, which was called *Bai'u l-wafā*, seems to have been strictly legal according to the most approved authorities, though held to be what the law calls abominable, as a device for obtaining what it prohibits.

In constituting sale there is no material difference between the Muhammadan and other systems of law. The offer and acceptance, which are expressed or implied in all cases, must be so connected as to obviate any doubt of the one being intended to apply to the other. For this purpose the Muhammadan law requires that both shall be interchanged at the same meeting of the parties, and that no other business shall be suffered to intervene between an offer and its acceptance. A very slight interruption is sufficient to break the continuity of a negotiation, and to terminate the meeting in a technical sense, though the parties should still remain in personal communication. An acceptance after the interruption of an offer made before it would be insufficient to constitute a sale. This has led to distinctions of the meeting which may appear unnecessarily minute to a reader unacquainted with the manners of Eastern countries, where the people are often very dilatory in their bargains, interspersing them with conversation on indifferent topics. It is only when a meeting has reference to the act of contracting that its meaning is thus liable to be restricted; for when the word occurs in other parts of the law, as, for instance, when it is said of a *ṣarf* contract

that the things exchanged must be taken possession of at the meeting, the whole period that the parties may remain together is to be understood. As personal communication may be inconvenient in some cases, and impossible in others, the integrity of the meeting is held to be sufficiently preserved when a party who receives an offer by message or letter declares his acceptance of it on receiving the communication and apprehending its contents.

When a sale is lawfully contracted, the property in the things exchanged passes immediately from and to the parties respectively. In a legal sale, delivery and possession are not necessary for this purpose. Until possession is taken, however, the purchaser is not liable for accidental loss, and the seller has a lien for the price on the thing sold. Delivery by one party is in general tantamount to possession taken by the other. It is, therefore, sometimes of great importance to ascertain when there is a sufficient delivery; and many cases, real or imaginary, on the subject, are inserted in the *Fatāwā 'Alamgiri*. It sometimes happens that a person purchases a thing of which he is already in possession, and it then becomes important to determine in what cases his previous possession is convertible into a possession under the purchase. Unless so converted, it would be held that there is no delivery under the sale, and the seller would of course retain his lien and remain liable for accidental loss.

Though possession is not necessary to complete the transfer of property under a legal sale, the case is different where the contract is illegal; for here property does not pass till possession is taken. The sale, however, though so far effectual, is still invalid, and liable to be set aside by a judge, at the instance of either of the parties, without any reference to the fact of the person complaining being able to come before him with what in legal phraseology is termed clean hands. A Muhammadan judge is obliged by his law to interfere for the sake of the law itself, or, as it is more solemnly termed, for the right of God, which it is the duty of the judge to vindicate, though by so doing he may afford assistance to a party who personally may have no just claim to his interference. (*The Muhammadan Law of Sale, according to the Hanefee Code, from the Fatawa Alamgiri*, by Neil B. E. Baillie. Smith, Elder & Co., London.)

BAIL. Arabic *كفالة* *kafālah*. Bail is of two descriptions: *Kafālah bi-n-nafs*, or "security for the person"; *Kafālah bi-l-māl*, or "security for property." In the English courts in India, bail for the person is termed *Hāzir-ṣamānī*, and bail for property *Ṣamānah*, or "security." Bail for the person is lawful except in cases of punishment (*Hudūd*) and retaliation (*Qisās*). (*Hidayah*, vol. ii. p. 576.)

AL-BĀ'IS (البائس). One of the ninety-nine special names of God. It means

"He who awakes"; "The Awakener" (in the Day of Resurrection).

BAITU 'L-HAMD (بيت الحمد). "The House of Praise." An expression which occurs in the Traditions (*Mishkāt* v. 7). When the soul of a child is taken, God says, "Build a house for my servant in Paradise and call it a house of praise."

BAITU 'L-HARĀM (بيت الحرام). "The Sacred House." A name given to the Meccan mosque. [MASJIDU 'L-HARĀM.]

BAITU 'L-HIKMAH (بيت الحكمة). *Lit.* "The House of Wisdom." A term used by Sūfis for the heart of the sincere seekers after God. ('Abdu'r-Razzāq's *Dictionary of Sūfī Terms*.)

BAITU 'L-LĀH (بيت الله). "The House of God." A name given to the Meccan mosque. [MASJIDU 'L-HARĀM.]

BAITU 'L-MĀL (بيت المال). *Lit.* "The House of Property." The public treasury of a Muslim state, which the ruler is not allowed to use for his personal expenses, but only for the public good.

The sources of income are: (1) *Zakāt*, or the legal tax raised upon land, personal property, and merchandise, which, after deducting the expense of collecting, should be expended in the support of the poor and destitute. (2) The fifth of all spoils and booty taken in war. (3) The produce of mines and of treasure-trove. (4) Property for which there is no owner. (5) The *Jizyah*, or tax levied on unbelievers. (*Hidāyah*, Arabic ed., vol. i. p. 452.)

AL-BAITU 'L-MA'MŪR (البيت المأمور). *Lit.* "The Inhabited House." A house in the seventh heaven, visited by Muhammad during the *Mirāj* or night-journey. It is said to be immediately over the sacred temple at Makkah. [MĀ'RAJ.]

BAITU 'L-MIDRĀS (بيت المدراس). "The House of Instruction." A term (used in a tradition given by Abū Hurairah) for a Jewish school. (*Mishkāt*, xvii. c. xi.) In Heb. בית המדרש.

AL-BAITU 'L-MUQADDAS (البيت المقدس). "The Holy House." A name given to the temple at Jerusalem. [AL-MASJIDU 'L-AQṢĀ.]

BAITU 'L-QUDS (بيت القدس). *Lit.* "The House of Holiness." A term used by the Sūfis for the heart of the true seeker after God when it is absorbed in meditation. ('Abdu'r-Razzāq's *Dictionary of Sūfī Terms*.)

BAITU 'L-WAFĀ (بيع الوفاء). The word *wafū* means the performance of a promise, and the *Bai'u 'l-Wafā* is a sale with a promise to be performed. It is, in fact, a pledge in the hands of the pawnee, who is not its proprietor, nor is he free to make use of it without the permission of the owner.

There are different opinions about the legality of this form of sale, but it is now the common form of mortgage in use in India, where it is usually styled *Bai' bi-'l-wafā*. (See Baillie's *Muhammadan Law of Sale*, p. 303.)

al-BAIYINAH (البينة). *Lit.* "The Evidence." A title given to the xxviii Sūrah of the Qur'an, in which the word occurs.

BA'L (بال), Heb. הוהי, i.e. "Lord."

The chief deity worshipped by the Syro-Phoenician nations. It is known to the Muhammadans as an idol worshipped in the days of the Prophet Elisha. (See *Ghāyāṣu 'l-Lughah*.)

BALAAM. There is said to be an allusion to Balaam in the Qur'an. Sūrah vii. 174, "Recite to them the story of him to whom we gave our signs, and he departed therefrom, and Satan followed him, and he was of those who were beguiled."

The commentary of the *Jalālain* says that he was a learned man amongst the Israelites, who was requested by the Canaanites to curse Moses at the time when he was about to attack the *Jabbirūn* or "giants," a tribe of the Canaanites. Balaam at first refused to do so but at last yielded, when valuable presents were made to him. (See *Tafsīru 'l-Jalālain*, p. 142.)

BALAD (بلد). *Lit.* Any country, district, or town, regarded as an habitation. *Al-Balad*, the sacred territory of Makkah. A title given to the xth Sūrah, in which the word occurs.

BĀLIḠH (بالغ). "Of years of legal maturity; adult." [FUBERĀ.]

BANISHMENT. Arabic تغريب *Taghrīb*. Expiation for fornication is enjoined by Muhammadan law, according to the Imām ash-Shāfi'i, although it is not allowed by the other doctors of the law, and it is also a punishment inflicted upon highway robbers.

BANKRUPT. There is no provision in the Muhammadan law for declaring a person bankrupt, and so placing him beyond the reach of his creditors; but the Qāzī can declare a debtor insolvent, and free him from the obligation of *zakāt* and almsgiving.

BANŪ ISRĀ'ĪL (بنو إسرائيل). "The Children of Israel." A title of the xviii Sūrah or chapter of the Qur'an, called also *Sūratu 'l-Mir'yā*.

BANŪN (بنون). The plural of *ibn* (Heb. בנים). "Sons; posterity; tribe." The word is more familiar to English readers in its inflected form *Banī*. The tribes whose names occur frequently in the early history of Islam, and are mentioned in the Traditions, are the *Banū-Quraysh*, *Banū 'n-Najjār*, *Banū - Qurayzah*, *Banū - Kinānah*, *Banū 'n-Nazr*, *Banū-Khuzā'ah*, *Banū-Bakr*,

Banū-Amir, Banū-Asad, Banū-Fazārah, Banū-Lihyān, Banū-Tamīm, Banū-Umayyah, Banū-Zahrah, and Banū-Isrā'īl.

BAPTISM. The only allusion to baptism in the Qur'an is found in Sūrah ii. 132: "(We have) the baptism of God, and who is better to baptise than God?" The word here translated baptism is *sibghah*, lit. "dye," which, the commentators al-Jalālain and al-Baizāwī say, may, by comparison, refer to Christian baptism, "for," says al-Baizāwī, "the Nasārā (Christians) were in the habit of dipping their offspring in a yellow water which they called *al-Ma'mūdiyyah* and said it purified them and confirmed them as Christians." (See *Tafsīru 'l-Jalālain* and *Tafsīru 'l-Baizāwī*, in *loco*.)

AL-BĀQĪ (الباقى). One of the ninety-nine special names of God. It means "He who remains;" "The Everlasting One."

AL-BAQARAH (البقرة). "The Cow." The title of the second Sūrah of the Qur'an, occasioned by the story of the red heifer mentioned in verse 63, "When Moses said to his people, God commandeth you to sacrifice a cow."

BAQĪ'U 'L-GHARQAD (بقيع العرقد), or for shortness al-Baqī (البقيع). The burying-ground at al-Madīnah, which Muhammad used to frequent at night to pray for forgiveness for the dead. (*Mishkāt*, iv. c. 23.)

BARĀ'AH (برائة). "Immunity, or security." A title given to the ixth Chapter of the Qur'an, called also *Sūratu 'l-Taubah*, "The Chapter of Repentance." It is remarkable as being the only Sūrah without the introductory form, "In the name of God, the Merciful, the Compassionate." Various reasons are assigned for this omission. Some commentators say that the prayer of mercy is not placed at the head of a chapter which speaks chiefly of God's wrath.

BĀRAH-I-WAFĀT (بارہ وفات). *Barah* (Urdu) "twelve," and *Wafāt*. The twelfth day of the month Rabī'u 'l-Awwal, observed in commemoration of Muhammad's death.

It seems to be a day instituted by the Muhammadans of India, and is not observed universally amongst the Muslims of all countries. On this day *Fātiḥahs* are recited for Muhammad's soul, and both in private houses and mosques portions of the Traditions and other works in praise of the Prophet's excellences are read.

The Wahhābīs do not observe this day, as it is believed to be an innovation, not having been kept by the early Muslims.

AL-BARĀ IBN 'ĀZIB (البراء بن عازب). One of the Companions who accompanied Muhammad at the battle of the Ditch, and in most of his subsequent engagements. He assisted in conquering the district

of Rai, A.H. 22, and was with the Khalīfah 'Alī at the battle of the Camel, A.H. 36.

AL-BĀRĪ' (البارئ). "The Maker." One of the ninety-nine special names of God. It occurs in the Qur'an, Sūrah lix. 24: "He is God the Creator, the Maker, the Fashioner. His are the excellent names."

BĀRIQAH (بارقة). Lit. "Refulgence, lightning." A term used by the Sūfīs for that enlightenment of the soul, which at first comes to the true Muslim as an earnest of greater enlightenment. ('Abdu'r-Razzāq's *Dictionary of Sūfī Terms*.)

BARNABAS, the Gospel of. The Muhammadans assert that a gospel of Barnabas existed in Arabic, and it is believed by some that Muhammad obtained his account of Christianity from this spurious gospel.

"Of this gospel the Moriscos in Africa have a translation in Spanish, and there is in the library of Prince Eugene of Savoy a manuscript of some antiquity, containing an Italian translation of the same gospel, made, it is supposed, for the use of iconogades. This book appears to be no original forgery of the Muhammadans, though they have no doubt interpolated and altered it since, the better to serve their purpose; and in particular, instead of the Paraclete or Comforter (St. John xiv. 16, 26; xv. 26; xvi. 7), they have in this apocryphal gospel inserted the word Periclyte, that is, "the famous or illustrious," by which they pretend their prophet was foretold by name, that being the signification of Muhammad in Arabic; and this they say to justify that passage in the Qur'an (Sūrah 61) where Jesus is formally asserted to have foretold his coming, under his other name of Ahmad, which is derived from the same root as Muhammad, and of the same import. From these or some other forgeries of the same stamp, it is that Muhammadans quote several passages of which there are not the least footsteps in the New Testament." (Sale.)

After Mr. Sale had written the extract which we have quoted, he inspected a Spanish translation of the Italian copy of this apocryphal gospel, of which he gives the following account:—

"The book is a moderate quarto, in Spanish, written in a very legible hand, but a little damaged towards the latter end. It contains two hundred and twenty-two chapters of unequal length, and four hundred and twenty pages; and is said, in the front, to be translated from the Italian by an Aragonian Moslem named Moṣṭafā de Aranda. There is a preface prefixed to it, wherein the discoverer of the original MS., who was a Christian monk called Fra Marino, tells us that, having accidentally met with a writing of Irenæus (among others), wherein he speaks against St. Paul, allying for his authority the gospel of St. Barnabas, he became exceedingly desirous to find this gospel; and that God, of his mercy, having made him very intimate with Pope Sixtus V., one day, as they were toge-

ther in that Pope's library, his Holiness fell asleep, and he, to employ himself, reaching down a book to read, the first he laid his hand on proved to be the very gospel he wanted; overjoyed at the discovery, he scrupled not to hide his prize in his sleeve, and on the Pope's awaking, took leave of him, carrying with him that celestial treasure, by reading of which he became a convert to Muhammadanism.

"This Gospel of Barnabas contains a complete history of Jesus Christ, from His birth to His ascension, and most of the circumstances of the four real gospels are to be found therein, but many of them turned, and some artfully enough, to favour the Muhammadan system. From the design of the whole, and the frequent interpolations of stories and passages, wherein Muhammad is spoken of and foretold by name, as the messenger of God, and the great prophet who was to perfect the dispensation of Jesus, it appears to be a most bare-faced forgery. One particular I observe therein induces me to believe it to have been dressed up by a renegade Christian, slightly instructed in his new religion, and not educated as a Muhammadan (unless the fault be imputed to the Spanish, or, perhaps, the Italian translator, and to the original compiler). I mean the giving to Muhammad the title of Messiah, and that not once or twice only, but in several places; whereas, the title of Messiah, or, as the Arabs write it, *al-Masih*, i.e. Christ, is appropriated to Jesus in the Qur'an, and is constantly applied by the Muhammadans to him, and never to their own Prophet. The passages produced from the Italian MS. by M. de la Monnoye are to be seen in this Spanish version almost word for word."

The Rev. Joseph White, D.D., in his *Bampton Lectures* of 1784, gives a translation of those chapters in this spurious Gospel of Barnabas, which relate to the supposed crucifixion of Judas in the place of our Lord, and which we insert:—

"Judas came near to the people with whom Jesus was; and when He heard the noise He entered into the house where the disciples slept. And God, seeing the fear and danger of His servant, ordered Gabriel and Michael and Raffael and Azrael to carry Him out of the world.

"And they came in all haste, and bare Him out of the window which looks towards the south. And they placed Him in the third heaven, where He will remain blessing God, in the company of angels, till near the end of the world." (Chapter 216.)

"And Judas the traitor entered before the rest into the place from which Jesus had just been taken up. And the disciples were sleeping. And the Wonderful God acted wonderfully, changing Judas into the same figure and speech with Jesus.

"We believing that it was He, said to him, Master, whom seekest thou? And he said to them, smiling, Ye have forgotten yourselves, since ye do not know Judas Iscariot.

"At this time the soldiery entered: and

seeing Judas so like in every respect to Jesus, laid hands upon him," &c. (Chapter 217.)

"In which (Chap. 218) is related the passion of Judas the traitor.

"The soldiers afterwards took Judas and bound him, notwithstanding he said with truth to them that he was not Jesus. And soldiers mocked him saying, Sir, do not be afraid; for we are come to make thee King of Israel; and we have bound thee, because we know thou hast refused the kingdom. And Judas said, Ye have lost your senses.

"I came to show you Jesus, that ye might take Him; and ye have bound me, who am your guide. The soldiers lost their patience, hearing this, and they began to go with him, striking and buffeting him, till they reached Jerusalem," &c. &c. (Chapter 218.)

"They carried him to Mount Calvary, where they executed criminals, and crucified him, stripping him asked for the greater ignominy. Then he did nothing but cry out, O my God, why hast thou forsaken me, that I should die unjustly, when the real malefactor hath escaped? I say in truth that he was so like in person, figure, and gesture to Jesus, that as many as knew Him, believed firmly that it was He, except Peter; for which reason many left his doctrine, believing that it had been false: as He had said that He should not die till the end of the world.

"But those who stood firm were oppressed with grief, seeing him die whom they understood to be Jesus: not recollecting what He had told them. And in company with His mother, they were present at his death, weeping continually. And by means of Joseph Abarimatheas (*sic*), they obtained from the president the body of Judas. And they took him down from the cross, burying him with much lamentation in the new sepulchre of Joseph; having wrapped him up in linen and precious ointments." (Chapter 219.)

"They all returned, each man to his house: and he who writeth, with James and John, went with the mother of Jesus to Nazareth. And the disciples, who did not fear God with truth, went by night and stole the body of Judas, and hid it; spreading a report that He (*i.e.* Jesus) had risen again, from whence sprung great confusion among the people.

"And the High Priest commanded, under pain of anathema, that no one should talk of him; and on this account raised a great persecution, banishing some, tormenting others, and even stoning some to death: because it was not in the power of anyone to be silent on this subject. And then came news to Nazareth, that Jesus had risen again. And he that writeth desired the mother of Jesus to leave off her lamentation. And Mary said, Let us go to Jerusalem, to see if it is truth. If I see Him I shall die content. (Chapter 220.)

"The Virgin returned to Jerusalem with him that writeth, and James and John, the same day that the decree of the High Priest came out.

"And as she feared God, though she knew

the command was unjust, she entreated those who talked with her not to speak of her Son. Who can say, how we were then affected? God, who knows the heart of man, knows that between the grief for the death of Judas, whom we understood to be Jesus, and the pleasure of seeing him risen again, we almost expired. And the angels who were the guardians of Mary went up to heaven the third day, and told Jesus what was passing. And He, moved with compassion for His mother, entreated of God that He might be seen by His disciples. And the Compassionate God ordered His four favourite angels to place Him within His own house, and to guard Him three days; that they and they only might see Him, who believed in His doctrine. Jesus descended, surrounded with light, into the house of His mother, where were the two sisters, Martha and Mary, and Lazarus, and he that writeth, and John and James, and Peter. And when they saw Him, they fell with their faces on the earth as if dead. And Jesus lifted them up, saying, Fear not, for I am your Master. Lament not henceforth, for I am alive. They were astonished at seeing Jesus, because they thought Him dead. And Mary weeping said, Tell me, my Son, why, if God gave Thee power to raise up the dead, did He consent that Thou shouldest die, with so much reproach and shame to Thy relations and friends, and so much hurt to Thy doctrine, leaving us all in desolation? Jesus replied, embracing His mother, Believe me, for I tell thee the truth, I have not been dead; for God has reserved Me for the end of the world. In saying this He desired the angels to manifest themselves, and to tell how He had passed through everything. At the instant they appeared like four suns; and all present prostrated themselves on the ground, overcome by the presence of the angels. And Jesus gave to all of them something to cover themselves with, that they might be able to hear the angels speak.

"And Jesus said to His mother, These are the Ministers of God. Gabriel knows His secrets; Michael fights with His enemies; Asrafiel will cite all to judgment; and Azrael receives the souls. And the holy angels told how they had, by the command of God, taken up Jesus, and transformed Judas, that he might suffer the punishment which he wished to bring on Jesus. And he that writeth said, Is it lawful for me to ask of Thee, in the same manner as when thou wast in the world? And Jesus answered, Speak, Barnabas, what thou wishest.

"And he said, I wish that Thou wouldest tell me how God, being so compassionate, could afflict us so much, in giving us to understand that Thou wast he that suffered, for we have been very near dying? And Thou being a prophet, why did He suffer Thee to fall under disgrace, by (apparently) placing Thee on a cross, and between two robbers? Jesus answered, Believe Me, Barnabas, let the fault be over so small God chastiseth it with much punishment. And as my mother and faithful disciples loved me

with a little earthly love, God chastised that love by this grief; that He might not chastise it in the other world. And though I was innocent, yet as they called Me God, and His Son, that the devils might not mock Me on the Day of Judgment, He has chosen that I should be mocked in this world.

"And this mocking shall last till the holy Messenger of God (*i.e.* Muhammad) shall come, who shall undeceive all believers. And then He said, Just art Thou, O God! and to Thee only belongeth the honour and glory, with worship, for ever." (Chapter 221)

"And then He said, Barnabas, that thou by all means write my gospel, relating everything which has happened in the world concerning Me; and let it be done exactly; in order that the faithful may be undeceived, knowing the truth. He that writeth said, Master, I will do it as Thou commandest me, God willing; but I did not see all that happened with Judas. Jesus answered, Here stand Peter and John, who saw it, and will relate it to thee.

"And He told James and John to call the seven apostles who were absent, and Nicodemus, and Joseph Abarimatheus (*vic.*), and some of the seventy-two disciples. When they were come, they did eat with Him; and on the third day He commanded them all to go to the mount of Olives with His mother: because He was to return to heaven. All the apostles and disciples went, except twenty-five of the seventy-two, who had fled to Damascus with fear. And exactly at mid-day, while they were all in prayer, Jesus came with many angels (blessing God), with so much brightness that they all bent their faces to the ground. And Jesus raised them up, saying, Fear not your Master, who comes to take leave of you; and to recommend you to God our Lord, by the mercies received from His bounty: and be He with you!

"And upon this He disappeared with the angels; all of us remaining amazed at the great brightness in which he left us." (Chapter 222).

AL-BARR (البر). One of the ninety-nine special names of God. In its ordinary sense it means "pious," or "good." As applied to God, it means "The Beneficent One."

BARTER. [BAR'.]

BARZAKH (برزخ). (1) A thing that intervenes between any two things; a bar; an obstruction; or a thing that makes a separation between two things. In which sense it is used in the Qur'an in two places. Sûrah xxv. 55, "He hath put an interspace between them (*i.e.* the two seas), and a barrier which it is forbidden them to pass." Sûrah lv. 20, "Yet between them (the two seas) is a barrier."

(2) The interval between the present life and that which is to come. See Qur'an, Sûrah xxiii. 99, "And say, My Lord, I seek refuge with Thee from the incitements of the devils, and I seek refuge with Thee from their

presence. Until when death comes to any one of them, he says, My Lord! send me back (to life), if haply I may do right in that which I have left. Not so! A mere word that he speaks! But behind them there is *barzakh* (a bar), until the day when they shall be raised. And when the trumpet shall be blown, there shall be no relation between them on that day, nor shall they beg of each other then." Upon this verse the commentator Baizāwī says: "*Barzakh* is an intervening state (*ḥā'il*, 'a barrier') between death and the Day of Judgment, and whoever dies enters it." The commentator Husain remarks: "*Barzakh* is a partition (*mānī*) between the living and the Day of Judgment, namely, the grave in which they will remain until the resurrection." The commentators al-Jalālan speak of it as a *ḥājiz*, or intervening state between death and judgment. 'Abdu'r-Razzāq in his *Dictionary of Technical Terms of the Sufis* (Sprenger's Edition), gives a similar definition.

The word is employed by Muhammadan writers in at least two senses, some using it for the place of the dead, the grave, and others for the state of departed souls between death and judgment.

The condition of believers in the grave is held to be one of undisturbed rest, but that of unbelievers one of torment; for Muhammad is related to have said, "There are appointed for the grave of the unbeliever ninety-nine serpents to bite him until the Day of Resurrection." (*Mishkāt*, i. c. 5, p. 12.) The word seems generally to be used in the sense of Hades, for every person who dies is said to enter *al-Barzakh*.

BA'Ṣ (باص). *Lit.* "Raising." (1) The Day of Resurrection. (2) The office of a messenger or prophet.

BASE MONEY. The sale of one pure dirham and two base ones in exchange for two pure dirhams and one base one is lawful. By two base ones (*ghalaḥḥan*), are to be understood such as pass amongst merchants but are rejected at the public treasury. (*Hidāyah*, vol. ii. 560.)

al-BAṢĪR (البصير). One of the ninety-nine special names of God. It frequently occurs in the Qur'an, and means "The All-seeing One."

BAṢĪRAH (بصيرة). *Lit.* "Penetration." The sight of the heart as distinguished from the sight of the eye (*Basārah* or *Baṣar*). A term used by theologians to express that enlightenment of the heart "whereby the spiritual man can understand spiritual things with as much certainty as the natural man can see objects with the sight of the eye." The word occurs twice in the Qur'an, Sūrah xii. 108, "This is my way; I cry unto God, resting on *clear evidence*;" Sūrah lxxv. 14, "A man shall be *evidence* against himself."

AL-BĀSIṬ (الباسط). One of the ninety-nine special names of God. It means

"He who spreads, or stretches out," and occurs in the Qur'an, Sūrah xiii. 15. As applied to God, it means, "He who dispenses riches," &c.

BASTARD (ولد الزنا, *waladu 'z-znā*). An illegitimate child has, according to Muhammadan law, no legal father, and consequently the law does not allow the father to interfere with his illegitimate child, even for the purposes of education. He cannot inherit the property of his father, but he is acknowledged as the rightful heir of his mother (Baillie's *Digest*, p. 432). The evidence of a bastard is valid, because he is innocent with respect to the immorality of his parents; but the Imām Mālik maintains that his testimony is not to be accepted with respect to a charge of whoredom. (*Hidāyah*, vol. ii. 692.)

BATHING. The Arabic term for ordinary bathing is (غسل) *ghasl*, and that for the religious purification of the whole body *ghusl*. In all large mosques, and in most respectable dwellings in Muhammadan countries, there are bathing-rooms erected, both for the ordinary purposes of bathing and for the religious purification. An account of the legal purification will be found in the article *GHUṢL*. Although purifications and bathing form so essential a part of the Muslim religion, cleanliness does not distinguish Muhammadans, who are generally in this respect a striking contrast to their Hindū fellow subjects in India. According to the saying of Muhammad, decency should be observed in bathing, and the clothes from the waist downwards should not be taken off at such times. (*Mishkāt*, ii. c. iv.)

BĀṬIL (باطل). That which is false in doctrine.

AL-BĀṬIN (الباطن). (1) One of the ninety-nine special names of God. It means "that which is hidden or concealed," "The Hidden One," or "He that knows hidden things." (2) A term used in theology for that which is hidden in its meaning, in contradistinction to that which is evident.

BATŪL (بتول). *Lit.* "A shoot or offset of a palm-tree cut off from its mother tree;" "a virgin" (as cut off or withheld from men). The term *al-Batūl* is applied to Fātimah, the daughter of Muhammad, because she was separated from the other women of her age by her excellences. Heb. בתולה *Bethūlāh*.

BĀ'ŪṢ (باعوث). A Syriac word, בעותה (i.e. "petition, prayer"), which, in the dictionary *al-Qāmūs*, is said to mean the Christian Easter; and also prayers for rain, or the *Istisqā* of the Christians. (*Majmu' l-Bihār*, p. 101.)

BĀZAQ or **BĀZIQ** (بادق). A prohibited liquor. The juice of the grape boiled

until a quantity less than two-thirds evaporates.

BEARD. Arabic *libyah* or *نهن* *zaqan*. The beard is regarded by Muslims as the badge of the dignity of manhood. The Prophet is related to have said, "Do the opposite of the polytheists and let your beard grow long." (*Mishkāt*, xx. iv.) And the growing of a beard is said to be *Fitrah*, or one of those customs which have been observed by every Prophet. [FITRAH.]

BEAUTY, Female. "The maiden, whose loveliness inspires the most impassioned expression in Arabic poetry and prose, is celebrated for her slender figure; she is like the cane among plants, and is elegant as the twig of the oriental willow. Her face is like the full moon; presenting the strongest contrast to the colour of her hair, which (to preserve the nature of the simile just employed) is of the deepest hue of night, and descends to the middle of her back. A rosy blush overspreads the centre of each cheek; and a mole is considered an additional charm. The Arabs, indeed, are particularly extravagant in their admiration of this natural beauty-spot, which, according to its place, is compared to a globe of ambergris upon a dish of alabaster, or upon the surface of a ruby. The eyes of the Arab beauty are intensely black, large, and long, of the form of an almond; they are full of brilliancy; but this is softened by a lid slightly depressed, and by long silken lashes, giving a tender and languid expression, which is full of enchantment, and scarcely to be improved by the adventitious aid of the black border of the *kohl*; for this the lovely maiden adds rather for the sake of fashion than necessity, having what the Arabs term natural *kohl*. The eye-brows are thin and arched, the forehead is wide, and fair as ivory; the nose straight, the mouth small; the lips are of a brilliant red, and the teeth "like pearls set in coral." The forms of the bosom are compared to two pomegranates; the waist is slender; the hips are wide and large; the feet and hands small; the fingers tapering, and their extremities dyed with the deep orange-red tint imparted by the leaves of *hinnā*.

The following is the most complete analysis of Arabian beauty, given by an unknown author, quoted by Al-Ishāqī:—

"Four things in a woman should be *black*: the hair of the head, the eye-brows, the eye-lashes, and the dark part of the eyes; four *white*: the complexion of the skin, the white of the eyes, the teeth, and the legs; four *red*: the tongue, the lips, the middle of the cheeks, and the gums; four *round*: the head, the neck, the fore-arms, and the ankles; four *long*: the back, the fingers, the arms, and the legs; four *wide*: the forehead, the eyes, the bosom, and the hips; four *fine*: the eye-brows, the nose, the lips, and the fingers; four *thick*: the lower part of the back, the thighs, the calves of the legs, and the knees; four *small*: the ears, the breasts, the hands, and the feet." (Lane's *Arabian Nights*, vol. i. p. 25.)

BEGGING. It is not lawful for any person possessing sufficient food for a day and night to beg (*Durru 'l-Mukhtār*, p. 108), and it is related that the Prophet said: "Acts of begging are scratches and wounds with which a man wounds his own face." "It is better for a man to take a rope and bring in a bundle of sticks to sell than to beg." "A man who continues to beg will appear in the Day of Judgment without any flesh on his face." (*Mishkāt*, Book vi. chap. v.)

BEINGS. According to Muḥammadan belief, there are three different species of created *intelligent* beings: (1) Angels (*Malā'ikah*), who are said to be created of light; (2) Genii (*Jinn*), who are created of fire; (3) Mankind (*Insān*), created of earth. These intelligent beings are called *Zawu 'l-Uqūl*, or "Rational beings," whilst unintelligent beings are called *Ghair Zawu 'l-Uqūl*. *Hayawāni-Nātiq* is also a term used for rational beings (who can *speak*), and *Hayawāni-Ajam* for all irrational creatures. [JINN.]

BELIEVERS. The terms used for believers are—*Mu'min*, pl. *Mu'minūn*; and *Muslim*, pl. *Muslimūn*. The difference expressed in these two words is explained in the Traditions, in a *Hudūd* given in the *Sahih of Muslim* (p. 27), where it is recorded by 'Umar, as having been taught by Muḥammad, that a *Mu'min* is one who has *imān*, or "faith;" Faith being a sincere belief in God, His angels, His inspired books, His prophets, the Day of Resurrection, and the predestination of good and evil; and that a *Muslim* is one who is resigned and obedient to the will of God, and bears witness that there is no god but God, and that Muḥammad is His Apostle, and is steadfast in prayer, and gives *zakāt*, or "legal alms," and fasts in the month of Ramazān, and makes a pilgrimage to the Temple (*Bait*) at Makkah, if he have the means.

The rewards in store for the believer are as follows (see *Sūratu 'l-Baqarah*, *Sūrah* ii. 76):—

"They who have believed and done the things that be right, they shall be the inmates of Paradise,—therein to abide for ever."

Sūrat 'n-Nisā, *Sūrah* iv. 60:—

"Those who have believed, and done the things that are right, we will bring them into gardens 'neath which the rivers flow—therein to abide eternally; therein shall they have wives of stainless purity; and we will bring them into shadowing shades."

Sūratu 'l-A'rāf, *Sūrah* vii. 40:—

"Those who have believed and done the things which are right, (we will lay on no one a burden beyond his power)—these shall be inmates of Paradise: for ever shall they abide therein;

"And will we remove whatever rancour was in their bosoms; rivers shall roll at their feet; and they shall say, 'Praise be to God who hath guided us hither! We had not been guided had not God guided us! Of a surety

the Apostles of our Lord came to us with truth.' And a voice shall cry to them, 'This is Paradise, of which, as the meed of your works, ye are made heirs.'

"And the inmates of Paradise shall cry to the inmates of the Fire, "Now have we found what our Lord promised us to be true. Have ye too found what your Lord promised you to be true?" And they shall answer, 'Yes.' And a Herald shall proclaim between them: 'The curse of God be upon the evil doers.'

"Who turn men aside from the way of God, and seek to make it crooked, and who believe not in the life to come!"

"And between them shall be a partition; and on the wall al-A'rāf, shall be men who will know all, by their tokens, and they shall cry to the inmates of Paradise, 'Peace be on you!' but they shall not yet enter it, although they long to do so.

"And when their eyes are turned towards the inmates of the Fire, they shall say, 'O our Lord! place us not with the offending people.

"And they who are upon al-A'rāf shall cry to those whom they shall know by their tokens, 'Your amassings and your pride have availed you nothing.

"Are these they on whom ye swore God would not bestow mercy? Enter ye into Paradise! where no fear shall be upon you, neither shall ye put to grief.'

"And the inmates of the fire shall cry to the inmates of Paradise: 'Pour upon us some water, or of the refreshments God hath given you?' They shall they, 'Truly God hath forbidden both to unbelievers.'

For a further descriptions of the Muḥammadan future state the reader is referred to the article PARADISE, which deals more directly with the sensual character of the heaven supposed to be in store for the believer in the mission of Muḥammad.

The following is a description of the believer which is given in the Qur'ān, *Sūratu'l-Muminin*, the xxxiv Sūrah, v. 1:—

"Happy now the Believers,

Who humble themselves in their prayer,
And who keep aloof from vain words,
And who are doers of alms-deeds (*zakāt*).
And who restrain their appetites,
(Save with their wives, or the slaves whom
their right hands possess; for in that case
they shall be free from blame:
But they whose desires reach further than
this are transgressors:)

And who tend well their trusts and their
covenants,
And who keep them strictly to their
prayers:

These shall be the heritors, who shall in-
herit Paradise, to abide therein for ever."

BELLS. [NAQS.]

BENEFICE. [WAF.]

BENEFICENCE (Arabic *سماحة* *samāḥah*) is commended by Muḥammad as one of the evidences of faith. (*Mishkāt*, Book i. c. i. part 3.)

Amr ibn 'Abaratah relates. "I came to the Prophet and said, 'O Prophet, what is Islām?' " And he said, 'It is purity of speech and hospitality.' I then said, 'And what is faith?' And he said, 'Patience and *beneficence*."

BENJAMIN. Heb. *בְּיָמִין*, Arabic *بنيامين* *Binyāmīn*. The youngest of the children of Jacob. He is not mentioned by name in the Qur'ān, but he is referred to in Sūrah xii. 69, "And when they entered in unto Joseph, he took his brother (*i.e.* Benjamin) to stay with him. He said Verily I am thy brother, then take not that ill which they have been doing. And when he had equipped them with their equipment, he placed the drinking-cup in his brothers pack," &c. [JOSEPH.]

BEQUESTS. Arabic *وَصَايَا*, *wasāyāh*, pl. *wasāyā*. A bequest or will can be made verbally, although it is held to be better to execute it in writing. Two lawful witnesses are necessary to establish either a verbal bequest or a written will. A bequest in favour of a stranger to the amount of one-third of the whole property, valid, but a bequest to any amount beyond that is invalid, unless the heirs give their consent. If a person make a bequest in favour of another from whom he has received a mortal wound, it is not valid, and if a legatee slay his testator the bequest in his favour is void. A bequest made to part of the heirs is not valid unless the other heirs give their consent. The bequest of a Muslim in favour of an unbeliever, or of an unbeliever in favour of a Muslim, is valid. If a person be involved in debt, legacies bequeathed by him are not lawful. A bequest in favour of a child yet unborn is valid, provided the fetus happen to be less than six months old at the time of the making of the will.

If a testator deny his bequest, and the legatee produce witnesses to prove it, it is generally held not to be a retraction of it. If a person on his death-bed emancipate a slave, it takes effect after his death.

If a person will that "the pilgrimage incumbent on him be performed on his behalf after his death," his heirs must depute a person for the purpose, and supply him with the necessary expenses. (Hamilton's *Hidāyah*, vol. iv. 466.)

BESTIALITY is said by Muslim jurists to be the result of the most vitiated appetite and the utmost depravity of sentiment. But if a man commit it, he does not incur the *Hadd*, or stated punishment, as the act is not considered to have the properties of whoredom; the offender is to be punished by a discretionary correction (*Tazīr*). According to Muslim law, the beast should be killed, and if it be of an eatable species, it should be burnt. (*Hidāyah*, vol. ii. 27.) Obs. According to the Mosaic code, a man guilty of this crime was surely to be put to death. (Ex. xviii. 19.)

BETROTHAL. [KHITBAH.]

BĪ'AH (بيعة). A Christian church. The word occurs in a tradition in the *Mishkāt* (iv. c. vii. 2), and is translated by 'Abdu 'l-Haqq "Kālisah." [CHURCH.]

BID'AH (بدعة). A novelty or innovation in religion; heresy; schism.

BIER. Arabic جنازة *jināzah* and *janāzah*. The same word is used for the corpse, the bier, and the funeral. In most Muhammadan countries the ordinary *charpoy*, or "bedstead," is used for the bier, which, in the case of a female, is covered with a canopy. [BURIAL.]

BIHISHT (بهشت). The Persian word for the celestial regions. [PARADISE, JANNAH, FIRDAUS.]

BILĀDU 'L-ISLĀM (بلاد الاسلام). "The countries of Islām." A term used in Muhammadan law for Muslim countries. It is synonymous with the term Dāru 'l-Islām. [DARU 'L-ISLAM.]

BILĀL (بلال). The first *Mu'azzin* or caller to prayer appointed by Muhammad. He was an Abyssinian slave who had been ransomed by Abū Bakr. He was tall, dark, and gaunt, with negro features and bushy hair. Muhammad honoured and distinguished him as the "first fruits of Abyssinia." He survived the Prophet.

BILQĪS (بلقيس). The Queen of Saba', who visited Solomon and became one of his queens. An account of her, as it is given in the Qur'ān, will be found in the story of King Solomon. [SOLOMON.]

BINT LABŪN (بنت لبون). "The daughter of a milk-giver." A female camel two years old; so called because the mother is then suckling another foal. The proper age for a camel given in *zakāt*, or "legal alms," for camels from thirty-six in number up to forty-five.

BINT MAKHĀZ (بنت مخاض). "The daughter of a pregnant." A female camel passed one year; so called because the mother is again pregnant. This is the proper age for a camel given in *zakāt*, or "alms," for camels from twenty-five in number up to thirty-five.

BIOGRAPHERS OF MUHAMMAD. Although the Qur'ān may be said to be the key-stone to the biography of Muhammad, yet it contains but comparatively few references to the personal history of the Prophet. The Traditions, or *Aḥādīṡ*, form the chief material for all biographical histories. [TRADITION.] The first who attempted to compile an account of Muhammad in the form of a history, was az-Zuhri, who died A.H. 124, and whose work, no longer extant, is mentioned by Ibn Khallikān. The earliest biographical writers whose works are extant are—Ibn Ishāq, A.H. 151; Al-Wāqidi, A.H.

207; Ibn Hishām, A.H. 218; Al-Bukhārī (history), A.H. 256; At-Ṭabari, A.H. 310. Amongst more recent biographies, the most noted are those by Ibnu 'l-Asir, A.H. 630, and Ismā'īl Abu 'l-ḥidā', A.H. 732. Abu 'l-ḥidā's work was translated into Latin by John Gagnier, Professor of Arabic at Oxford, A.D. 1723, and into English by the Rev. W. Murray, Episcopal clergyman at Duffus in Scotland, and published (without date) at Elgin. The first life of Muhammad published in English is that by Dean Prideaux, which first appeared in 1723, and afterwards passed through several editions. Dr. Sprenger commenced a life of Muhammad in English, and printed the first part at Allahabad, India, A.D. 1851; but it was never completed. The learned author afterwards published the whole of his work in German, at Berlin, 1869. The only complete life of Muhammad in English which has any pretension to original research, is the well-known *Life of Mahomet*, by Sir William Muir, LL.D. (First Edition, four vols., London, 1858-61; Second Edition, one vol., London 1877).

BIOGRAPHY. A Dictionary of Biography is called *asmā' al-rijāl* *asmā'u 'r-rijāl* (lit. "The Names of Men"). The most celebrated of these is, amongst Muslims, that by Ibn Khallikān, which has always been considered a work of the highest importance for the civil and literary history of the Muhammadan people. Ibn Khallikān died A.H. 681 (A.D. 1282), but his dictionary received numerous additions from subsequent writers. It has been translated into English by Mac-Guckin De Slane (Paris, 1843).

BIRDS. It is commonly believed by the Muhammadans that all kinds of birds, and many, if not all, beasts, have a language by which they communicate their thoughts to each other, and in the Qur'ān (Sūrah xxvii. 16) it is stated that King Solomon was taught the language of birds.

BĪ'R ZAMZAM (بئر زمزم). The well of Zamzam. [ZAM-ZAM.]

BĪ'R MA'ŪNAH (بئر معونة). The well of Ma'ūnah. A celebrated spot, four marches from Makkah, where a party of Muhammad's followers were slain by the Banū 'Amir and Banū Sulaim. He professed to have received a special message from heaven regarding these martyrs, which runs thus:—"Acquaint our people that we have met our Lord. He is well pleased with us, and we are well pleased with Him." It is a remarkable verse, as having for some reason or other been cancelled, and removed from the Qur'ān. (Muir's *Life of Mahomet*, vol. iii. p. 207.)

BIRTH. Evidence of. According to the Imām Abu Ḥanīfah, if a married woman should claim to be the mother of a child, her claim is not to be valid unless the birth of the child is attested by the testimony of one woman. But in the case of a father, inas-

much as the claim of parentage is a matter which relates purely to himself, his testimony alone is to be accepted.

The testimony of the midwife alone is sufficient with respect to *birth*, but with regard to *parentage*, it is established by the fact of the mother of the child being the wife of the husband.

If the woman be in her '*iddah*' ['IDDĀH] from a complete divorce, the testimony of the midwife is not sufficient with respect to birth, but the evidence of two men, or of one man and two women, is requisite. (Hamilton's *Hidāyah*, vol. iii. p. 134.)

It is also ruled that it is not lawful for a person to give evidence to anything which he has not seen, except in the cases of *birth*, *death*, and *marriage*. (Vol. ii. 676.)

BISHĀRAH (بشارة). [BUSHA.]

BĪ-SHAR' (بى شرع). *Lit.* "Without the law." A term applied to those mystics who totally disregard the teaching of the Qur'an. Antinomians. [SUF.]

BISMILLĀH (بسم الله). *Lit.* "In the name of God." An ejaculation frequently used at the commencement of any undertaking. There are two forms of the Bismillah:—

1. *Bi-smi 'llāhi 'r-rahmāni 'r-rahīm*, i.e. "In the name of God, the Compassionate, the Merciful." This is used at the commencement of meals, putting on new clothes, beginning any new work, and at the commencement of books. It occurs at the head of every chapter or *sūrah* in the Qur'an, with the exception of the 19th (i.e. the *Sūratu 'l-Burāah*).

2. *Bi-smi 'llāhi 'l-akbar*, i.e. "In the name of God, God the Most Great." Used at the time of slaughtering of animals, at the commencement of a battle, &c., the attribute of mercy being omitted on such occasions.

The formula *Bi-smi 'llāhi 'r-rahmāni 'r-rahīm* is of Jewish origin. It was in the first instance taught to the Quraish by Umayyah of Tāif, the poet, who was a contemporary but somewhat older than, Muhammad, and who, during his mercantile journeys into Arabia Petraea and Syria, had made himself acquainted with the sacred books and doctrines of Jews and Christians. (*Kitābu 'l-Aghāni*, 16, Delhi; quoted by Rodwell.)

BIZĀ'AH (بذاعة). A share in a mercantile adventure. Property entrusted to another to be employed in trade.

BLACK STONE. [AL-HAJARU 'L-ASWAD.]

BLASPHEMY. Arabic كفر *kufur*. *Lit.* "to hide" (the truth). It includes a denial of any of the essential principles of Islām.

A Muslim convicted of blasphemy is sentenced to death in Muhammadan countries. [APOSTASY.]

BLEEDING. Arabic حياضة *hijānah*. The two great curcs recommended by Muhammad were blood-letting and drinking

honey; and he taught that it was unlucky to be bled on a Friday, Saturday, or Sunday, the most lucky day being Tuesday, and the most lucky date the seventeenth of the month. (*Mishkāt*, xxi. c. 1.)

BLIND, The. Arabic *A'mā*, pl. '*Umyūn*. It is not incumbent upon a blind man to engage in Jihād, or a religious war. And, according to the Imām Abū Hanifah, the evidence of a blind person is not admissible, but the Imām Zufar maintains that such evidence is lawful when it affects a matter in which hearsay prevails. Sales and purchases made by a blind person are lawful. (Hamilton's *Hidāyah*, vol. ii., pp. 141, 402, 682.)

BLOOD. The sale of blood is unlawful. (Hamilton's *Hidāyah*, vol. ii. p. 428.)

BLOOD, The Avenger of. [QISAS.]

BLOOD, Issue of. [ISTIHAZAH.]

BOASTING. Arabic مشاعة *mufā-kharah*. Muhammad is related to have said, "I swear by God, a tribe must desist from boasting of their forefathers; for they are nothing more than coals from hell-fire (i.e. they were idolaters); and if you do not leave off boasting, verily you will be more hateful in the sight of God than a black-beetle. Mankind are all the sons of Adam, and Adam was of the earth." (*Mishkāt*, xxii. c. 13.)

BOOKS OF MOSES. [TAURAT.]

BOOKS, Stealing. The hand of a thief is not to be cut off for stealing a book, whatever be the subject of which it treats, because the object of the theft can only be the *contents* of the book, and not the book itself. But yet, it is to be observed, the hand is to be cut off for stealing "an account book," because in this case it is evident that the object of the theft is not the contents of the book, but the paper and material of which the book is made. (Hamilton's *Hidāyah*, vol. ii. 92.)

BOOTS. [SHOES.]

BREACH OF TRUST. Arabic خيانة *khiyānah*. The punishment of amputation of the hand is not inflicted for a breach of trust. And if a guest steal the property of his host whilst he is staying in his house, the hand is not cut off. Breach of trust in Muslim law being a less offence than ordinary theft, the punishment for breach of trust is left to the discretion of the judge. (Hamilton's *Hidāyah*, vol. ii. pp. 93-102.)

BRIBERY (Arabic رشوة *rishwah*) is not mentioned in the Qur'an. In the *Fatāwa 'Ālamgiri* it is stated that presents to magistrates are of various kinds; for example, if a present be made in order to establish a friendship, it is lawful; but if it be given to influence the decision of the judge in the donor's favour, it is unlawful. It is also said, if a present be made to a judge from a sense of

fear, it is lawful to give it, but unlawful to accept it. (Hamilton's *Hidayah*, vol. iii. p. 332.)

BU'ĀS, Battle of. Arabic *جرب بعات* *Harb Burās*. A battle fought between the Banū Khazraj and Banū Aus, about six years before the flight of Muḥammad from Makkah.

BUHTĀN (بُهْتَان). A false accusation; calumny.

The word occurs twice in the Qur'ān:—

Sūrah iv. 112: "Whoso commits a fault or sin, and throws it upon one who is innocent, he hath to bear calumny (*bukhtān*) and manifests in."

Sūrah xxiv. 15: "And why did ye not say when ye heard it, 'It is not for us to speak of this'? Celebrated be Thy praises, this is a mighty calumny (*bukhtān*)." [BACKBITING.]

BUKĀ (بَكَاء). Heb. *בכה* *he wept*.

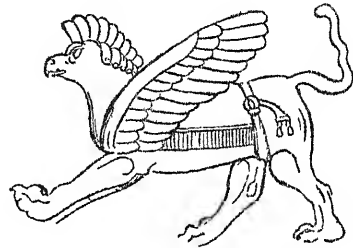
Weeping and lamentation for the dead. Immoderate weeping and lamentation over the graves of the dead is clearly forbidden by Muḥammad, who is related to have said, "Whatever is from the eyes (i.e. tears), and whatever is from the heart (i.e. sorrow), are from God; but what is from the hands and tongue is from the devil. Keep yourselves, O women, from wailing, which is the noise of the devil." (*Mishkāt*, v. c. vii.) The custom of wailing at the tombs of the dead is, however, common in all Muhammadan countries. (See *Arabian Nights*, Lane's *Modern Egyptians*, Shaw's *Travels in Barbary*.) [BURIAL.]

AL-BUKHĀRĪ (البخاري). A short title given to the well-known collection of Sunni traditions by Abū 'Abdu'llāh Muḥammad ibn Ismā'il ibn Ibrāhīm ibn al-Mughīrah al-Ju'fī al-Bukhārī, who was born at Bukhārā, A.H. 194 (A.D. 810), and died at the village of Khartang near Samargand, A.H. 256 (A.D. 870). His compilation comprises upwards of 7,000 traditions of the acts and sayings of the Prophet, selected from a mass of 600,000. His book is called the *Ṣaḥīḥ of al-Bukhārī*, and is said to have been the result of sixteen years labour. It is said that he was so anxious to record only trustworthy traditions that he performed a prostration in worship before the Almighty before he recorded each tradition.

BUKHTU NAṢṢAR (بُخْتُ نَصْر). "Nebuchadnezzar." It is thought by Jalālū 'd-dīn that there is a reference to his army taking Jerusalem in the Qur'ān, Sūrah xvii. 8, "And when the threat for the last (crime) came (to be inflicted, we sent an enemy) to harm your faces, and to enter the temple as they entered it the first time." The author of the *Qāmūs* says that *Bukht* is "son," and *Naṣṣar*, "an idol," i.e. "the son of Naṣṣar."

BULAS (بُولَس). "Despair." The name of one of the chambers of hell, where the proud will drink of the yellow water of the infernal region. (*Mishkāt*, xxii. c. 20.).

BURĀQ (براق). *Lit.* "The bright one." The animal upon which Muḥammad is said to have performed the nocturnal journey called *Mirāj*. He was a white animal, between the size of a mule and an ass, having two wings. (*Majma' ul-Bihār*, p. 89.) Muḥammad's conception of this mysterious animal is not unlike the Assyrian gryphon, of which Mr. Layard gives a sketch. [MIRAJ.]



THE ASSYRIAN GRYPHON (Layard ii. 459).

BURGLARY is punished as an ordinary theft, namely by the amputation of the hand, but it is one of the niceties of Muḥammadan law, according to the Hanafī code, that if a thief break through the wall of the house, and enter therein, and take the property, and deliver it to an accomplice standing at the entrance of the breach, amputation of the hand is not incurred by either of the parties, because the thief who entered the house did not carry out the property. (*Hidayah*, vol. ii. 103.)

BURIAL OF THE DEAD (جَنَازَة). *Jināzah* or *Janāzah*. The term *Jināzah* is used both for the bier and for the Muhammadan funeral service. The burial services founded upon the practice of Muḥammad, and varies but little in different countries, although the ceremonies connected with the funeral procession are diversified. In Egypt and Bukhārā, for instance, the male relations and friends of the deceased precede the corpse, whilst the female mourners follow behind. In India and Afghānistān, women do not usually attend funerals, and the friends and relatives of the deceased walk behind the bier. There is a tradition amongst some Muhammadans that no one should precede the corpse, as the angels go before. Funeral processions in Afghānistān are usually very simple in their arrangements, and are said to be more in accordance with the practice of the Prophet, than those of Egypt and Turkey. It is considered a very meritorious act to carry the bier, and four from among the near relations, every now and then relieved by an equal number, carry it on their shoulders. Unlike our Christian custom of walking slowly to the grave, the Muhammadans carry their dead quickly to the place of interment; for Muḥammad is related to have said, that it is good to carry the dead quickly to the grave, to cause the righteous person to arrive soon at happiness,

and if he be a bad man, it is well to put wickedness away from one's shoulders. Funerals should always be attended on foot; for it is said that Muhammad on one occasion rebuked his people for following on horseback. "Have you no shame?" said he, "since God's angels go on foot, and you go upon the backs of quadrupeds?" It is a highly meritorious act to attend a funeral, whether it be that of a Muslim, a Jew, or a Christian. There are, however, two traditions which appear to mark a change of feeling on the part of the Prophet of Arabia towards the Jews and Christians. "A bier passed by the Prophet, and he stood up; and it was said to the Prophet, this is the bier of a Jew. 'It is the holder of a soul,' he replied, 'from which we should take warning and fear.'" This rule is said to have been abrogated, for, "on one occasion the Prophet sitting on the road when a bier passed, and the Prophet disliked that the bier of a Jew should be higher than his head, and he therefore stood up." (*Mishkāt*, v. c. 7.) Notwithstanding these contradictory traditions, we believe that in all countries Muhammadans are wont to pay great respect to the funerals of both Jews and Christians.

The Muhammadan funeral service is not recited in the graveyard, it being too polluted a place for so sacred an office; but either in a mosque, or in some open space near the dwelling of the deceased person or the graveyard. The owner of the corpse, i.e. the nearest relative, is the proper person to recite the service; but it is usually said by the family Imām, or the Qāzī.

The following is the order of the service:—
Some one present calls out,—

"Here begin the prayers for the dead."

Then those present arrange themselves in three, five, or seven rows opposite the corpse, with their faces Qiblah-wards (i.e. towards Makkah). The Imām stands in front of the ranks opposite the head (the Shi'ahs stand opposite the loins of a man) of the corpse, if it be that of male, or the waist, if it be that of a female.

The whole company having taken up the *Qiyām*, or standing position, the Imām recites the *Niyah*.

"I purpose to perform prayers to God for this dead person, consisting of four *Takbirs*."

Then placing his hands to the lobes of his ears, he says the first *Takbir*.

"God is great!"

Then folding his hands, the right hand placed upon the left, below the navel, he recites the *Subhān*:—

"Holiness to Thee, O God,
And to Thee be praise.
Great is Thy Name.
Great is Thy Greatness.
Great is Thy Praise.

There is no deity but Thee."

Then follows the second *Takbir*:—

"God is great!"

Then the *Durūd*:—

"O God, have mercy on Muhammad and upon his descendants, as Thou didst bestow

mercy, and peace, and blessing, and compassion, and great kindness upon Abraham and upon his descendants.

"Thou art praised, and Thou art great!"

"O God, bless Muhammad and his descendants, as Thou didst bless and didst have compassion and great kindness upon Abraham and upon his descendants."

Then follows the third *Takbir*:—

"God is great!"

After which the following prayer (*Du'a*) is recited:—

"O God, forgive our living and our dead and those of us who are present, and those who are absent, and our children, and our full grown persons, our men and our women. O God, those whom Thou dost keep alive amongst us, keep alive in Islam, and those whom Thou causest to die, let them die in the Faith."

Then follows the fourth *Takbir*:—

"God is great!"

Turning the head round to the right, he says:—

"Peace and mercy be to Thee."

Turning the head round to the left, he says:—

"Peace and mercy be to Thee."

The *Takbir* is recited by the Imām aloud, but the *Subhān*, the *Salām*, the *Durūd*, and the *Du'a*, are recited by the Imām and the people in a low voice.

The people then seat themselves on the ground, and raise their hands in silent prayer in behalf of the deceased's soul, and afterwards addressing the relatives they say, "It is the decree of God." To which the chief mourner replies, "I am pleased with the will of God." He then gives permission to the people to retire by saying, "There is permission to depart."

Those who wish to return to their houses do so at this time, and the rest proceed to the grave. The corpse is then placed on its back in the grave, with the head to the north and feet to the south, the face being turned towards Makkah. The persons who place the corpse in the grave repeat the following sentence: "We commit thee to earth in the name of God and in the religion of the Prophet."

The bands of the shroud having been loosed, the recess, which is called the *lahd*, is closed in with unburnt bricks and the grave filled in with earth. [GRAVE.] In some countries it is usual to recite verse 57 of the xth Sūrah of the Qur'ān as the clods of earth are thrown into the grave; but this practice is objected to by the Wanhābis, and by many learned divines. The verse is as follows:—

"From it (the earth) have We (God) created you, and unto it will We return you, and out of it will We bring you forth the second time."

After the burial, the people offer a *fātiḥah* (i.e. the first chapter of the Qur'ān) in the name of the deceased, and again when they have proceeded about forty paces from the grave they offer another *fātiḥah*; for at this

juncture, it is said, the two angels Munkir and Nakir examine the deceased as to his faith. [PUNISHMENTS OF THE GRAVE.] After this, food is distributed to beggars and religious mendicants as a propitiatory offering to God, in the name of the deceased person.

If the grave be for the body of a woman, it should be to the height of a man's chest, if for a man, to the height of the waist. At the bottom of the grave the recess is made on the side to receive the corpse, which is called the *lahid* or *luhd*. The dead are seldom interred in coffins, although they are not prohibited.

To build tombs with stones or burnt bricks, or to write a verse of the Qur'ān upon them, is forbidden in the Hadīs; but large stone and brick tombs are common to all Muhammadan countries, and very frequently they bear inscriptions.

On the third day after the burial of the dead, it is usual for the relatives to visit the grave, and to recite selections from the Qur'ān. Those who can afford to pay Maulavis, employ those learned men to recite the whole of the Qur'ān at the graves of their deceased relatives; and, the Qur'ān is divided into sections to admit of its being recited by the several Maulavis at once. During the days of mourning the relatives abstain from wearing any article of dress of a bright colour, and their soiled garments remain unchanged.

A funeral procession in Egypt is graphically described by Mr. Lane in his *Modern Egyptians*. We give the account as it contrasts strikingly with the simple processions of Sunni Muhammadans in India.

"The first persons are about six or more poor men, called 'Yamaniyah,' mostly blind, who proceed two and two, or three and three, together. Walking at a moderate pace, or rather slowly, they chant incessantly, in a melancholy tone, the profession of faith ('There is no deity but God; Muhammad is God's Apostle; God favour and preserve him!'). They are followed by some male relations and friends of the deceased, and, in many cases, by two or more persons of some sect of darweshes, bearing the flags of their order. This is a general custom at the funeral of a darwesh. Next follow three or four or more schoolboys; one of them carries a *muṣḥaf* (or copy of the Qur'ān), or a volume consisting of one of the thirty sections of the Qur'ān, placed upon a kind of desk formed of palm-sticks, and covered over, generally with an embroidered kerchief. These boys chant, in a higher and livelier voice than the Yamaniyah, usually some words of a poem called the *Ḥashriyah*, descriptive of the events of the last day, the judgment, &c. The school-boys immediately precede the bier, which is borne head-foremost. Three or four friends of the deceased usually carry it for a short distance; then three or four other friends bear it a little further; and then these are in like manner relieved. Casual passengers, also, often take part in this service, which is esteemed highly meritorious. Behind the bier walk the female mourners;

sometimes a group of more than a dozen, or twenty; with their hair dishevelled, though generally concealed by the head-veil; crying and shrieking, as before described; and often, the hired mourners accompany them, celebrating the praises of the deceased. Among the women, the relations and domestics of the deceased are distinguished by a strip of linen or cotton stuff or muslin, generally blue, bound round the head, and tied in a single knot behind: the ends hanging down a few inches. Each of these also carries a handkerchief, usually dyed blue, which she sometimes holds over her shoulders, and at other times twirls with both hands over her head, or before her face. The cries of the women, the lively chanting of the youths, and the deep tones uttered by the Yamaniyah, compose a strange discord.

"The funeral procession of a man of wealth, or of a person of the middle classes, is sometimes preceded by three or four or more camels, bearing bread and water to give to the poor at the tomb, and is composed of a more numerous and varied assemblage of persons. The foremost of these are the Yamaniyah, who chant the profession of the faith, as described above. They are generally followed by some male friends of the deceased, and some learned and devout persons who have been invited to attend the funeral. Next follows a group of four or more faqīhs, chanting the 'Sūratu 'l-A'r'ām' (the viii chapter of the Qur'ān); and sometimes, another group, chanting the 'Sūrat Yā-sin' (the xxxviii chapter); another, chanting the 'Sūratu 'l-Kahf' (the xviii chapter); and another chanting the 'Sūratu 'd-Dukhān' (the xliiii chapter). These are followed by some munsifids, singing the 'Burdah'; and these by certain persons called 'Ashābu 'l-Aḥzāb,' who are members of religious orders founded by celebrated shaiḫs. There are generally four or more of the order of the Hizbu 's-Sādāt, a similar group of the Hizbu 'sh-Shāziḥ, and another of the Hizbu 'sh-Sha'rāwī; each group chants a particular form of prayer. After them are generally borne two or more half-furled flags, the banners of one or other of the principal orders of darweshes. Then follow the school-boys, the bier, and the female mourners, as in the procession before described, and, perhaps, the led horses of the bearers, if these be men of rank. A buffalo, to be sacrificed at the tomb, where its flesh is to be distributed to the poor, sometimes closes the procession.

"The funeral of a devout shaiḫ, or of one of the great 'Ulamā, is still more numerously attended, and the bier of such a person is not covered with a shawl. A 'wali' is further honoured in his funeral by a remarkable custom. Women follow his bier, but, instead of wailing, as they would after the corpse of an ordinary mortal, they rend the air with the shrill and quavering cries of joy called 'zaghārīt'; and if these cries are discontinued but for a minute, the bearers of the bier protest that they cannot proceed, that a supernatural power rivets them to the spot on

which they stand. Very often, it is said, a 'wali' impels the bearers of his corpse to a particular spot. The following anecdote, describing an ingenious mode of puzzling a dead saint in a case of this kind, was related to me by one of my friends. Some men were lately bearing the corpse of a 'wali' to a tomb prepared for it in the great cemetery on the north of the metropolis, but on arriving at the gate called Bibu 'n-Nasr, which leads to the cemetery, they found themselves unable to proceed further, from the cause above-mentioned. 'It seems,' said one of the bearers, 'that the shaiikh is determined not to be buried in the cemetery of Bibu 'n-Nasr, and what shall we do?' They were all much perplexed, but being as obstinate as the saint himself, they did not immediately yield to his caprice. Retreating a few paces, and then advancing with a quick step, they thought by such an impetus to force the corpse through the gateway; but their efforts were unsuccessful; and the same experiment they repeated in vain several times. They then placed the bier on the ground to rest and consult; and one of them, beckoning away his comrades to a distance beyond the hearing of the dead saint, said to them, 'Let us take up the bier again, and turn it round several times till the shaiikh becomes giddy; he then will not know in what direction we are going, and we may take him easily through the gate.' This they did; the saint was puzzled as they expected, and quietly buried in the place which he had so striven to avoid.

"In the funerals of females and boys, the bier is usually only preceded by the Yamaniyah, chanting the profession of the faith, and by some male relations of the deceased; and followed by the female mourners; unless the deceased were of a family of wealth, or of considerable station in the world; in which case, the funeral procession is distinguished by some additional display. I shall give a short description of one of the most genteel and decorous funerals of this kind that I have witnessed: it was that of a young, unmarried lady. Two men, each bearing a large, furled, green flag, headed the procession, preceding the Yamaniyah, who chanted in an unusually low and solemn manner. These faqirs, who were in number about eight, were followed by a group of fakhs, chanting a chapter of the Qur'an. Next after the latter was a man bearing a large branch of 'Nabq' (or lote-tree), an emblem of the deceased. On each side of him walked a person bearing a tall staff or cane, to the top of which were attached several hoops ornamented with strips of various coloured paper. These were followed by two Turkish soldiers, side by side, one bearing, on a small round tray, a gilt silver 'qumqum' of rose-water, and the other bearing, on a similar tray, a 'mibkharah' of gilt silver, in which some odoriferous substance (as benzoin, or frankincense) was burning. These vessels diffused the odour of their contents on the way, and were afterwards used to perfume the sepulchral vault. Passengers were occasionally sprinkled

with the rose-water. Next followed four men, each of whom bore, upon a small tray, several small lighted tapers of wax, stuck in lumps of paste of 'hinnā.' The bier was covered with rich shawls, and its shāhid was decorated with handsome ornaments of the head, having, besides the safā, a 'qussah almās' (a long ornament of gold and diamonds worn over the forehead), and, upon its flat top, a rich diamond qurs. These were the jewels of the deceased, or were, perhaps, as is often the case, borrowed for the occasion. The female mourners, in number about seven or eight, clad in the usual manner of the ladies of Egypt (with the black silk covering, &c.), followed the bier, not on foot, as is the common custom in funerals in this country, but mounted on high-saddled asses; and only the last two or three of them were wailing; these being, probably, hired mourners. In another funeral-procession of a female, the daughter of a Turk of high rank, the Yamaniyah were followed by six slaves, walking two by two. The first two slaves bore each a silver qumqum of rose-water, which they sprinkled on the passengers; and one of them honoured me so profusely as to wet my dress very uncomfortably; after which, he poured a small quantity into my hands; and I wetted my face with it, according to custom. Each of the next two bore a silver mibkharah, with perfume; and the other two carried a silver 'azqi (or hanging censer), with burning charcoal of frankincense. The jewels on the shāhid of the bier were of a costly description. Eleven ladies, mounted on high-saddled asses, together with several naddābahs, followed."

BURNING THE DEAD. There is no express injunction, in either the Qur'an or the Traditions, regarding the burning of dead bodies, although the burning of the living is strictly forbidden. For Muhammad said, "Punish not with God's punishment (which is fire), for it is not fit for anyone to punish with fire but God." (*Mishkāt*, xiv c. v. part 1.)

The teaching of the Traditions is that a dead body is as fully conscious of pain as a living body, for 'Ayishah said, that the Prophet said, "The breaking of the bones of a corpse is the same as doing it in life." (*Mishkāt*, v. c. vi. part 2.)

It is, therefore, pretty clearly established that cremation of the dead is strictly forbidden by the Muhammadan religion. There is, however, nothing to confirm the impression that the burning of a corpse in any way prevents its soul entering paradise.

BURNING TO DEATH is strictly forbidden by Muslim law. 'Ikrimah relates that some apostates from Islām were brought to the Khalifah 'Alī, and he burnt them; and when Ibn 'Abbās heard of it, he said, "Had they been brought to me, I would not have burnt them; for the Prophet said, 'Punish not with God's punishment. Verily it is not fit for anyone to punish with fire but God.'" (*Mishkāt*, xiv. c. v. part 1.)

BURQA' (برقع). The veil or covering used for the seclusion of women when walking abroad. [VEILING OF WOMEN.]

BURŪJ (بروج). *Lit.* "Towers," which some interpret as real towers wherein the angels keep watch. A term used for the twelve signs of the zodiac. [SIGNS OF THE ZODIAC.] Al-Burūj is the title of the LXXXVth Sūrah of the Qur'ān.

BURYING OF THE DEAD. It is said by commentators that God taught mankind to bury their dead when "God sent a crow to scratch the earth, to show him (Cain) how he might hide his brother's body." (Qur'ān, Sūrah v. 84; *Tafsīr-i-Husarīni, in loco*.) The custom of burying their dead is universal in Islām. The ceremonies connected with funerals will be found in the article on Burial. [BURIAL.]

BURYING-GROUND. Arabic مقبرة *maqbarat* or *maqbarah*, "The place of graves." Persian *Qabr-gāh*, or *Qabristān*. They are sometimes spoken of by religious Muslims as *Marqad*, a "cemetery" or "sleeping-place," but the name has not obtained a general

application to burial-grounds in the East as it has in the West. They are generally situated outside the city, the graves being covered with pebbles, and distinguished by headstones, those on the graves of men being with a turban-like head. The graves are dug from north to south. The grave-yards are usually much neglected. The Wahhabis hold it to be a meritorious act, in accordance with the injunctions of the Prophet, to neglect the graves of the dead, the erection of brick tombs being forbidden. (*Hidāyah*, Arabic ed., vol. i. p. 90.) A grave-yard does not become public property until the proprietor formally makes a gift or bequest of it. (*Hidāyah*, vol. ii., p. 357.)

BUSHRĀ (بشرى). "Good news;" "the gospel." A word used in the Traditions for the publication of Islām. (*Mishkāt*, xxiv. c. i.) "Accept good news, O ye sons of Tamīm," which 'Abdu 'l-Haqq says means "embrace Islām."

BUYING. [BAI']

BUZURG (بزرگ). *Lit.* "great." A Persian word used in the East for a saintly person, an old man, or a person of rank.

C.

CÆSAR. The Arabic and Persian form of the Latin *Cæsar* in *Qaisar*. The word occurs in the traditions of the *Ṣaḥīḥu 'l-Muslim* (vol. ii. p. 99), where it is applied to the Emperor Heraclius, who received a letter from Muḥammad inviting him to Islām, when he was at Edessa on his way to Jerusalem, August, A.D. 628. The origin of the title is uncertain. Spartianus, in his *Life of Aelius-verus* (c. ii.), mentions four different opinions respecting its origin: (1) That the word signified an elephant in the language of the Moors, and was given as a surname to one of the Julii because he had killed an elephant; or (2) That it was given to one of the Julii because he had been cut (*caesus*) out of his mother's womb after her death; or (3) Because he had been born with a great quantity of hair (*caesaries*) on his head; or (4) Because he had azure-coloured (*caesi*) eyes. Of these opinions the second is the one adopted by the Arabic-Persian Dictionary the *Ghizāsu 'l-Lughāt*.

The first of the Julian family who occurs in history as having obtained the surname of *Cæsar* is Sex. Julius *Cæsar*, prætor in B.C. 208. It was first assumed as an imperial title by Augustus as the adopted son of the dictator, and was by Augustus handed down to his adopted son Tiberius. It continued to be used by Caligula, Claudius, and Nero, as members, either by adoption or female descent, of *Cæsar's* family; but though the family became extinct with Nero, succeeding emperors still retained it as part of their

titles, and it was the practice to prefix it to their own name, as, for instance, *Imperator Cæsar Domitianus Augustus*. The title was superseded in the Greek Empire under Alexis Comnenus by that of Sebastocrator. In the west, it was conferred on Charles the Great, and was borne by those who succeeded him on the imperial throne. Although this dignity came to an end with the resignation of Francis II. in 1806, the title Kaiser is still assumed by the Emperors of Austria and Germany, and more recently by the Queen of England as *Qaisar-i-Hind*, or Empress of India.

CAIN. Arabic قabil *Qābil* (*Qābil*). The account of Cain and Abel as given in the Qur'ān, Sūrah v. 30, will be found in the article ABEL. The Commentators say that the occasion of making the offering was as follows: Each of them being born with a twin sister, Adam by God's direction ordered Cain to marry Abel's twin sister, and Abel to marry Cain's, but that Cain refused. They were then ordered to submit the question by making a sacrifice, and Cain offered a sheaf of the very worst of his corn, whilst Abel offered the best fatted lamb of his flock. (*Tafsīru 'l-Baiṣūwī, in loco*.)

CALEB. Arabic *Kalāb*. The son of Jephunneh (*Yūfannah*). He is not mentioned in the Qur'ān, but his name occurs in the *Tafsīru 'l-Baiṣūwī*, in Sūrah iv. 13.

CALF, GOLDEN, The, which the Israelites worshipped, is mentioned five times in the Qur'an. *Sūrah* ii. 48, 88; iv. 152; vii. 146; xx. 90. In *Sūrah* xx. 90, the person who made it is said to be as *Sāmīrī* [MOSES.]

CALIPH. [KHALIFAH.]

CALUMNY is expressed by the word *Ghibah*, which means anything whispered to the detriment of an absent person, although it be true. *Bukhtān*, expressing a false accusation. It is strictly forbidden in both the Qur'an and Hadis. [GHIBAH.]

CAMEL. Arabic *Ibīl*. In the Qur'an (*Sūrah* lxxviii. 17), the institution of camels to ride upon is mentioned as an example of God's wisdom and kindness: "Do they not look then at the camel how she is created." As a proof of the great usefulness of the camel to the Arabian, and of the manner in which its very existence has influenced his language, it is remarkable that in almost every page of the Arabic Dictionary *Qāmūs* (as also in Richardson's edition), there is some reference to a camel.

Camels are a lawful sacrifice on the great festivals and on other occasions. And although it is lawful to slay a camel by *sabb*, or by merely cutting its throat, the most eligible method, according to Muslim law, is to slay a camel by *nahr*, or by spearing it in the hollow of the throat near the breast bone, because, says Abū Hanīfah, it is according to the *sunnah*, or practice of Muḥammad, and also because in that part of the throat three blood-vessels of a camel are combined. Hamilton's *Hidāyah*, vol. iv. p. 72.) There is *zakāt*, or legal alms, on camels. [ZAKAT.] Muhammadan law rules that the person who leads a string of camels is responsible for anything any one of the camels may injure or tread down. (*Ibid.*, iv. 379.)

CANAAN. Arabic *Kan'an*. According to al-Jalālain and al-Buḥārī, the commentators, Canaan was the unbelieving son of Noah, but, according to the *Qāmūs* dictionary, the grandson, who was drowned in the flood, and whose case is recorded in the Qur'an (*Sūrah* xi. 44). He is said to be a son of Noah's wife Wā'ilah, who was an infidel. "And the Ark moved on them amid waves like mountains: and Noah called to his son—for he was apart—'Embark with us, O my child! and be not with the unbelievers.' He said, 'I will betake me to a mountain that shall secure me from the water.' He said, 'None shall be secure this day from the decree of God, save him on whom He shall have mercy.' And a wave passed between them, and he was among the drowned."

CAPTIVES. *Asīr*, pl. *Usārā* and *Usarā'*. With respect to captives, the Imām, or leader of the army, has it in his choice to slay them. "because the Prophet put captives to death, and also because slaying them terminates wickedness"; or, he may if he choose make them slaves. It is not lawful

for the Imām to send captives back to their home and country, because that would be to strengthen the cause of infidelity against Islām. If they become Muslims after their capture, they must not be put to death, but they may be sold after their conversion. A converted captive must not be suffered to return to his country, and it is not lawful to release a captive gratuitously. The only method of dividing plunder which consists of slaves, is by selling them at the end of the expedition and then dividing the money (*Hidāyah*, ii. 160.) [SLAVERY.]

CARAVAN. Persian *Kārwan*, Arabic *Qafilah*. As the roads in the East are often unsafe and lead through dreary wastes, merchants and travellers associate together for mutual defence and comfort. These companies are called both *kārwan* and *qafilah*. The party is always under the direction of a paid director, who is called *Karwān*- or *Qafilah-Bāshī*. If a caravan is attacked on the road, the Muhammadan law allows the punishment of crucifixion for the offence. (*Hidāyah*, vol. ii. 131.) But it is a curious provision of the Muslim law that if some of the travellers in a caravan commit a robbery upon others of the same caravan, punishment (i.e. of amputation) is not incurred by them. (Vol. ii. 137.)

CARRION (Arabic *Maitah*) is forbidden in the Qur'an, *Sūrah* ii. 80. "That which dieth of itself, and blood, and swine's flesh, and that over which any other name than that of God hath been invoked, is forbidden. But he who shall partake of them by constraint, without lust or wilfulness, no sin shall be upon him."

CASTING LOTS. *Zalam*, or casting lots by shooting arrows, was an ancient Arabic custom, which is forbidden by Muḥammad in his Qur'an, *Sūrah* v. 4; but *qur'ah*, or casting lots, in its ordinary sense, is not forbidden, for 'Āyishah relates that when the Prophet went on a journey, he used to cast lots as to which wife he should take with him. (*Mishkāt Bābu 'l-Qasam*.)

CATS. Arabic *Hirrah*. According to a Hadis of Abū Qutādah, who was one of the Companions, Muḥammad said, "Cats are not impure, they keep watch around us." He used water from which a cat had drunk for his purifications, and his wife 'Āyishah ate from a vessel from which a cat had eaten. (*Mishkāt*, book iii., c. 10, pt. 2.)

CATTLE. Arabic *An'ām*. They are said in the Qur'an to be the gift of God. *Sūrah* xl. 79, "God it is who hath made for you cattle, that ye may ride on some and eat others."

Cattle kept for the purpose of labour, such as carrying burthens, drawing ploughs, &c., are not subject to *zakāt*, neither is there *zakāt* on cattle who are left to forage for one half year or more. (*Hidāyah*, i. 18.)

Al-An'ām is the title of the sixth *Sūrah* of the Qur'an.

CAVE. The Companions of the (Arabic *Ashābu 'l-kahf*), or the Seven Sleepers of Ephesus, form the subject of one of the chapters of the Qur'ān, Surah xviii. 6. [ASHABU 'L-KAHF.]

CELIBACY (Arabic '*Uzūbah*'), although not absolutely condemned by Muhammad, is held to be a lower form of life to that of marriage. It is related that 'Uṣman ibn Maz'ūn wished to lead a celibate life, and the Prophet forbade him, for, said he, "When a Muslim marries he perfects his religion." (*Mishkāt*, book xii. c. xx.)

CEYLON. Arabic *Sarandīb*. The Commentators say that when Adam and Eve were cast out of Paradise, Adam fell on the island of Ceylon, and Eve near Jiddah in Arabia, and that after a separation of 200 years, Adam was, on his repentance, conducted by the angel Gabriel to a mountain near Makkah, where he found and knew his wife, the mountain being named 'Arafah; and that afterwards he retired with her to Ceylon, when they continued to propagate their species. (D'Herbelot, *Bibl. Orient.*, p. 55.)

CHASTITY. "Neither their (the Muslims') tenets nor their practice will in any respect bear to come into competition with Christian, or even with Jewish morality. . . . For instance, we call the Muslims chaste because they abstained from indiscriminate profligacy, and kept carefully within the bounds prescribed as licit by their Prophet. But those bounds, besides the utmost freedom of divorce and change of wives, admitted an illimitable licence of cohabitation with 'all that the right hand of the believer might possess,' or, in other words, with any possible number of damsels he might choose to purchase, or receive in gift, or take captive in war." (Muir's *Life of Mahomet*, vol. i. 272.) [CONCUBINAGE, SLAVES, MURDER, DIVORCE, MARRIAGE.]

CHARITY, as it implies tenderness and affection, is expressed by *ḥubb*, or *muḥabbah*; as it denotes almsgiving, it is *ṣadaqah*. He who is liberal and charitable to the poor is called *muḥibbu 'l-fuqarā'*.

CHERUBIM. Arabic *Karūbī*, pl. *Karūbīn*; Lit. "Those who are near." Heb.

כְּרוּבִים. The word *karūbīn* is used by the commentator al-Baiḏāwī, for the angels mentioned in the Qur'ān, Surah xl. 70: "Those around it (the throne of God) celebrate the praise of their Lord, and believe in Him, and ask pardon for those who believe." Al-Baiḏāwī says the *Karūbīn* are the highest rank, and the first created angels. Ḥusain says there are 70,000 ranks of them round the throne of God. (*Tafsīru 'l-Baiḏāwī*, *Tafsīru Ḥusain*, in loco.)

CHESS. Arabic *Shutranj*. According to the *Hidāyah*, "It is an abomination to play at chess, dice, or any other

game, for if anything be staked it is gambling (*maisir*), which is expressly forbidden in the Qur'ān; or if, on the other hand, nothing be hazarded, it is useless and vain. Besides, the Prophet has declared all the entertainments of a Muslim to be vain except three: the breaking in of his horse, the drawing of his bow, and playing and amusing himself with his wives. Several of the learned, however, deem the game at chess lawful as having a tendency to quicken the understanding. This is the opinion of *ash-Shāfi'i*. If a man play at chess for a stake, it destroys the integrity of his character, but if he do not play for a stake, the integrity of his character is not affected. (Hamilton's *Hidāyah*, vol. iv. p. 122.)

CHILDREN. Arabic *Aulād*. There are no special injunctions in the Qur'ān regarding the customs to be observed at the birth of an infant (circumcision not being even once mentioned in that book), nor with reference to the training and instruction of the young; but the subject is frequently referred to in the Traditions and in Muhammadan books on Ethics. Muhammadans have so largely incorporated the customs of the Hindus in India with their own, especially those observed at the births of children, that it is sometimes difficult to distinguish those which are special characteristics of Islam; many of the customs recorded in Herklot's *Muslimans*, for example, being more those common to Hindus as well as Muhammadans. We shall, however, endeavour to describe those which are generally admitted to have some authority in the precepts of the Muslim religion.

(1.) *At the birth of a child*, after he has been properly washed with water and bound in swaddling clothes, he is carried by the midwife to the assembly of male relatives and friends, who have met on the occasion, when the chief Maulawī, or some person present, recites the *Azān*, or summons to prayer [AZAN], in the infant's right ear, and the *Iqamah*, which is the *Azān* with the addition of the words, "We are standing up for prayers" [IQAMAH], in the left ear; a custom which is founded on the example of the Prophet, who is related to have done so at the birth of his grandson Hasan (*Mishkāt*, book xviii. c. iv. 2). The Maulawī then chews a little date fruit and inserts it into the infant's mouth, a custom also founded upon the example of Muhammad. (*Mishkāt*, book xvii. c. iv. 1.) This ceremony being over, alms are distributed, and *fātiḥahs* are recited for the health and prosperity of the child. According to the traditions, the amount of silver given in alms should be of the same weight as the hair on the infant's head—the child's head being shaved for this purpose. (*Mishkāt*, *ibid.*, part 2.) The friends and neighbours then visit the home, and bring presents, and pay congratulatory compliments on the joyful occasion.

(2.) *The naming of the child* should, according to the Traditions (*Mishkāt*, *ibid.*), be

given on the seventh day; the child being either named after some member of the family, or after some saint venerated by the family, or some name suggested by the auspicious hour, the planet, or the sign of the zodiac. [EXORCISM.]

(3.) On this, the seventh day, is observed also the ceremony of *'Aqiqah*, established by Muhammad himself (*Bābu 'l-'Aqiqah* in Arabic Ed. *Saḥih* of Abū Dāūd, vol. ii. p. 36.) It consists of a sacrifice to God, in the name of the child, of two he-goats for a boy, and one he-goat for a girl. The goats must be not above a year old, and without spot or blemish. The animal is dressed and cooked, and whilst the friends eat of it they offer the following prayer:—"O God! I offer to thee instead of my own offspring, life for life, blood for blood, head for head, bone for bone, hair for hair, skin for skin. In the name of the great God, I do sacrifice this goat!"

(4.) The mother is purified on the *fortieth day*, when she is at liberty to go about as usual, and it is on this day that the infant is generally placed in the swinging cradle peculiar to eastern households. It is a day of some rejoicing amongst the members of the *Haram*.

(5.) As soon as the child is able to talk, or when he has attained the age of four years, four months, and four days, he is taught the *Bismillah*; that is, to recite the inscription which occurs at the commencement of the *Qur'ān*: "*Bi-smi 'llāhi 'r-raḥmāni 'r-raḥīm.*" In the name of God the Merciful, the Gracious. After this ceremony, the child is sent to school and taught the alphabet, and to recite certain chapters of the *Qur'ān* by rote.

(6.) According to the opinion of *Sunnī* doctors, the *circumcision* of the child should take place in his seventh year; the operation being generally performed by the barber. [CIRCUMCISION.] The child is not required to observe all the customs of the Muslim law until he has arrived at puberty [PUBERTY]; but it is held incumbent on parents and guardians to teach him the prayers as soon as he has been circumcised.

(7.) The time when the child has finished reciting the whole of the *Qur'ān*, once through, is also regarded as an important epoch in the life of a child. On this occasion the scholar makes his obeisance to his tutor and presents him with trays of sweetmeats, a suit of clothes, and money.

As we have already remarked, the instruction of youth is a frequent subject of discussion in books of Muslim Ethics. The following, which is taken from the *Akhlāq-i-Jalālī*, is an interesting specimen of Muhammadan ideas on the subject:—The first requisite is to employ a proper nurse of a well-balanced temperament, for the qualities, both temperamental and spiritual, of the nurse are communicated to the infant. Next, since we are recommended by the Traditions to give the name on the seventh day (after birth), the precept had better be conformed to. In delaying it, however, there is this advantage, that time is given for a

deliberate selection of an appropriate name. For, if we give the child an ill-assorted one, his whole life is embittered in consequence. Hence caution in determining the name is one of the parent's obligations towards his offspring.

If we would prevent the child's acquiring culpable habits, we must apply ourselves to educate him as soon as weaned. For though men have a capacity for perfection, the tendency to vice is naturally implanted in the soul. The first requisite is to restrain him absolutely from all acquaintance with those excesses which are characterised as vice. For the mind of children is like a clear tablet, equally open to any inscription. Next to that, he should be taught the institutes of religion and rules of propriety, and, according as his power and capacity may admit, confined to their practice, and reprehended and restrained from their neglect. Thus, at the age of seven, we are told by the Traditions to enjoin him merely to say his prayers; at the age of ten, if he omits them, to admonish him by blows. By praising the good and censuring the bad, we should render him emulous of right and apprehensive of wrong. We should commend him when he performs a creditable action, and intimidate him when he commits a reprehensible one; and yet we should avoid, if possible, subjecting him to positive censure, imputing it rather to oversight, lest he grow auacious. If he keep his fault a secret, we are not to rend away the disguise; but if he do so repeatedly, we must rebuke him severely in private, aggravating the heinousness of such a practice, and intimidating him from its repetition. We must beware, however, of too much frequency of detection and reproof, for fear of his growing used to censure, and contracting a habit of recklessness; and thus, according to the proverb, "Men grow eager for that which is withheld," feeling a tendency to repeat the offence. For these reasons we should prefer to work by enhancing the attraction of virtue.

On meat, drink, and fine clothing, he must be taught to look with contempt, and deeply impressed with the conviction that it is the practice of women only to prize the colouring and figuring of dress; that men ought to hold themselves above it. The proprieties of meal-taking are those in which he should be earliest instructed, as far as he can acquire them. He should be made to understand that the proper end of eating is health and not gratification; that food and drink are a sort of medicine for the cure of hunger and thirst; and just as medicines are only to be taken in the measure of need, according as sickness may require their influence, food and drink are only to be used in quantity sufficient to satisfy hunger and remove thirst. He should be forbidden to vary his diet, and taught to prefer limiting himself to a single dish. His appetite should also be checked that he may be satisfied with meals at the stated hours. Let him not be a lover of delicacies. He should now and then be kept on dry bread only, in order that in time of need he may be

able to subsist on that. If habits like these are better than riches. Let his principal meal be made in the evening rather than the morning, or he will be overpowered by drowsiness and lassitude during the day. Flesh let him have sparingly, or he will grow heavy and dull. Sweetmeats and other such aperient food should be forbidden him, as likewise all liquid at the time of meals. Incumbent as it is on all men to eschew strong drinks, there are obvious reasons why it is superlatively so on boys, impairing them both in mind and body, and leading to anger, rashness, audacity, and levity, qualities which such a practice is sure to confirm. Parties of this nature he should not be allowed unnecessarily to frequent, nor to listen to reprehensible conversation. His food should not be given to him till he has despatched his tasks, unless suffering from positive exhaustion. He must be forbidden to conceal any of his actions, lest he grow bold in inpropriety; for, manifestly, the motive to concealment can be no other than an idea that they are culpable. Sleeping in the day and sleeping overmuch at night should be prohibited. Soft clothing and all the uses of luxury, such as cool retreats in the hot season, and fires and fur in the cold, he should be taught to abstain from, he should be inured to exercise, foot-walking, horse-riding, and all other appropriate accomplishments.

Next, let him learn the proprieties of conversation and behaviour. Let him not be tricked out with trimmings of the hair and womanly attention to dress, nor be presented with rings till the proper time for wearing them. Let him be forbidden to boast to his companions of his ancestry or worldly advantages. Let him be restrained from speaking untruths or from swearing in any case, whether true or false; for an oath is wrongful in anyone, and repugnant to the letter of the Traditions, saving when required by the interest of the public. And even though oaths may be requisite to men, to boys they never can be so. Let him be trained to silence, to speaking only when addressed, to listening in the presence of his elders, and expressing himself correctly.

For an instructor he should have a man of principle and intelligence, well acquainted with the discipline of morals, fond of cleanliness, noted for stateliness, dignity, and humanity, well acquainted with the dispositions of kings, with the etiquette of dining in their company, and with the terms of intercourse with all classes of mankind. It is desirable that others of his kind, and especially sons of noblemen, whose manners have always a distinguished elegance, should be at school with him, so that in their society he may escape lassitude, learn demeanour, and exort himself with emulation in his studies. If the instructor correct him with blows, he must be forbidden to cry, for that is the practice of slaves and imbeciles. On the other hand, the instructor must be careful not to resort to blows, except he is witness of an offence openly committed. When

compelled to inflict them, it is desirable in the outset to make them small in number and great in pain; otherwise the warning is not so efficacious, and he may grow audacious enough to repeat the offence.

Let him be encouraged to liberality, and taught to look with contempt on the perishable things of this world; for more ill comes from the love of money than from the simoom of the desert or the serpent of the field. The Imam al-Ghazzali, in commenting on the text, "Proserve me and them from idolatry," says that by idols is here meant gold and silver; and Abraham's prayer is that he and his descendants may be kept far removed from the worship of gold and silver, and from fixing their affections on them; because the love of these was the root of all evil. In his leisure hours he may be allowed to play, provided it does not lead to excess of fatigue or the commission of anything wrong.

When the discerning power begins to preponderate, it should be explained to him that the original object of worldly possessions is the maintenance of health; so that the body may be made to last the period requisite to the spirit's qualifying itself for the life eternal. Then, if he is to belong to the scientific classes, let him be instructed in the sciences. Let him be employed (as soon as disengaged from studying the essentials of the religion) in acquiring the sciences. The best course is to ascertain, by examination of the youth's character for what science or art he is best qualified, and to employ him accordingly; for, agreeably to the proverb, "All facilities are not created to the same person"; everyone is not qualified for every profession, but each for a particular one.

This, indeed, is the expression of a principle by which the fortunes of man and of the world are regulated. With the old philosophers it was a practice to inspect the horoscope of nativity, and to devote the child to that profession, which appeared from the planetary positions to be suitable to his nature. When a person is adapted to a profession, he can acquire it with little pains; and when unadapted, the utmost he can do is but to waste his time and defer his establishment in life. When a profession bears an incongruity with his nature, and means and appliances are unpropitious, we should not urge him to pursue it, but exchange it for some other, provided that there is no hope at all of succeeding with the first; otherwise it may lead to his perplexity. In the prosecution of every profession, let him adopt a system which will call into play the ardour of his nature, assist him in preserving health, and prevent obtusity and lassitude.

As soon as he is perfect in a profession, let him be required to gain his livelihood thereby; in order that, from an experience of its advantages, he may strive to master it completely, and make full progress in the minutiae of its principles. And for this livelihood he must be trained to look to that honourable emolument which characterises the well-connected. He must not

depend on the provision afforded by his father. For it generally happens, when the sons of the wealthy, by the pride of their parents' opulence, are debarred from acquiring a profession, that they sink by the vicissitudes of fortune into utter insignificance. Therefore, when he has so far mastered his profession as to earn a livelihood, it is expedient to provide him with a consort, and let him depend on his separate earning. The Kings of Fārs, forbearing to bring their sons up surrounded by domestics and retinue, sent them off to a distance, in order to habituate them to a life of hardship. The Dilemite chiefs had the same practice. A person bred upon the opposite principle can hardly be brought to good, especially if at all advanced in years; like hard wood which is with difficulty straightened. And this was the answer Socrates gave, when asked why his intimacies lay chiefly among the young.

In training daughters to that which befits them, domestic ministration, rigid seclusion, chastity, modesty, and the other qualities already appropriated to women—no care can be too great. They should be made emulous of acquiring the virtues of their sex, but must be altogether forbidden to read and write. When they reach the marriageable age, no time should be lost in marrying them to proper mates. (See *Akhlaq-i-Jalali*, Thompson's ed.)

CHILD STEALING. The hand of a thief is not to be cut off for stealing a free-born child, although there be ornaments upon it, because a free person is not property, and the ornaments are only appendages; and also because the thief may plead that he took the child up when it was crying, with a view to appease it, and to deliver it to the nurse. But Abū Yūsuf does not agree with Ḥanīfah; for he says where the value of the ornaments amounts to ten dirhms, amputation is incurred. Amputation is also inflicted for stealing an infant slave, because a slave is property, although Abū Yūsuf says it is not. (*Hidayah*, ii. 91.)

CHOSROES. Arabic *Khusraw*. The King of Persia to whom Muḥammad sent a letter inviting him to Islām. He is said to be Nausherwān. (See *Ghiyāṣu'l-Lughāt in loco*; refer also to Muir's *Life of Mahomet*, vol ii. 54 n.)

CHRIST. [JESUS CHRIST.]

CHRISTIANITY and **CHRISTIANS.** Arabic, *Nasranīyah*, "Christianity"; the terms used for Christians being *Nasrān*, pl. *Nasāra*, or *Isawi*.

Christianity seems to have been widely diffused in Arabia at the time of Muḥammad. According to Caussin de Perceval, who quotes from Arabic writers, Christianity existed amongst the Banū Taghlib of Mesopotamia, the Banū 'Abdu'l-Qais, the Banū Ḥarīṣ of Najrān, the Banū Ḥassān of Syria, and other tribes between al-Madinah and al-Kūfah.

The historian Philostorges (*Hist. Eccles.* lib. 1, c. 3) tells us that a monk named Theophilus, who was an Indian bishop, was sent by the Emperor Constance, A.D. 342; to the Himyarite King of Yaman, and obtained permission to build three Christian churches for those who professed Christianity; one at Zafār, another at 'Adan, and a third at Hurmuz on the Persian Gulf. According to the same author, the Christian religion was introduced into Najrān in the fifth century. A bishop sent by the Patriarch of Alexandria was established in the city of Zafār, and we are told by Muslim authors, quoted by Caussin de Perceval, that a Christian church was built at San'ā' which was the wonder of the age, the Roman Emperor and the Viceroy of Abyssinia furnishing the materials and workmen for the building. The Arabs of Yaman were ordered by the ruler of Abyssinia to perform a pilgrimage to this new church instead of to the Ka'bah; an edict which is said to have been resisted and to have given rise to the "War of the Elephant," when Abrahah, the Viceroy of Egypt, took an oath that he would destroy the Meccan temple, and marched at the head of an army of Abyssinians, mounted on an elephant. This "War of the Elephant" marks the period of Muḥammad's birth. [MUHAMMAD.]

The Christianity of this period is described by Mosheim as "expiring under a motley and enormous heap of superstitious inventions, with neither the courage nor the force to raise her head or display her national charms to a darkened and deluded world." Doubtless much of the success of Islām in its earlier stage was due to the state of degradation into which the Christian Church had fallen. The bitter dissensions of the Greeks, Nestorians, Eutychians, and Monophysites are matters of history, and must have held up the religion of Jesus to the ridicule of the heathen world. The controversies regarding the nature and person of our Divine Lord had begotten a sect of Tritheists, led by a Syrian philosopher named John Philoponus of Alexandria, and are sufficient to account for Muḥammad's conception of the Blessed Trinity. The worship of the Virgin Mary had also given rise to a religious controversy between the Antiduo-Mariamtes and the Collyridians; the former holding that the Virgin was not immaculate, and the latter raising her to a position of a goddess. Under the circumstances it is not surprising to find that the mind of the Arabian reformer turned away from Christianity and endeavoured to construct a religion on the lines of Judaism. [JUDAISM.]

Al-Baiḏāwī and other Muslim commentators, admit that Muḥammad received Christian instruction from learned Christians, named Jubrā and Yasāra (al-Baiḏāwī on *Sūrah* xvi. 105), and that on this account the Quraish said, "It is only some mortal that teaches him!" For the Traditions relate that Muḥammad used to stop and listen to these two Christians as they read aloud the Books of Moses (*Taurāt*) and the New Testament (*Injil*). But it is remarkable that Mu-

hammad should, after all, have obtained such a cursory knowledge of Christianity. For from the text of the Qur'an (extracts of which are subjoined), it is evident that he was under the impression that the Sacrament of Baptism was *ṣibghah*, or the dyeing of the Christians' clothes; and if the Chapter of the Table refers to the Sacrament of the Lord's Supper (which is uncertain), it was "a table sent out of heaven that it may be a recurring festival." The doctrine of the Trinity is supposed to be a Tritheism of God, Jesus Christ, and the Virgin Mary; and a proof against the Divinity of Christ is urged from the fact that He and His mother "both ate food." The crucifixion is denied, and Mary the mother of Jesus is confounded with Mary the sister of Aaron. Such mistakes and omissions could only arise from a most imperfect acquaintance with the ordinary institutions and beliefs of the Christian communities, with whom Muhammad must have been brought in contact. The gentler tone and spirit of the Christians seems to have won the sympathy of Muhammad, and his expressions regarding them are less severe than with reference to the Jews; but the abstruse character of their creed, as shown in their endless schisms regarding the nature of the Trinity and the person of Christ, and the idolatrous character of their worship, as still seen in the ancient Syrian and Coptic churches, led him to turn from Christianity to Judaism as a model whereby to effect the reformation of a degraded and idolatrous people like the ancient Arabians. The Jewish and Mosaic character of Muhammad's system will be treated of in another place.

[JUDAISM.]

The following selections from the Qur'an will show the actual teaching of that book regarding Christianity. In the whole of the Qur'an there is not a single quotation from the New Testament, and it is noticeable that nearly all the allusions to Christianity are contained in Meccan Sūrah; Sūrah ii. being according to Jalālū'd-din Suyūṭī, one of the earliest chapters given at Makkah, and Sūrah v. the last.

Sūrah v. 85 :—

"Of all men thou wilt certainly find the Jews, and those who join other gods with God, to be the most intense in hatred of those who believe; and thou shalt certainly find those to be nearest in affection to them who say, 'We are Christians.' This, because there are amongst them priests (*qissisūn*) and monks, and because they are not proud."

Sūrah ii. 59 :—

"Verily, they who believe (Muslims), and they who follow the Jewish religion, and the Christians, and the Sabeites—whoever of these believeth in God and the last day, and doeth that which is right, shall have their reward with their Lord: fear shall not come upon them, neither shall they be grieved."

(The same verse occurs again in Sūrah v. 74.)

Sūrah ii. 105 :—

"And they say, 'None but Jews or Christians shall enter Paradise.' This is their wish. SAY: Give your proofs if ye speak the truth. But they who set their face with resignation Godward, and do what is right,—their reward is with their Lord; no fear shall come on them, neither shall they be grieved. Moreover, the Jews say, 'The Christians lean on naught.' 'On naught lean the Jews,' say the Christians. Yet both are readers of the Book. So with like words say they who have no knowledge. But on the resurrection day, God shall judge between them as to that in which they differ. And who committeth a greater wrong than he who hindereth God's name from being remembered in His temples, and who hasteth to ruin them? Such men cannot enter them but with fear. Theirs is shame in this world, and a severe torment in the next. The East and the West is God's: therefore, whichever way ye turn, there is the face of God. Truly God is immense and knoweth all. And they say, 'God hath a son.' No! Praise be to Him! But—His, whatever is in the Heavens and the Earth! All obeyeth Him, sole maker of the Heavens and of the Earth! And when He decreeth a thing, He only saith to it, 'Be,' and it is. And they who have no knowledge say, 'Unless God speak to us, or thou shew us a sign . . . !' So, with like words, said those who were before them: their hearts are alike. Clear signs have we already shown for those who have firm faith. Verily, with the Truth have we sent thee, a bearer of good tidings and a warner: of the people of Hell thou shalt not be questioned. But until thou follow their religion, neither Jews nor Christians will be satisfied with thee. SAY: Verily, guidance of God,—that is the guidance! And if, after 'the Knowledge,' which hath reached thee, thou follow their desires, thou shalt find neither helper nor protector against God."

Sūrah iv. 156 :—

"Nay, but God hath sealed them up for their unbelief, so that but few believe. And for their unbelief,—and for their having spoken against Mary a grievous calumny,—and for their saying, 'Verily we have slain the Messiah (*Masih*), Jesus (*Isa*) the son of Mary, an Apostle of God.' Yet they slew him not, and they crucified him not, but they had only his likeness. And they who differed about him were in doubt concerning him. No sure knowledge had they about him, but followed only an opinion, and they did not really slay him, but God took him up to Himself. And God is Mighty, Wise!"

Sūrah ii. 130 :—

"They say, moreover, 'Become Jews or Christians that ye may have the true guidance.' SAY: Nay! the religion of Abraham, the sound in faith, and not one of those who join gods with God!"

Say ye: 'We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham and Ishmael and Isaac and Jacob and the tribes: and that which hath been given to Moses and to Jesus, and that which was given to the prophets from their Lord. No difference do we make between any of them: and to God are we resigned (Muslims).' If, therefore, they believe even as ye believe, then have they true guidance: but if they turn back, then do they cut themselves off *from you*: and God will suffice to protect thee against them, for He is the Hearer, the Knower. The Baptism of God, and who is better to baptize than God? And Him do we serve."

Sūrah v. 75:—

"They surely are Infidels who say, 'God is the third of three:' for there is no God but one God: and if they refrain not from what they say, a grievous chastisement shall light on such of them as are Infidels. Will they not, therefore, be turned unto God, and ask pardon of Him? since God is Forgiving, Merciful! The Messiah, Son of Mary, is but an Apostle; other Apostles have flourished before him; and his mother was a just person: they both ate food. Behold! how we make clear to them the signs! then behold how they turn aside! Say: Will ye worship, beside God, that which can neither hurt nor help? But God! He only Hearerth, Knoweth. Say: O people of the Book! outstep not bounds of truth in your religion; neither follow the desires of those who have already gone astray, and who have caused many to go astray, and have themselves gone astray from the evenness of the way. Those among the children of Israel who believed not were cursed by the tongue of David, and of Jesus, Son of Mary. This, because they were rebellious, and became transgressors: they forbade not one another the iniquity which they wrought! detestable are their actions!"

Sūrah v. 18:—

"And of those who say, 'We are Christians,' have we accepted the covenant. But they too have forgotten a part of what they were taught; wherefore we have stirred up enmity and hatred among them that shall last till the day of the Resurrection; and in the end will God tell them of their doings. O people of the Scriptures! now is our Apostle come to you to clear up to you much that ye concealed of those Scriptures, and to pass over many things. Now hath a light and a clear Book come to you from God, by which God will guide him who shall follow after His good pleasure to paths of peace, and will bring them out of the darkness to the light, by His will: and to the straight path will He guide them. Infidels now are they who say, 'Verily God is al-Masih Ibn Maryam (the Messiah, son of Mary)! Say: And who could aught obtain from God, if He chose to destroy al-Masih Ibn Maryam, and his mother, and

all who are on the earth together? For with God is the sovereignty of the Heavens and of the Earth, and of all that is between them! He createth what He will; and over all things is God potent. Say the Jews and Christians, 'Sons are we of God and His beloved.' Say: Why then doth He chastise you for your sins? Nay! ye are but a part of the men whom He hath created!"

Sūrah v. 58:—

"O Believers! take not the Jews or Christians as friends. They are but one another's friends. If any one of you taketh them for his friends, he surely is one of them! God will not guide the evil-doers. So shalt thou see the diseased at heart speed away to them, and say, 'We fear lest a change of fortune befall us.' But haply God will of Himself bring about some victory or event of His own ordering: then soon will they repent them of their secret imaginings."

Sūrah xxii. 18:—

"As to those who believe, and the Jews, and the Sabotees, and the Christians, and the Magians, and those who join other gods with God, of a truth, God shall decide between them on the day of resurrection: for God is witness of all things."

Sūrah v. 112:—

"Remember when the Apostles said—'O Jesus, Son of Mary! is Thy Lord able to send down a furnished TABLE to us out of Heaven?' He said—'Fear God if ye be believers.' They said—'We desire to eat therefrom, and to have our hearts assured; and to know that thou hast indeed spoken truth to us, and to be witnesses thereof.' Jesus, Son of Mary, said—'O God, our Lord! send down a table to us out of Heaven, that it may become a recurring festival to us, to the first of us and to the last of us, and a sign from Thee; and do Thou nourish us, for Thou art the best of nourishers.' And God said—'Verily, I will cause it to descend unto you; but whoever among you after that shall disbelieve, I will surely chastise him with a chastisement wherewith I will not chastise any other creature. And when God shall say—'O Jesus, Son of Mary, hast Thou said unto mankind—'Take me and my mother as two Gods, beside God?' He shall say—'Glory be unto Thee! it is not for me to say that which I know to be not the truth: had I said that, verily Thou wouldst have known it: Thou knowest what is in me, but I know not what is in Thee; for Thou wilt knowest things unseen!'"

Sūrah xix. 35:—

"This is Jesus, the son of Mary; this is a statement of the truth concerning which they doubt. 'It becometh not God to beget a son. Glory be to Him! when He decreeth a thing, He only saith to it, Be, and it is. And verily, God is my Lord and your Lord; adore Him then. This is the right way. But The Scots have fallen to variance among themselves about Jesus: but woe,

because of the assembly of a great day, to those who believe not!"

The only New Testament saints mentioned by name in the Qur'ān, are John the Baptist, Zacharias, and the Virgin Mary.

In the *Mishkāṭu 'l-Masābīḥ*, there are recorded in the traditional sayings of Muḥammad, about six apparent plagiarisms from the New Testament; but whether they are the plagiarisms of Muḥammad himself or of those who profess to record his sayings, it is impossible to tell:—

Abū Hurairah says the Prophet said, "Of the seven persons whom God, in the last day, will draw to Himself, will be a man who has given alms and concealed it, so that his left hand knoweth not what the right hand doeth." (Book i. c. viii. pt. 1; comp. Matt. vi. 3.)

Again: "God accepts not the prayers of those who pray in long robes." (Book i. c. ix. pt. 2; comp. Matt. xii. 38.)

Again: "The doors of the celestial regions shall not open to them (the wicked) until a camel pass through the eye of a needle." (Book v. c. iii. pt. 3; comp. Mark x. 25.)

Abū Umamah relates that the Prophet said, "Blessed be Him who hath seen me. And blessed be him who hath not seen me and yet hath believed." (Book xiv. c. xxvi. pt. 3; comp. John xx. 29.)

Mu'āz relates that the Prophet said, "Do unto all men as you would they should do unto you, and reject for others what you would reject for yourself." (Book i. c. i. pt. 3; Matt. vii. 12.)

Abū Hurairah relates that the Prophet said, "Verily God will say in the day of resurrection, O ye sons of men! I was sick and ye did not visit me. And the sons of men will say, O Thou defender, how could we visit Thee, for Thou art the Lord of the universe, and art free from sickness? And God will say, O ye sons of men, did you not know that such a one of my servants was sick and ye did not visit him," &c. &c. (Book v. c. i. pt. 1; comp. Matt. xxv. 21.)

Although it would be difficult to prove it from the text of the Qur'ān, the general belief of Muḥammadans is that Christians are not in a state of salvation, and *Laṣa*, or the "blazing fire," mentioned in Sūrah lxx. 15, is, according to the Imām al-Baghawī, reserved for them.

The condition of a Christian in a Muslim state is that of a *Zimmi*, or one who pays tribute to a Muḥammadan governor, for which he enjoys protection. He is allowed to repair any old church which may have been in existence at the time the country was subdued by Islām, but he is not allowed to erect new ones; "for," says Abū Hanifah, "the construction of churches or synagogues in Muslim territory is unlawful, being forbidden in the Traditions." "It also behoves the Imām to make distinction between Muslims and *Zimmis* (i.e. Christians, Jews, and others paying tribute). It is therefore not

allowable for them to ride upon horses or use armour, or to wear the same dresses as Muslims." The reason for this, says Abū Hanifah, "is that Muḥammadans are to be held in honour and *Zimmis* are not."

The wives also of *Zimmis* are to be kept apart from those of Muslims on the public roads and baths. And it is also ordered that a mark should be placed on their doors, in order that when Muslim beggars come to them they should not pray for them!

The learned have ruled that a *Zimmi* should not be allowed to ride at all, except in cases of necessity, and if he be thus of necessity allowed to ride, he should dismount when he meets a Muslim. (*Hidāyah*, vol. ii. 219.)

A judge when he administers an oath to a Christian, must direct him to say: "I swear by God who sent the Gospel to Jesus."

It is a singular ruling of the Muḥammadan law that a claim of *parentage* made by a Christian is preferable to a claim of *bondage* advanced by a Muslim. Abū Hanifah says: if a boy be in the possession of two men, the one a Muslim and the other a Christian, and the Christian assert that the boy is his son and the Muslim assert that he is his slave, he must be decreed to be the son of the Christian and free, because although Islām is the superior religion, there can be no balance between the claim of offspring and the claim of bondage. (*Idem*, vol. iv. 133.)

Sir William Muir, referring to Muḥammad's reception of the Banū Hanifah and other Christian tribes, A.H. 9, says, "On the departure of the embassy the Prophet gave them a vessel with some water in it running over from his own ablutions, and said to them, 'When ye reach your country break down your church, sprinkle its site with this water, and build a Masjid in its place.' These commands they carried into effect, and abandoned Christianity without compunction. To another Christian tribe he prohibited the practice of baptism; so that although the adults continued to be nominally Christian, their children grew up with no provision but that of the Qur'ān. . . . It is no wonder that Christianity, thus insulted and trampled under foot, languished and soon disappeared from the peninsula." (*Life of Mahomet*, vol. iv. 219.)

CHURCHES. Arabic *Bī'a'h* and *Kanīṣah*, which terms include equally churches and synagogues. The construction of churches or synagogues in Muslim territory is unlawful, this being forbidden in the Traditions; but as for places of worship which belonged to the Jews or Christians before the country was conquered by the Muḥammadan power, they are at liberty to repair them, because the buildings cannot endure for ever, and, as the Imām of the Muslim army has left these people to the exercise of their own religion, it is a necessary inference

that he has engaged not to prevent them from building or repairing their churches or synagogues. If, however, they attempt to remove these, and to build them in a place different from their former situation, the Imām must prevent them, since this is an actual construction. Monasteries and hermitages are under the same law. Places of prayer within their dwellings are allowed to be constructed, because they are merely an appurtenance to a private habitation. What is here said is held to be the rule with regard to cities, but not with respect to villages, because as the "tokens of Islām" (i.e. prayer, festivals, &c.) appear in cities, *zimmis* (i.e. those paying tax for protection) should not be permitted to exhibit the tokens of their infidelity in the face of Islām. But as the tokens of Islām do not appear in villages, the erection of churches and synagogues is not prohibited there. But the Imām Abū Hanīfah held that this exemption merely applied to the village of Kusa, where the greater part of the inhabitants were *zimmis*. He adds that in the country of Arabia, Jews and Christians are prohibited from constructing synagogues and churches, either in cities or villages, according to the saying of the Prophet, "Two religions cannot exist in the country of Arabia." (*Ḥidāyah*, book ix. c. viii.)

If a Jew or a Christian, being in sound health, build a church or a synagogue and then die, such building is an inheritance, and descends to the heirs of the founder. According to Abū Hanīfah, it is a pious appropriation; but his two disciples hold such erections to be *sinful*, and only to be considered as ordinary property. If a Jew or a Christian will that his house after his death shall be converted into either a synagogue or church, the bequest is valid. (*Ḥidāyah*, book lii. c. vi.)

The following tradition related by Ṭalāq ibn 'Alī (*Mishkāt*, iv. c. viii. 2) exhibits Muḥammad's determination to destroy Christian churches: "We told the Prophet that there was a church on our ground; and we requested the favour of his giving us the water which remained after he had performed *wazū*. And the Prophet called for water, performed *wazū* and washed out his mouth; after which he poured the water for us into a vessel and ordered us to return, saying, 'When you arrive, destroy your church (Arabic *bī'ah*), and pour this water on the spot, and build a mosque there.'"

CIRCUMCISION. Arabic *Khitān*, *khitānah*, or *khatnah*. Circumcision is not once alluded to in the Qur'ān. The omission is remarkable, and Muslim writers do not attempt any explanation of it. It is held to be *sunnah*, or founded upon the customs of the Prophet (*Fatāwa 'Alamgiri*, vol. iv. p. 237), and dating its institution from the time of Abraham. There is no authentic account of the circumcision of Muḥammad, but it is asserted by some writers that he was born circumcised. This, however, is denied by the most eminent scholars. (*Raddu'l-Mukhtār*, vol. v. p. 885.)

In the *Saḥīhu 'l-Bukhārī*, p. 931, a short chapter is devoted to the subject of *khitān*, or "circumcision," in which there are three traditions:—

Abū Hurairah relates that the Prophet said one of the observances of *Fiṭrah* is circumcision.

Abū Hurairah relates that the Prophet said that Abraham was circumcised when he was eighty years old.

Said ibn Jubair relates that it was asked of Ibn 'Abbas, "How old were you when the Prophet died?" He said, "I was circumcised in the days when it occurred." And Jubair says they did not circumcise in those days until men were full grown.

It is recommended to be performed upon a boy between the ages of seven and twelve, but it is lawful to circumcise a child seven days after his birth. In the case of a convert to Islām from some other creed, to whom the operation may be an occasion of great suffering, it can be dispensed with, although it is considered expedient and proper for all new converts to be circumcised. In all cases an *adult* is expected to circumcise himself, as it is a shame for an adult person to uncover himself to another.

The circumcision of females is also allowed, and is commonly practised in Arabia. (*Fatāwa 'Alamgiri*, vol. iv. p. 237.)

The barber is generally the person employed for the circumcision of boys, and the operation as practised by Muḥammadans in India is performed in the following manner. A bit of stick is used as a probe, and carried round and round between the glans and prepuce, to ascertain the exact extent of the frænum, and that no unnatural adhesions exist. The foreskin is then drawn forwards and a pair of forceps, consisting of a couple of pieces of split bamboo, five or six inches long and a quarter of an inch thick, tied firmly together at one end with a string to the extent of an inch, applied from above in an oblique direction, so as to exclude about an inch and a half of the prepuce above and three-quarters of an inch below. The forceps severely grasping it, causes a good deal of pain, but this state of suffering does not continue long, since the next thing to be done is the removal, which is done by one stroke of the razor drawn directly downwards. The hæmorrhage which follows is inconsiderable and easily stopped by the application of burnt rags and ashes.

According to several Muḥammadan doctors, there were seventeen of the prophets born in a circumcised state, namely, Zakariyā, Shis, Idris, Yūsuf, Ḥanzalah, 'Isa, Mūsa, 'Adam, Nūh, Shu'aib, Sām, Lūṭ, Sāliḥ, Sulaimān, Yahya, Hūd, and Muḥammad. (*Durru'l-Mukhtār*, p. 619.)

CLEAN AND UNCLEAR ANIMALS. All quadrupeds that seize their prey with their teeth, and all birds which seize it with their talons, are unlawful (*ḥarām*), the Prophet having prohibited mankind from eating them.

Hyras and foxes, being both included under the class of animals of prey, are unlawful. (This is the doctrine of Abū Hanīfah, but ash-Shāfi'i holds that they are lawful.) Elephants and weasels are also animals of prey. Pelicans and kites are abominable (*makrūh*), because they devour dead bodies.

Crows which feed on grain are *mut'ar*, or indifferent, but carrion crows and vultures are unlawful. Abū Hanīfah says, the magpie is indifferent (*mut'ah*), but the Imam of us is it is abominable (*makrūh*).

Crocodiles and otters and wasps, and, in general, all insects are *makrūh*, or abominable. The ass and the mule are both unlawful. According to Abū Hanīfah and Mālik, horse-flesh is unlawful, but ash-Shāfi'i says it is indifferent. The flesh of hawk is also indifferent.

No animal that lives in the water, except fish, is lawful. But Mālik allows them.

Fishes dying of themselves are unlawful, and so are all animals who are not slain by *zabāh*. (*Kitāb al-ḥayāt*, vol. iv. p. 71.) [255.11.1]

It must be observed that in Muhammadan law animals are either *halāl*, "lawful" or *mut'ah*, "indifferent," or *makrūh*, "abominable" (i.e. which is condemned but still is lawful), or *ḥanām*, "unlawful."

OLERGY. The Christian clergy are mentioned in the Qur'an with expressions of comparative praise. Sūrah vi. 85: "Thou wilt surely find that the strongest in enmity, against those who believe are the Jews, and the idolaters; and thou wilt find those to be nearest in affection to them who say 'We are Christians'; that is because there are amongst them priests (*qasabān*) and monks, and because they are not proud."

The Muhammadans have no class of people occupying the precise position of priests or clergy, although the Imāms, or leaders of prayer in the public assembly, are persons of learning appointed by the congregation. In Central Asia, it is usual to set apart a learned man (well skilled in theology) by binding the turban round his head, the act being performed by a leading maulawī or scholar.

In Turkey and the western portion of Islām, those who are qualified to give an opinion in religious matters, and to take the lead in guiding the people in spiritual affairs, are called *ulamā* (pl. of *alim*), a term which has, in Hindustān and Central Asia, assumed the form of *maulawī*, a word derived from *malik*, "lord."

The recognised offices in Islām corresponding to that of a priest or religious teacher, are, *Imām*, *Mufti*, and *Qāzi*. *Imām* (in addition to its being used for the *Khalifah*, or Caliph, in the Traditions), is the person who leads the public prayers, an office answering to the Latin *Antistes*. This official is appointed either by the congregation, or by the parish or section of the town or village, who frequent the mosque in which he leads the prayers. *Mufti* is the legal adviser, who decides difficult religious questions, and assists the *Qāzi*, or judge. *Qāzi* is the judge

and the administrator of the law. The appointments of *Mufti* and *Qāzi* are in the hands of the Muslim government of the place. It is usual for the *Qāzi* to take the lead in prayers at funerals, whilst the *Imām* of the parish generally performs the *nikaḥ* or religious service at marriages. [255.11.1]

These offices are not in any sense hereditary, but it is usual in Mohammedan countries for them to pass from father to son. In India at the present time there are *muftis* who retain the titles of *Mufti* and *Qāzi*, although the duties connected with these offices are no longer performed by them.

CAUTION. (Arabic *Ḥazar*) is enjoined by Muhammad, who is related to have said, "A Muslim is not bitten twice at the same hole." "He is no perfect man who has not fallen into trouble, for there is no skillful physician but experiences." When a man has spoken and has then looked first to his right and then to his left, what he has said is sacred to those present, and they must not disclose it to others." (*Mishkāt*, xxi. c. viii.)

COINAGE. [MONET.]

COLLECTOR OF TAXES. Arabic *ʿAshir*, a collector of the tenths; and *ʿamal mutasallih*, a collector of alms.

The *Khalifah* is to allow the officer employed in the collection of the *zakāt* as much out of it as is in proportion to his labour, and will remunerate himself and his assistants. (*Kitāb al-ḥayāt*, vol. i. p. 54.)

COMMANDMENTS, THE TEN.

In the Qur'an it is stated that God gave Moses certain monitions on tables (of stone), and also that he gave him nine clear signs. (See Sūrah vii. 142, and Sūrah xvii. 10.) The two statements have perplexed the commentators very much, and every effort is made by them to reconcile the nine signs with the Ten Commandments, although it is evident from the Qur'an itself, that the nine clear signs refer to the miracles of Moses. [PLAGUES OF EGYPT.]

According to the Traditions, the Prophet himself was a little confused in the matter, and may to some extent be responsible for the mistakes of the commentators on his book, for it is related (*Mishkāt*, book i. c. ii. pt. 2) that a Jew came to the Prophet and asked him about the nine (sic) wonders which appeared by the hands of Moses. The Prophet said, "Do not associate anything with God, do not steal, do not commit adultery, do not kill, do not take an innocent before the king to be killed, do not practise magic, do not take interest, do not accuse an innocent woman of adultery, do not run away in battle, and especially for you, O Jews, not to work on the Sabbath." 'Abdu'l-Haqq remarks on this tradition that the Jew asked about the nine (sic) miracles (or plagues) of Egypt, and the Prophet gave him the Ten Commandments.

A comparison of the Ten Commandments given by the great Jewish law-giver with those recorded in the above tradition and in the viith Sûrah of the Qur'ân, verse 152, will show how imperfectly the Arabian Prophet was acquainted with the Old Testament scriptures.

The commentator Hussain, who wrote four hundred years ago, says the following verses in the Sûrah 'l-An'âm (vi) are those Ten Commandments which in every dispensation are incumbent on mankind, and cannot be abrogated (meaning undoubtedly the Ten Commandments given to Moses).

"Say O Commanders will rehearse what your Lord hath made binding on you—(1) that ye ascribe not as partners to Him as partners: (2) and that ye be good to your parents: (3) and that ye slay not your children, because of poverty: for them, and for you will we provide: (4) and that ye come not near to pollutions, outward or inward: (5) and that ye slay not anyone whom God hath forbidden you, unless for a just cause. Thus hath he enjoined on you, to the intent that ye may understand. (6) And come not nigh to the substance of the orphan, but to improve it, until he come of age. (7) and use a full measure, and a just balance. We will not task a soul beyond its ability. (8) And when ye give judgment, observe justice, even though it be the affair of a kinsman, (9) and fulfil the covenant of God. This hath God enjoined on you for remembrance.—And, 'this is my right way.' Follow it then: (10) and follow not other paths lest ye be scattered from His path. This hath He enjoined on you, that ye may fear Him" (Sûrah vi 152.)

COMMANDER OF THE FAITHFUL. Arabic *Amir 'l-Mu'minin* (أمير المؤمنين). A title given by the Muslims in the first instance to the first Khalifah, 'Abû Bakr, and afterwards retained by succeeding Khalifahs. It is assumed by almost any Muhammadan ruler in the present day.

COMMENTARIES. [QUR'ÂN.]

COMMERCE. Arabic *Tijarah* (تجارة). Commerce and merchandise are said in the Qur'ân to be of God." Surah xvii. 62: "It is your Lord who drives the ships for you in the sea that ye may seek after plenty from Him; verily He is ever merciful to you. And when distress touches you in the sea, those whom ye call upon, except Him, stray away from you; but when He lets brought you safe to shore, ye also turn away (from God), for man is ever ungrateful."

Zakât is due on merchandise of every description, in proportion to 5 per cent.

COMPANIONS, The. [ASHAB.]

COMPULSION. Arabic *Ikrâh* (إكراه). Muhammadan law makes provision for persons acting under compulsion, when the person who compels has it in his power to execute what he orders, he is

a kufar, or a thâi. (*Hidâyah*, vol. iii. p. 452.) E.g. a person forced into a contract may dissolve it. A Muslim may lawfully eat food which is prohibited if he be compelled to do so, being threatened with loss of life or limb. Nor is a Muslim guilty of sin who declares himself an unbeliever when the loss of a limb or of life is threatened. According to the Imam Abû Hanîfah, if a Muslim be compelled to divorce his wife, the divorce is valid; but with him the other three Imams are not agreed in this ruling.

CONCUBINE. Arabic *Surrîyah* (سرى). pl. *sarârî*. The Muhammadan religion appears to give almost unlimited license to concubinage, provided the woman be a slave, and not a free Muslim woman.

These female slaves must be either (1) taken captive in war, (2) or purchased by money, (3) or the descendants of slaves. Even married women, if taken in war, are, according to an injunction of the Qur'ân, sûrah iv 28, entirely at the disposal of the Muslim conqueror. "(Unlawful) to you are married women, except such as your right hand possess (i.e. taken in war, or purchased slaves)." This institution of concubinage is founded upon the example of Muhammad himself, who took Rihânah the Jewess as his concubine after the battle with the Banî Qurayzah (vi. 5), and also Maria the Copt, who was sent him as a slave by the Governor of Egypt.

Should a concubine bear her master a child, the Muhammadan law rules that she and her offspring are *ipso facto* free. For a further treatment of this subject, see article on SLAVES.

Amongst the Sh'ahs, the temporary marriage called *Mut'ah* exhibits the worst form of concubinage. [MUT'AH.]

It is interesting to compare the condition of the concubine under Muslim law and under the Mosaic. Under the law of Moses, a concubine would generally be either a Hebrew girl bought of her father, or a Gentile captive taken in war. So that whilst the Muhammadan law forbids concubinage with a free woman, the Mosaic law permitted it and legislated for it. See Exodus xxi.: "If a man sell his daughter to be a maid-servant, she shall not go out as men-servants do. If she please not her master who hath betrothed her to himself then shall he let her be redeemed; to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her."

With regard to female slaves taken in war, the Mosaic law ruled. Deut. xxi. 10: "When thou goest to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife; then thou shalt bring her to thine home, &c. . . And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her." &c.

CONGREGATION. The Assembly of people in a mosque is called *Jam'ah* (جَمَاعَة), the term also being used in Afghanistan for the mosque itself.

There are special rewards for those Muhammadans who assemble together for the stated prayers; for Muhammad has said, "The prayers which are said in a congregation increase the rewards of the worshipper twenty-seven degrees." "Say your prayers in a congregation, for a wolf does not eat the sheep except one has strayed from the flock." (*Mishkāt*, book iv. ch. xxiv.)

The Sunni style themselves *Ahlu Sunnah wa Jam'ah*, i.e. "the people of the traditions and of the congregation," in contradistinction to the Shi'ahs, who do not worship in a congregation unless the Imam, or leader, be a man entirely free from sin. [IMAM.]

The word *jam'ah* is also used for an assembly of people collected to decide a question of law or theology, the *ijmā'* being their decision, more frequently called *ijmā'u 'l-ummah*.

CONSCIENCE. There is no word in the Qur'an which exactly expresses the Christian conception of conscience. The word *nafs* (نَفْس), which, according to Arabic lexicons, expresses very much the same idea as the Hebrew נֶפֶשׁ *nepesh*, "life, animal spirit, breath" (Job xli. 21), seems to be used in the Qur'an to convey the meaning of conscience, although English translators render it "soul." Muslim theologians say there are four kinds of consciences spoken of in the Qur'an: (1) *Nafs lawwāmah*, the "self-accusing soul or conscience" (Sūrah lxxv. 8). (2) *Nafs ammārah*, the "soul or conscience prone to evil" (Sūrah xii. 53). (3) *Nafs mutma'innah*, the "peaceful soul or conscience" (Sūrah lxxxix. 12). (4) *Nafs mulhamah*, the "soul or conscience in which is breathed both bad and good" (Sūrah lxxxiv. 27.)

It occurs also in the sense of conscience in the Traditions (*Mishkāt*, book i. ch. i. pt. 3): "When anything pricks your soul (*nafs*) forsake it." Abdu 'l-Haqq, in his Persian commentary on the *Mishkāt*, renders it by *zāt*, but the English word conscience would seem to express the precise idea. In Persian Muhammadan works, as well as in common conversation, the word *nafs* is now used in its evil sense, of desire or passion, but it must be evident that this is not its Qur'anic meaning. The word زَمِيم *zīm*, which in later Arabic, together with *zāmīr*, is used to express conscience, has in the only passage where it occurs in the Qur'an a decidedly different meaning, e.g. Sūrah ix. 8, 10, where it means clientship. Sale and Rodwell both translate it "faith," but Palmer more accurately renders it "ties of clientship."

CONVERSATION. The following instructions are given in the Qur'an regarding talking and conversation. Sūrah

xxx. 17, "Be moderate in thy walk, and lower thy voice; verily the most disagreeable of voices is the voice of asses." Sūrah ii. 77, "Speak to men kindly." In the Traditions, Ibn Mas'ūd relates that Muhammad said, "May those people go to the fire of hell who speak much."

On the subject of conversation, Faqir Jani Muhammad As'ad, the author of the celebrated ethical work entitled the *Akhlaq-i-Jalāl*, p. 288, says:—

"He should not talk much, for it is a sign of levity in feeling and weakness in judgment, and tends to lower him in point of consideration and position. We are told that the Prophet used to observe the strictest medium in his language; so much so, that, in the most protracted interviews, you might have counted the words he uttered. Buzurg Jamīhr used to say, 'When you see a person talking much without occasion, be sure he is out of his senses.' Let him not give vent to expressions till he has determined in his own mind what he is going to say. When anyone is relating a story, however well known to the listener, the latter is not to intimate his acquaintance with it till the narrative is concluded. A question put to others he must not himself reply to; it put to a body of which he is a member, let him not prevent the others; and if another is engaged in answering what himself could answer better, let him keep silence till the other's statement is completed, and then give his own, but in such sort as not to annoy the former speaker. Let him not commence his reply till the querist's sentence is concluded. Conversations and discussions which do not concern him, although held in his presence, he is not to interfere in; and if people conceal what they are saying, he must not attempt furtively to overhear. To his elders he should speak with judgment, pitching his voice at a medium between high and low. Should any abstruse topic present itself, he should give it perspicuity by comparison. Prolixity he should never aim at, when not absolutely required; on the contrary, let it be his endeavour to compress all he has to say. Neither should he employ unusual terms or far-fetched figures. He should beware of obscenity and bad language; or if he must needs refer to an indecent subject, let him be content with allusion by metaphor. Of all things, let him keep clear of a taste for indelicacy, which tends to lower his breeding, degrade his respectability, and bring him into general disagreement and dislike. Let his language upon every occasion correspond with the exigency of his position; and if accompanied by gesticulation of the hand or eye or eyebrow, let it be only of that graceful sort which his situation calls for. Let him never, for right or wrong, engage in disputes with others of the company; least of all with the elders or the triflers of it; and when embarked in such dispute, let him be rigidly observant of the rules of candour.

"Let him not deal in profound observation beyond the intellect of those he is addressing,

but adapt his discourse to the judgment of his hearers. Thus even the Prophet has declared—'We of the prophetic order are enjoined to address men in the measure of their understandings'; and Jesus (blessed be he) said, 'Use not wisdom with the unwise to their annoyance' (St. Matthew vii. 6?). In all his conversation let him adhere to the ways of courtesy. Never let him mimic anyone's gestures, actions, or words, nor give utterance to the language of menace.

"When addressing a great person, let him begin with something ominous of good, as the permanence of his fortune, felicity, and so forth.

"From all back-biting, carping, slander, and falsehood, whether heard or spoken, let him hold it essential to keep clear: nay, even from any partnership with those addicted to such practices. Let him listen more than he speaks. It was the answer of a wise man to those who asked him why he did so, 'Because,' said he, 'God has given me two ears and only one tongue'; which was as much as to say, 'Hear twice as much as you speak.'

CONVERTS TO THE MUHAMMADAN RELIGION. According to the author of the *Hidāyah* (vol. ii. 170), if a hostile infidel embrace Islām in a hostile country, his person is his own, and he is not made a slave, nor can his children be enslaved. His property is also his own. But it is not so in the case of one who has been first conquered and then embraces Islām, for his own person and his children become slaves, and his wives are at the mercy of the victorious Muslim, whilst his lands also become the property of the State.

COVENANT. The word in the Qur'an and the Traditions for God's Covenant with His people is *Misāq*. Muhammad taught, both in the Qur'an and in the Traditions, that in the beginning God called all the souls of mankind together and took a promise (*wa'dah*) and a covenant (*misāq*) from them.

The account of this transaction is given as follows in the Qur'an, Sūrah vii. 171:—

"Thy Lord brought forth their descendants from the reins of the sons of Adam and took them to witness against themselves, 'Am I not,' said He, 'your Lord?' They said, 'Yes, we witness it.' This we did, lest ye should say on the Day of Resurrection, 'Truly, of this were we heedless, because uninformed.'

"Or lest ye should say, 'Our fathers, indeed, aforetime joined other gods with our God, and we are their seed after them: wilt thou destroy us for the doings of vain men?'"

But the story as told in the Traditions is more graphic:—

"Ubay ibn Ka'b relates, in explanation of the verse in the Sūrah 'l-A'rāf (verse 171): When God created (the spirits of) the sons of Adam, he collected them together and made them of different tribes, and of different

appearances, and gave them powers of speech. Then they began to speak, and God took from them a promise (*wa'dah*), and a covenant (*misāq*), and said, 'Am I not thy Lord?' They all answered and said, 'Thou art.' Then God said, 'Swear by the seven heavens and the seven earths, and by Adam your father, that you will not say in the resurrection, We did not understand this. Know ye therefore that there is no Deity but Me, and there is no God but Me. Do not associate anything with Me. I will verily send to you your own apostles who shall remind you of this Promise and of this Covenant, and I will send to you your own books.' The sons of Adam then replied, 'We are witnesses that Thou art our Lord (*Rabb*), and our God (*Allah*). There is no Lord but Thee and no God but Thee.' Then they confessed this and made it known to Adam. Then Adam looked at them and beheld that there were amongst them those that were rich and poor, handsome and ugly, and he said, 'O Lord why didst Thou not make them all alike?' And the Lord said, 'Truly I willed it thus in order that some of my servants may be thankful.' Then Adam saw amongst his posterity, prophets, like unto lamps, and upon these lamps there were lights, and they were appointed by special covenants of prophecy (*nabūwah*) and of apostleship (*rasālah*). And thus it is written in the Qur'an (Sūrah xxxiii. 7), 'Remember we have entered into covenant with the Prophets, with thee Muhammad, and with Noah, and with Abraham, and with Mūsa, and with Jesus the Son of Mary, and we made with them a covenant.' And (continues Ubay) Jesus was amongst the spirits.' (*Mishkāt*, Arabic Ed. Bābu 'l-Qadr.)

COVERING THE HEAD. There is no injunction in either the Qur'an or Traditions as to a man covering his head during prayers, although it is generally held to be more modest and correct for him to do so.

With reference to women, the law is imperative, for 'Āyishah relates that Muhammad said, "God accepts not the prayer of an adult woman unless she cover her head." (*Mishkāt*, iv. c. ix.)

CORRUPTION OF THE SCRIPTURES. Muhammadans charge the Jews and Christians with having altered their sacred books. The word used by Muhammadan writers for this supposed corruption of the sacred Scriptures of the Jews and Christians is *Tahrif*.

The Imām Fakhr 'd-dīn Rāzī, in his commentary, *Tafsīr-i-Kabīr*, explains *Tahrif* to mean "to change, alter, or turn aside anything from the truth." Muslim divines say there are two kinds of *tahrif*, namely, *tahrif-i-ma'nawī*, a corruption of the meaning; and *tahrif-i-lafzī*, a corruption of the words.

Muhammadan controversialists, when they become acquainted with the nature of the contents of the sacred books of the Jews and Christians, and of the impossibility of reconciling the contents of the Qur'an with those of

the sacred Scriptures, charge the Christians with the *tahrif-i-lafzi*. They say the Christians have expunged the word *admad* from the prophecies, and have inserted the expression "Son of God," and the story of the crucifixion, death, and resurrection of our blessed Lord. This view, however, is not the one held by the most celebrated of the Muslim commentators.

The Imām Muhammad Ismā'īl al-Bukhārī (p. 1127, line 7), records that Ibn 'Abbās said that "the word *Tahrif* (corruption) signifies to change a thing from its original nature; and that there is no man who could corrupt a single word of what proceeded from God, so that the Jews and Christians could corrupt only by misrepresenting the meaning of the words of God."

Ibn Mazai and Ibn Abi Hātim state, in the commentary known as the *Tafsīr Durr-i-Munawwār*, that they have it on the authority of Ibn Munnayyah, that the *Taurāt* (i.e. the books of Moses), and the *Injil* (i.e. the Gospels), are in the same state of purity in which they were sent down from heaven, and that no alterations had been made in them, but that the Jews were wont to deceive the people by unsound arguments, and by wresting the sense of Scripture.

Shāh Waliyū 'llāh, in his commentary, the *Faḥṣṣ 'l Kabīr*, and also Ibn 'Abbās, support the same view.

This appears to be the correct interpretation of the various verses of the Qur'ān charging the Jews with having corrupted the meaning of the sacred Scriptures.

For example, Sūratu 'lī 'Imrān (iii.), 72: "There are certainly some of you who read the Scriptures perversely, that ye may think what they read to be really in the Scriptures, yet it is not in the Scriptures; and they say this is from God, but it is not from God: and they speak that which is false concerning God against their own knowledge."

The Imām Fakhrū 'd-dīn, in his commentary on this verse, and many others of the same character which occur in the Qur'ān, says it refers to a *tahrif-i-ma'nawī*, and that it does not mean that the Jews altered the text, but merely that they made alterations in the course of reading.

But whilst all the old commentators, who most probably had never seen a copy of the sacred books of the Jews and Christians, only charge them with a *tahrif-i-ma'nawī*, all modern controversialists amongst the Muhammadans contend for a *tahrif-i-lafzi*, as being the only solution of the difficulty.

In dealing with such opponents, the Christian divine will avail himself of the following arguments:—

1. The Qur'ān does not charge the Jews and Christians with corrupting the text of their sacred books; and many learned Muslim commentators admit that such is not the case.

2. The Qur'ān asserts that the Holy Scriptures of the Jews and Christians existed in the days of Muhammad, who invariably speaks of them with reverence and respect.

3. There now exist manuscripts of the Old and New Testaments of an earlier date than that of Muhammad (A.D. 610-632.)

4. There are versions of the Old and New Testament now extant, which existed before Muhammad; for example, the Septuagint, the Latin Vulgate, the Syriac, the Coptic, and the Armenian versions.

5. The Hexapla, or Octapla of Origen, which dates four centuries before Muhammad, gives various versions of the Old Testament Scriptures in parallel columns.

6. The Syrian Christians of St. Thomas, of Malabar and Travancore, in the south of India, who were separated from the western world for centuries, possess the same Scriptures.

7. In the works of Justin Martyr, who lived from A.D. 103 to 167, there are numerous quotations from our sacred books, which prove that they were exactly the same as those we have now. The same may be said of other early Christian writers.

Muhammadan controversialists of the present day urge that the numerous readings which exist in the Christian books are a proof that they have been corrupted. But these do not affect, in the least the main points at issue between the Christian and the Muslim. The Divine Sonship of Christ, the Fatherhood of God, the Crucifixion, Death, and Resurrection of Christ, and the Atonement, are all clearly stated in almost every book of the New Testament, whilst they are rejected by the Qur'ān.

The most plausible of modern objections urged by Muslim divines is, that the Christians have lost the *Injil* which was sent down from heaven to Jesus; and that the New Testament contains merely the *Hadith*, or *Sunnah*—the traditions handed down by Matthew, Mark, Luke, John, Paul, and others. It is, of course, a mere assertion, unsupported by any proof; but it appears to be a line of argument which commends itself to many modern Muslims.

CREATION. Arabic *Khalqah*. The following are the allusions to the Creation which occur in the Qur'ān, Sūrah i. 37: "Of old We (God) created the heavens and the earth and all that is between them in six days, and no weariness touched Us." Sūrah xli. 8; "Do ye indeed disbelieve in Him who in two days created the earth? Do ye assign Him equals? The Lord of the World is He. And He hath placed on the earth the firm mountains which tower above it, and He hath blessed it, and distributed its nourishments throughout it (for the cravings of all are alike), in four days. Then He applied Himself to the heaven, which was but smoke: and to it and to the earth He said, "Come ye, in obedience or against your will?" and they both said, "We come obedient." And He completed them as seven heavens in two days, and in each heaven made known its office; and We furnished the lower heaven with lights and guardian angels. This is the disposition of the Almighty, the all-knowing one." Sūrah

vi. 3: "He created the heavens and the earth to set forth his truth, high let Him be exalted above the gods they join with Him! Man hath He created out of a moist germ; yet lo! man is an open caviller. And the cattle! for you hath He created them, &c. . . . Shall He who hath created be as he who hath not created? Will ye not consider?" Sūrah khī, 2: "It is God who hath reared the heavens without pillars, then erst behold: then seated Himself upon His throne, and imposed laws on the sun and moon: each travelleth to its appointed goal. He ordereth all thing. He maketh His signs clear. Haply ye will have firm faith in a meeting with your Lord. And He it is who hath outstretched the earth, and placed on it the firm mountains, and rivers: and of every fruit He hath placed on it two kinds. He causeth the night to enshroud the day." Sūrah xxxv. 12 "God created you of dust—then of the germs of life—then made you two sexes."

According to the Traditions (*Mishkāt*, xxiv. c. i. pt. 3), God created the earth on Saturday, the hills on Sunday, the trees on Monday, all unpleasant things on Tuesday, the light on Wednesday, the beasts on Thursday, and Adam, who was the last of Creation, was created after the time of afternoon prayers on Friday.

CREED. The Muhammadan Creed, or *Kalimat al-shahādah* (shortly *Kalimah*) is the well-known formula:—

"I testify that there is no deity but God, and Muhammad is the Apostle of God."

It is the belief of Muhammadans that the first part of this creed, which is called the *na'ī wa isbāt*, namely, "There is no deity but God," has been the expression of belief of every prophet since the days of Adam, and that the second portion has been changed according to the dispensation; for example, that in the days of Moses it would be: "There is no deity but God, and Moses is the Converser with God." In the Christian dispensation it was: "There is no deity but God, and Jesus is the Spirit of God."

Jābir relates that Muhammad said "the keys of Paradise are bearing witness that there is no deity but God."

The recital of the *Kalimah*, or Creed, is the first of five pillars of practical religion in Islām; and when anyone is converted to Islām he is required, to repeat this formula, and the following are the conditions required of every Muslim with reverence to it:—

1. That it shall be repeated aloud, at least once in a life-time.

2. That the meaning of it shall be fully understood.

3. That it shall be believed in "by the heart."

4. That it shall be professed until death.

5. That it shall be recited correctly.

6. That it shall be always professed and declared without hesitation.

(*Sharna 'l-Wiqāyah*.)

CREMATION. [BURNING THE DEAD.]

CRESCENT. The figure of the crescent is the Turkish symbol, and hence it has been regarded by Europeans as the special emblem of the Muhammadan religion, although it is unknown to the Muhammadans of the East. This figure, however, did not originate with the Turks, but it was the symbol of sovereignty in the city of Byzantium previous to the Muslim conquest, as may be seen from the medals struck in honour of Augustus Trajan and others. The crescent has been the symbol of three different orders of knighthood; the first of which was instituted by Charles I., King of Naples, A.D. 1268; the second in 1448 by René of Anjou; the third by Sultan Selim in 1801. It must have been adopted by Muhammadans for the first time upon the overthrow of the Byzantine Empire by Muhammad II., and it is now generally used by the Turks as the insignia of their creed.

CROCODILE. Arabic *Timsāh*. The flesh of a crocodile is unlawful for food to a Muhammadan. (Hamilton's *Hidāyah*, iv. 74.)

CROSS, The. Arabic *Aṣ-Salīb*. The Qur'an denies the crucifixion of our blessed Lord [CRUCIFIXION], and it is related by al-Wāqidi that Muhammad had such a repugnance to the form of the cross that he broke everything brought into his house with that figure upon it. (Muir, iii. 61.) According to Abū Hurairah, the Prophet said, "I swear by heaven, it is near, when Jesus the Son of Mary will descend from heaven upon your people, a just king, and he will *break the cross*, and kill the swine. (*Mishkāt*, xxiii. c. vi.) The Imām Abū Yūsuf says that if a cross or a crucifix is stolen from a church, amputation (the punishment for theft) is not incurred; but if it is stolen from a private dwelling it is theft. (Hamilton's *Hidāyah*, vol. ii. p. 90.)

CRUCIFIXION. The Crucifixion of the Lord Jesus Christ is denied by the teaching of the Qur'an. [JESUS CHRIST.] It is a punishment sanctioned by the Muhammadan religion for highway robbers. (Hamilton's *Hidāyah*, vol. ii. 131.)

CRUELTY. A striking instance of the cruelty of Muhammad's character occurs in a tradition given in the *Sahīh al-Bukhārī* (p. 1019). Anas relates, "Some of the people of the tribe of 'Ukl came to the Prophet and embraced Islām; but the air of al-Madinah did not agree with them, and they wanted to leave the place. And the Prophet ordered them to go where the camels given in alms were assembled, and to drink their milk, which they did, and recovered from their sickness. But after this they became apostates, and renounced Islām, and sold the camels. Then the Prophet sent some people after them, and they were seized and brought

back to al-Madīnah. Then the Prophet ordered their hands and their feet to be cut off as a punishment for theft, and their eyes to be pulled out. But the Prophet did not stop the bleeding, and they died." And in another it reads, "The Prophet ordered hot irons to be drawn across their eyes, and then to be cast on the plain of al-Madīnah; and when they asked for water it was not given them, and they died."

Sir William Muir (vol. iv. p. 307) says: "Magnanimity or moderation are nowhere discernible as features in the conduct of Muhammad towards such of his enemies as failed to tender a timely allegiance. Over the bodies of the Quraish who fell at Badr he exulted with savage satisfaction; and several

prisoners, accused of no crime but of scepticism and political opposition, were deliberately executed at his command. The Prince of Khaibar, after being subjected to inhuman torture for the purpose of discovering the treasures of his tribe, was, with his cousin, put to death on the pretext of having treacherously concealed them, and his wife was led away captive to the tent of the conqueror. Sentence of exile was enforced by Muhammad with rigorous severity on two whole Jewish tribes at al-Madīnah, and of a third, likewise his neighbours, the women and children were sold into distant captivity, while the men, amounting to several hundreds, were butchered in cold blood before his eyes."

D.

DĀBBATU 'L-ARZ (دابة الارض). *Lit.* "The Reptile of the Earth." A monster who shall arise in the last day, and shall cry unto the people of the earth that mankind have not believed in the revelations of God (*vide* Qur'an, Sūrah xxvii. 84): "And when sentence falls upon them we will bring forth a *beast* out of the earth, that shall speak to them and say, 'Men of our signs would not be sure.'" According to the Traditions he will be the third sign of the coming resurrection, and will come forth from the mountain of Šufah. (*Mishkāt*, xxiii. c. iv.) Both Sale and Rodwell have confounded the Dābbatū 'l-Arz with Al-Jassāsah, the spy, mentioned in a tradition by Fāṭimah (*Mishkāt*, xxiii. c. iv.), and which is held to be a demon now in existence. [AL-JASSĀSAH.] For a description of the Dābbah, see the article on the RESURRECTION.

DABŪR (دبور). "The West wind." A term used by the Šūfis to express the lust of the flesh, and its overwhelming power in the heart of man. (Abdu'r-Razzāq's *Dictionary of Šūfī Terms*.)

DAHHĀ (دهاء). Plural of the Persian د, *ten*. The ten days of the Muharram, during which public mourning for 'Alī and his sons is observed by Shī'ah Muhammadans. (Wilson's *Glossary of Indian Terms*.)

AD-DAHR (الدهر). "A long space of time." A title given to the LXXvith chapter of the Qur'an; called also Sūratu 'l-Insān, "The Chapter of Man." The title is taken from the first verse of the chapter: "Did not there pass over man a long space of time?"

DAHRĪ (دهري). One who believes in the eternity of matter, and asserts that the duration of this world is from eternity, and denies the Day of Resurrection and Judg-

ment; an Atheist. (*Ghīyāṣu 'l-Lughāt*, in *loco*.)

DAIN (دين). A debt contracted with some definite term fixed for repayment, as distinguished from *qarz*, which is used for a loan given without any fixed term for repayment. [DEBT.]

DAJJĀI (دجال). *Lit.* "false, lying." The name given in the Hadis to certain religious impostors who shall appear in the world; a term equivalent to our use of the word Antichrist. Muhammad is related to have said there would be about thirty.

The *Masīhu 'l-Dajjāl*, or "the lying Christ," it is said, will be the last of the *Dajjāls*, for an account of whom refer to article on MASIHU 'D-DAJJAL.

DALĪL (دليل). "An argument; a proof." *Dalīl burhānī*, "a convincing argument." *Dalīl qar'ī*, "a decisive proof."

DAMASCUS. Arabic *Dimashq*. According to Jalālu'd-dīn Suyūṭī, Damascus is the second sacred city in Syria, Jerusalem being the first; and some have thought it must be the "Iram of the columns" mentioned in the Qur'an, Sūrah lxxxix. 6, although this is not the view of most Muslim writers. [IRAM.] Damascus is not mentioned in the Qur'an. With regard to the date of the erection of the city, Muhammadan historians differ. Some say it was built by a slave named Dimashq, who belonged to Abraham, having been given to the patriarch by Nimrod; others say Dimashq was a slave belonging to Alexander the Great, and that the city was built in his day.

Damascus was taken by Khalid in the reign of the Khalifah 'Umar, A.H. 18, and it became the capital of the Umayyade Khalifahs under Mu'āwiyah, A.H. 41, and remained the chief city of Islām until the fall of that

dynasty, A.H. 132, when the Abbassides moved their capital first to al-Kūfah and then to Bagdād.

The great mosque at Damascus was erected by 'Abdu 'l-Malik ibn Marwān, the fifth Khalifah of the Umayyades. It was commenced A.H. 86, and finished in ten years, being erected on the ruins of an ancient Greek temple and of a Christian church.

The account, as given by Jalālu 'd-din Suyūti, in his *History of the Temple of Jerusalem*, is curious and interesting, showing that for a time the Muslims and Christians worshipped in the same building together.

"Here (in Damascus) all the servants of God joined, and built a church to worship God in. Some say, however, that this church was built by the Greeks: for 'Abdu 'l-lāh Ibn 'Abbās, having marched against Damascus and besieged it, demolished the walls, after he had entered the city by storm. Then there fell down a stone, having certain letters inscribed thereon in the Greek language. They therefore sent to bring a certain monk who could read Greek; but he said, 'Bring me in pitch the impression of the letters on the stone, which he found to be as follows: 'Woe unto thee, mother of shame! Pious is he who inflicts upon thee with usury the ill which God designs for thee in retribution. Woe unto thee from five eyes, who shall destroy thy wall after four thousand years.' Now, 'Abdu 'l-lāh's entire name was 'Abdu 'l-lāh Ibn 'Alī Ibn 'Abdi 'l-lāh Ibn 'Abbās Ibn 'Abdu 'l-Muqallib.

"Again, the historian Ibn Isabir says: When God had granted unto the Muslims the possession, as conquerors of the whole of Syria, He granted them among other cities that of Damascus with its dependencies. Thus God sent down His mercy upon them, and the commander-in-chief of the army (besieging Damascus), who was either Abū 'Ubaidah or, as some say, Khālīd Ibn al-Walīd, wrote a treaty of capitulation and articles of surrender. By these he settled and appointed fourteen churches to remain in the hands of the Muslims. The church of which we have spoken above was left open and free for future consideration. This was on the plea that Khālīd had entered the city at the sword's point by the eastern gate; but that the Christians at the same time were allowed to surrender by Abū 'Ubaidah, who entered at the western gate, opened under articles. This caused dissension; but at length it was agreed that half the place should be regarded as having capitulated and half as stormed.

"The Muslims therefore took this church, and Abū 'Ubaidah made it into a mosque. He was afterwards appointed Emir of Syria, and was the first who prayed here, all the company of Companions praying after him in the open area, now called the Companions' Tower; but the wall must then have been cut through, hard by the leaning tower, if the Companions really prayed in the 'blessed precinct.' At first the Christians and Muslims entered by the same gate, which was 'the gate of Adoration and Prayer,' over against the Qiblah, where the great tower now

stands. Afterwards the Christians changed and went into their church by the gate facing the west; the Muslims taking the right-hand mosque. But the Christians were not suffered to chant aloud, or recite their books or strike their bells (or clappers), in order to honour the Companions with reverence and fear. Also, Mu'āwiyah built in his days a house for the Amir, right opposite the mosque. Here he built a green chapel. This palace was noted for its perfection. Here Mu'āwiyah dwelt forty years; nor did this state of things change from A.H. 14 to A.H. 86. But Al-Walīd Ibn 'Abdu 'l-Malik began to think of destroying the churches, and of adding some to those already in the hands of the Muslims, so as to construct one great mosque; and this because some of the Muslims were sore troubled by hearing the recitations of the Christians from the Gospel, and their uplifted voices in prayer. He designed, therefore, to remove them from the Muslims and to annex this spot to the other, so as to make one great mosque. Therefore he called for the Christians, and asked them whether they would depart from those places which were in their hands, receiving in exchange greater portions in lieu thereof; and also retaining four churches not mentioned in the treaty—the Church of Maria, the Church of the Crucified, just within the eastern gate, the church Tallu 'l-Habn, and the Church of the Glorious Mother, occupied previously by the burnishers. This, however, they vehemently refused to do. Thereupon the Khalifah said, 'Bring me then the treaty which you possess since the time of the Companions.' They brought it, therefore, and it was read in al-Walīd's presence; when, lo! the Church of Thomas, outside the gate of Thomas, hard by the river, did not enter into the treaty, and was one of those called 'the greater of churches left upon' (for future disposal). 'There,' he said, 'this will I destroy and convert it into a mosque.' They said, 'Nay, let it alone, O commander of the Faithful, even although not mentioned among the churches, for we are content that you take the chapel of the church.' To this agreement, then, he held them, and received from them the Qubbah (or chapel vault, dome) of the church. Then he summoned workmen able to pull down, and assembled all the amirs, chiefs, and great men. But the Christian bishops and priests coming, said, 'O commander of the Faithful, we find in our books that whosoever shall demolish this church will go mad.' Then said the Khalifah, 'And I am very willing to be mad with God's inspiration; therefore no one shall demolish it before me.' Then he ascended the western tower, which had two spires, and contained a monastic cell. Here he found a monk, whom he ordered to descend. The monk making difficulties, and lingering, al-Walīd took him by the back of his neck, and ceased not pushing him until he had thrown him down stairs. Then he ascended to the most lofty spot in the church, above the great altar, called 'the Altar of

the Martyrs.' Here he seized the ends of his sash, which was of a bright yellow colour, and fixed them into his belt. Taking, then, an axe into his hand, he struck against the very topmost stone, and brought it down. Then he called the amirs, and desired them to pull down the building as quickly as possible. Hereupon all the Muslims shouted, 'God is great!' three times; also the Christians loudly cried out with their wailing and woe upon the steps of Jairūn, where they had assembled. Al-Walid therefore desired the commander of his guard to inflict blows upon them until they should depart, which he did. The Muslims then demolished all that the Christians had built in the great square here—altars and buildings and cloisters—until the whole square was one flat surface. He then resolved to build a splendid pile, unrivalled for beauty of architecture, which none could hereafter surpass. Al-Walid therefore commissioned the most eminent architects and mathematicians to build the mosque, according to the model they most preferred. His brother chiefly moved and stirred him up to this undertaking, and next to him presided Sulaimān 'Abdu 'l-Malik. It is said that al-Walid sent to the king of Greece to demand stone-masons and other workmen, for the purpose of building this mosque in the way he desired, sending word, that if the king refused, he would overrun his territory with his army, and reduce to utter ruin every church in his dominions, even the Church of the Holy City, and the Church of Edessa, and utterly destroy every vestige of the Greeks still remaining. The king of Greece, sent, therefore, numerous workmen, with a letter, expressing himself thus: 'If thy father knoweth what thou doest, and permits it, then truly I accuse him of disgraceful conduct, and blame him more than thee. If he understandeth it not, but thou only art conscious, then I blame thee above him.' When the letter came to al-Walid, he wished to reply unto it, and assembled several persons for consultation. One of these was a well-known poet, who said, 'I will answer him, 'O Commander of the Faithful! out of the Book of God.' So said al-Walid, 'Where, then, is that answer?' He replied this verse, 'David and Solomon, lo! they assume a right to the corn-field, a right to the place where the people are shearing their sheep. Also, we are witnesses of their decree; for Solomon hath given us to understand it, and both (David and Solomon) have come to us as judges and learned men.' Al-Walid, by this reply, caused great surprise to the king of Greece. Al-Firsuk alludes to this in these verses:—

"I have made a separation between the Christians and their churches, and between the people who shine and those who are in darkness."

"I neglected for a season thus to apportion their happiness, I being a procrastinating vindicator of their grievance."

"Thy Lord hath made thee to resolve upon removing their churches from those mosques wherein good words are recited,"

"Whilst they were together in one place, some were praying and prostrating themselves on their faces, slightly separated from others who, behold! were adoring God and idols."

"How shall the people of the Cross unite to ring their bells, when the reading of the Qur'ān is perpetually intermingled?"

"I resolved then to remove them, just as did those wise men when they decreed themselves a right to the seed-field and the flocks."

"When al-Walid resolved to build the chapel which is in the midst of the cloister, called 'the Vulture's Chapel' (a name given to it by the country-people, because the porticoes on each side look like two wings), he dug deep at the four corners of the intended chapel, until they came to sweet and limpid water. Here they first placed the foundation of the wall of the vineyard. Upon this they built with stone, and when the four corners were of sufficient height, they then built thereon the chapel; but it fell down again. Then said al-Walid to some one of the mathematicians, who well knew the plan of the Vulture's Chapel, 'I wish you to build this chapel; for the injunction of God hath been given me, and I am confident that no one but thyself may build it.' He therefore built the four corners, and covered them with wicker, and disappeared for a whole year, al-Walid not knowing where he was. After a year, al-Walid dug down to the four corner foundations. Then he (i.e. the architect) said, 'Do not be in a hurry, O commander of the Faithful!' Then he found the mathematician, who had a man's head with him. He came to the four corners, and uncovered the wicker work, and lo! all that had been built above the earth had fallen down, until they were on a level with the earth. So he said, 'From this (work have I come).' Then he proceeded to build, and firmly fixed and supported a beautiful fabric."

"Some person also said al-Walid wished to construct a brilliant chapel of pure gold, whereby the rank of the mosque might be magnified. Hereupon the superintendent said unto him, 'You cannot effect this.' Upon which al-Walid struck him fifty blows with a whip, saying, 'Am I then incapable of effecting this?' The man replied, 'Certainly.' Then he said, 'I will, then, find out a way to know the truth. Bring forth all the gold thou hast'; which he did: and al-Walid melted it, and formed it into one large brick, which contained one thousand pieces of gold. But the man said; 'O Commander of the Faithful we shall require so many thousand bricks of this sort, if thou dost possess them; nor will this suffice for our work. Al-Walid seeing that he was true and just, presented him with fifty dinārs; and when al-Walid roofed the great precinct, he adorned the roof, as well as the whole extent of the pavement, with a surface of gold. Some of al-Walid's family also said unto him, 'They who come after thee will emulate thee in rendering the outer roof of this mosque more commodious every year.' Upon this al-Walid ordered all the

lead of the country to be collected together, in order to construct therewith an exterior outward covering, answering to the interior, which should be light upon the roof, and on the side-posts that supported the roof. So they collected lead throughout all Syria and many other countries, and whilst they were returning, they met with a certain woman who possessed a weight of lead—a weight of many talents. They began to chaffer with the woman for it; but she refused to sell it, except for its weight in silver. So they wrote to the Commander of the Faithful, informing him of this, who replied, 'Buy it from her, even for its weight in silver.' When, then, they offered this sum unto her, she said, 'Now that you have agreed to my proposal, and are satisfied to give the weight in silver, I give the weight as an offering unto God, to serve for the roof of the mosque.' Hereupon they marked one corner of the weight with the impression of a seal, 'This is God's.' Some say the woman was an Israelite; some say that they sought for lead in open ditches or holes, and came to a stone sepulchre, within which was a leaden sepulchre, whence they brought forth a dead body, and laid it on the ground. Whilst dragging it out, the head fell to the ground, and the neck being broken, much blood flowed forth from the mouth, which terrified them so much, that they rapidly fled away. This is said to have been the burial-place of King Saul. Also, the guardian of the mosque came unto al-Walid and said, 'O Commander of the Faithful! men say that al-Walid hath expended the money of the treasury unjustly.' Hereupon al-Walid desired that all the people should be summoned to prayer. When all were assembled, al-Walid mounted the pulpit, and said, 'Such and such reports have reached me.' Then he said, 'O 'Umar Ibn al-Muhajir! stand up and produce the money of the treasury.' Now it was carried upon mules. Therefore, pieces of hide being placed in the midst, beneath the chapel, he poured out all the gold and silver, to such a height, that those who stood on either side could not see one another. Scales being then brought out, the whole was weighed, when it was found that the amount would suffice for the public use for three years to come, even if nothing were added to the amount. Then all the people rejoiced, praising and glorifying God for this. Then said the Khalifah, 'O people of Damascus! you boast among men of four things; of your air, of your water, of your cheerfulness, and of your gracefulness. Would that you would add to these a fifth, and become of the number of those who praise God, and are liberal in his service. Would that, thus changing, you would become thankful supplicants.'

"In the Qiblah of this mosque were three golden scimitars, enamelled in lapis lazuli. Upon each scimitar was engraved the following sentence: 'In the name of God, the Merciful and Compassionate! There is no god but God. He is the ever-living, the self-subsisting Being, who never

slumbers nor sleeps. There is no god but God. He has no partner. We will never adore any but our Lord, the one God. Our faith is Islām, and our Prophet is Muhammad. This mosque was built, and the churches, which stood on the site of the chapel were demolished, by order of the servant of God, the Commander of the Faithful, al-Walid Ibn 'Abdu 'l-Malik Ibn Marwān, in the month Zū 'l-Qa'dah, A.H. 86.' Upon another tablet was inscribed the whole of the first chapter of the Qur'an. Here also were depicted the stars, then the morning twilight, then the spiral course of the sun, then the way of living which obtained after the arrival of the Faithful at Damascus. Also, it is said, that all the floor of this mosque was divided into small slabs, and that the stone (carving) of the walls extended to the utmost pinnacle. Above was a great golden vine, and above this were splendid enamelled knobs of green, red, blue, and white, whereby were figured and expressed all countries and regions, especially the Kabah, above the tower; also all the countries to the right and left (of Makkah), and all the most beautiful shrubs and trees of every region, famous either for their fruits or flowers. The roof had cornices of gold. Here was suspended a chain of gold and silver, which branched off into seven separate lights. In the tower of the Companions were two stones—beryls (some say they were the jewels called pearls); they were called 'The Little Ones.' When the candles were put out, they inflamed the eyes by their brilliant light. In the time of al-Amin Ibn ar-Rashid, Sulaimān, captain of the guard, was sent by that Khalifah to Damascus, to steal those stones and bring them to him; which he did. When al-Ma'mun discovered this, he sent them to Damascus, as a proof of his brother's misconduct. They afterwards again vanished, and in their place is a glass vessel. In this mosque all the gates, from the dome (gallery) unto the entrance, are open, and have no bars or locks. Over each is a loose curtain. In like manner there is a curtain upon all the walls as far as the bases of the golden vine, above which are the enamelled knobs. The capitals of the pillars were thickly covered with dead gilding. Here were also small galleries, to look down from, enclosed on the four sides of the skirting wall. Al-Walid also built the northern minaret, now called 'the Bridegroom's Tower.' As to the western gallery, that existed many ages before, in each corner of this was a cell, raised upon very lofty walls, and used by the Greeks as an observatory. The two northern of these fell, and the two opposite remained. In the year 740, part of the eastern had been burnt. It then fell down, but was built up anew out of the Christians' money, because they had meditated the destruction (of it) by fire. It then was restored after a most beautiful plan. This is the tower (but God knows) upon which Jesus son of Maria will alight, for Muhammad is reported to have said, 'I saw Jesus son of Maria come forth from near the

white minaret, east of the mosque, placing his hands upon the wings of two angels, firmly bound to him. Upon him was the Divine glory (the Shechinah). He was marked by the red tinge of baptism. This is the mark of original sin.' Jesus (it is also said) shall come forth from the White Tower by the eastern gate, and shall enter the mosque. Then shall the word come forth for Jesus to fight with Antichrist at the corner of the city, as long as it shall please God. Now, when this mosque (the slaves' mosque) was completed, there was not to be found upon the face of the earth a building more beautiful, more splendid, more graceful, than this. On whatever side, or area, or place, the spectator looked, he still thought that side or spot the most preferable for beauty. In this mosque were certain talismans, placed therein since the time of the Greeks; so that no venomous or stinging creature could by any means obtain entrance into this enclosure, neither serpent, scorpion, beetle, nor spider. They say, also, that neither sparrows nor pigeons built their nests there, nor was anything to be found there which could annoy people. Most, or all, of those talismans were burnt by the fire that consumed the mosque, which fire took place in the night of Sha'bân, A.H. 461. Al-Walid frequently prayed in the mosque. One night (it is related) he said to his people, 'I wish to pray to-night in the mosque; let no one remain there whilst I pray therein.' So when he came unto the gate of the Two Moments, he desired the gate to be opened, and entering in, he saw a man standing between the gate of the Two Moments and the gate of St. George, praying. He was rather nearer to the gate of St. George than to the other. So the Khalifah said unto his people, 'Did I not charge you that no one should remain whilst I was praying in the mosque?' Then one of them said, 'O Commander of the Faithful! this is St. George, who prays every night in the mosque.' Again, one prayer in this mosque equals thirty thousand prayers.

"Again. A certain man, going out of the gate of the mosque which is near the Jairun, met Ka'b the scribe, who said, 'Whither bound?' He replied, 'To the Baitu'l-Muqaddas, therein to pray.' Then said Ka'b, 'I will show you a spot wherein whosoever prayeth shall receive the same blessings as if he prayed in the Baitu'l-Muqaddas.' The man, therefore, went with him. Then Ka'b showed him the space between the little gate from whence you go to Abyssinia, that is, the space covered by the arch of the gate, containing about one hundred yards, to the west, and said, 'Whoso prayeth within those two points shall be regarded as praying within the Baitu'l-Muqaddas.' Now, this spot is said to be a spot fit to be sought by pilgrims. Here, it is asserted, is the head of John, son of Zacharias (Peace be with him!). For al-Walid Ibn Muslim being desired to show where John's head was to be found, pointed with his hand to the plastered pillar—the fourth from the east corner. Zaid Ibn Wakad

says, 'At the time it was proposed to build the mosque of Damascus, I saw the head of John, son of Zacharias, brought forth from underneath one of the corners of the chapel. The hair of the head was unchanged.' He says in another place, 'Being nominated by al-Walid superintendent of the building, we found a cave, of which discovery we informed al-Walid. He came, therefore, unto us at night, with a wax taper in his hand. Upon descending we found an elaborately carved little shrine, three within three (i.e. within the first a second, within the second a third). Within this last was a sarcophagus, and within this a casket; within which was the head of John, son of Zacharias. Over the casket was written, "Here is the head of John, son of Zacharias. Peace be with him!" By al-Walid's command we restored the head to the spot whence it had been taken. The pillars which are above this spot are inclined obliquely to the others to distinguish the place. There is also over it a pillar with a head in plaster.' He asserts again, that when the happy event occurred of the conquest of Damascus, a certain person went up the stairs which led to the church, then standing where the mosque now stands. Here the blood of John, son of Zacharias was seen to flow in torrents and to boil up, nor did the blood sink down and become still until that seventy thousand had been slain over him. The spot where the head was found is now called al-Sakasak (perhaps, the Nail of the Narrow Cave).

"In the days of 'Umar, the Christians requested that he would confirm their claim to the right of meeting in those places which al-Walid had taken from them and converted into mosques. They, therefore, claimed the whole inner area as their own from 'Umar. The latter thought it right to restore them what al-Walid had taken from them, but upon examination he found that the churches without the suburbs were not comprehended in the articles of surrender by the Companions, such, for example as the great Church of the Monastery of Observants or Carmelites, the Church of the Convent behind the Church of St. Thomas, and all the churches of the neighbouring villages. 'Umar therefore gave them the choice, either to restore them the churches they demanded, demolishing in that case all the other churches, or to leave those churches unmolested, and to receive from them a full consent to the free use of the open space by the Muslims. To this latter proposal they, after three days deliberation, agreed; and proper writings were drawn up on both sides. They gave the Muslims a deed of grant, and 'Umar gave them full security and assurance of protection. Nothing was to be compared to this mosque. It is said to be one of the strongholds of Paradise, and that no inhabitant of Damascus would long for Paradise when he looks upon his beautiful mosque. Al-Ma'mun came to Damascus in company with his brother al-Mutashim, and the Qazi Yahya Ibn Aksam. Whilst viewing the mosque he said, 'What is

the most wondrous sight here?' His brother said, 'These offerings and pledges.' The Qāzī said, 'The marble and the columns.' Then said al Ma'mūn, 'The most wondrous thing to me is, whether any other could be built at all like this.' (*Hist. Temple of Jerusalem*, by Jalālu 'd-dīn, translated by Reynolds, p. 407.)

DANCING. Arabic *Raqs*. Dancing is generally held to be unlawful, although it does not appear to be forbidden in either the Qur'an or the Traditions, but according to al-Bukhārī (Arabic ed., p. 135), the Prophet expressly permitted it on the day of the great festival. Those who hold it to be unlawful quote the following verse from the Qur'an, Sūrah xvii 39, "Walk not proudly on the earth," as a prohibition, although it does not seem to refer to the subject.

The Sūfis make dancing a religious exercise, but the Sunni Muslims consider it unlawful. (*Hidāyat-u 's-Sūfī*, p. 107.)

DANIEL. Arabic *Dāniyāl*. A prophet celebrated amongst Muhammadans as an interpreter of dreams. He is not mentioned in either the Qur'an or the Traditions, but in the *Qasasu 'l-Ambiyā'*, p. 231, it is stated that in the reign of *Bukhtu Naṣṣar* (Nebuchadnezzar) he was imprisoned; and when he was in prison, the king had a dream which he had forgotten, and hearing that Daniel was an interpreter of dreams, he sent for him. When Daniel was in the presence of the King, he refused to prostrate, saying, it was lawful to prostrate alone to the Lord Almighty. For this he nearly lost his life, but was spared to interpret the king's dream, which was as follows: "He saw a great idol, the head of which was of gold, above the navel of silver, below the navel of copper, the legs of iron, and the feet of clay. And suddenly a stone fell from heaven upon the idol, and ground it to powder, and mixed all the substances, so that the wind blew them in all directions; but the stone grew gradually, and to such an extent that it covered the whole earth." The interpretation of it, as given by Daniel is said to be this: The idol represented different nations; the gold was the kingdom of Nebuchadnezzar, the silver the kingdom of his son, the copper the Romans, the iron the Persians, and the clay the tribe Zauzan, from which the kings of Persia and Rome should be descended; the great stone being a religion which should spread itself over the whole earth in the last day.

DĀR (دار). "A house, dwelling, habitation, land, country." A word which is used in various combinations, e.g. :—

- ad-Dār* . . . The abode—the city of al-Madinah.
- ad-Dārain* . . . The two abodes—this world and the next.
- Dār-u 'l-udab* . . . A seat of learning; a university.
- Dār-u 'l-baqā'* . . . The abode which remaineth—heaven.
- Dār-u 'l-fanā* . . . The abode which passeth away—earth.

- Dār-u 'l-ghurūr* . . . The abode of delusion—the world.
- Dār-u 'l-huzn* . . . The vale of tears—the earth.
- Dār-u 'l-ibtilā'* . . . The abode of temptation—the world.
- Dār-u 'l-khilāfah* . . . The seat of the Imām or Khalīfah—capital.
- Dār-u 'l-kutub* . . . A library.
- Dār-u 'l-khuld* . . . The home of eternity—Paradise.
- ad-Dār-u'n-na'im* . . . The blessed abode—Paradise.
- Dār-u 'l-qazā'* . . . The Qazī's court.
- Dār-u 'sh-shifā'* . . . A hospital.
- Dār-u 's-surur* . . . The abode of joy—Paradise.
- Dār-u 'z-zarb* . . . A mint.
- Dār-u 'z-ziyāfah* . . . A banqueting-room.

[DĀRU 'L-BAWĀR, DĀRU 'L-HARB, DĀRU 'L-ISLĀM, DĀRU 'L-QARAR, DĀRU 'L-SALAM, DĀRU 'S-SALTANAH, DĀRU 'S-SAWAB.]

DARGĀH (درگاه). A royal court (Persian). In India it is a term used for a Muhammadan shrine or tomb of some reputed holy person, and which is the object of pilgrimage and adoration (*Wilson's Glossary of Indian Terms*.)

DĀRU 'L-BAWĀR (دار البوار). *Lit.* "The abode of perdition." A term used for hell in the Qur'an, Sūrah xiv. 33: "And have made their people to alight at the abode of perdition."

DĀRU 'L-HARB (دار الحرب). "The land of warfare." According to the Dictionary *Qhiyāsu 'l-Lughāt*, *Dār-u 'l-harb* is "a country belonging to infidels which has not been subdued by Islām." According to the *Qamūs*, it is "a country in which peace has not been proclaimed between Muslims and unbelievers."

In the *Fatāwa 'Ālāmgiri*, vol. ii. p. 854, it is written that a *Dār-u 'l-harb* becomes a *Dār-u 'l-Islām* on one condition, namely, the promulgation of the edicts of Islām. The Imām Muhammad, in his book called the *Ziyādah*, says a *Dār-u 'l-Islām* again becomes a *Dār-u 'l-harb*, according to Abū Ḥanīfah, on three conditions, namely: (1) That the edicts of the unbelievers be promulgated, and the edicts of Islām be suppressed; (2) That the country in question be adjoining a *Dār-u 'l-harb* and no other Muslim country lie between them (that is, when the duty of Jihād or religious war becomes incumbent on them, and they have not the power to carry it on). (3) That no protection (*amān*) remains for either a Muslim or a *zimmī*; viz. that *amānu 'l-awwal*, or that first protection which was given them when the country was first conquered by Islām. The Imāms Yūsuf and Muhammad both say that when the edicts of unbelievers are promulgated in a country, it is sufficient to constitute it a *Dār-u 'l-harb*.

In the *Raddu 'l-Mukhtār*, vol. iii. p. 391, it is stated, "If the edicts of Islām remain in force, together with the edicts of the unbelievers, then the country cannot be said to be

a *Dāru 'l-ḥarb*." The important question as to whether a country in the position of Hindustān may be considered a *Dāru 'l-Islām* or a *Dāru 'l-ḥarb* has been fully discussed by Dr. W. W. Hunter, of the Bengal Civil Service, in his work entitled, *Indian Musulmāns*, which is the result of careful inquiry as to the necessary conditions of a Jihād, or a Crescentade, instituted at the time of the excitement which existed in India in 1870-71, in consequence of a Wahhābī conspiracy for the overthrow of Christian rule in that country. The whole matter, according to the Sunnī Musulmāns, hinges upon the question whether India is *Dāru 'l-ḥarb*, "a land of warfare," or *Dāru 'l-Islām*, "a land of Islām."

The Muftis belonging to the Hanīfī and Shāfi'ī sects at Makkah decided that, "as long as even some of the peculiar observances of Islām prevail in a country, it is *Dāru 'l-Islām*."

The decision of the Muftī of the Mālikī sect was very similar, being to the following effect: "A country does not become *Dāru 'l-ḥarb* as soon as it passes into the hands of the infidels, but when all or most of the injunctions of Islām disappear therefrom."

The law doctors of North India decided that, "the absence of protection and liberty to Musulmāns is essential in a *Jihād*, or religious war, and also that there should be a probability of victory to the armies of Islām."

The Shī'ah decision on the subject was as follows: "A Jihād is lawful only when the armies of Islām are led by the rightful Imām, when arms and ammunitions of war and experienced warriors are ready, when it is against the enemies of God, when he who makes war is in possession of his reason, and when he has secured the permission of his parents, and has sufficient money to meet the expenses of his journey."

The Sunnis and Shī'ahs alike believe in the eventual triumph of Islām, when the whole world shall become followers of the Prophet of Arabia; but whilst the Sunnis are, of course, ready to undertake the accomplishment of this great end, "whenever there is a probability of victory to the Musulmāns," the Shī'ahs, true to the one great principle of their sect, must wait until the appearance of a rightful Imām. [JIHĀD.]

DĀRU 'L-ISLĀM (دار الاسلام). "Land of Islām." According to the *Raddu 'l-Muḥtār*, vol. iii. p. 391, it is a country in which the edicts of Islām are fully promulgated.

In a state brought under Muslims, all those who do not embrace the faith are placed under certain disabilities. They can worship God according to their own customs, *provided they are not idolaters*; but it must be done without any ostentation, and, whilst churches and synagogues may be repaired, *no new place of worship can be erected*. "The construction of churches, or synagogues, in Muslim territory is unlawful, this being forbidden in the Traditions; but if places of worship belonging to Jews, or Christians, be destroyed, or

fall into decay, they are at liberty to repair them, because buildings cannot endure forever."

Idol templos must be destroyed, and idolatry suppressed by force in all countries ruled according to strict Muslim law. (*Hidāyah*, vol. ii. p. 219.)

For further particulars, see article **DĀRU 'L-HARB**.

DĀRU 'L-QARĀR (دار القرار). "The abode that abideth." An expression which occurs in the Qur'an, Sūrah xl. 42: "O my people! this present life is only a passing joy, but the life to come is the mansion that abideth."

DĀRU 'S-SALĀM (دار السلام). "The abode of peace." An expression which occurs in the Qur'an, Sūrah vi. 127: "For them is a dwelling of peace with their Lord! and in recompense for their works, shall He be their protector."

DĀRU 'S-SALTANAH (دار السلطنة). "The seat of government." A term given to the capital of a province, or a Muslim state.

DĀRU 'S-ṢAWĀB (دار الثواب). "The house of recompense." A name given to the Jannatu 'Adn, or Garden of Eden, by the commentator al-Baiḥāwī.

DARVESH, DARWĪSH (درویش). A Persian word for a religious mendicant. A dervesh. It is derived from the word *dar*, "a door"; *lit.* one who goes from door to door. Amongst religious Muḥammadans, the darvesh is called a *faqīr*, which is the word generally used for religious mendicant orders in Arabic books. The subject is, therefore, considered in the article on **FAQIR**.

DAUGHTERS. Arabic *Bint*, pl. *Banūt*; Heb. *Bath* (בת).

In the law of inheritance, the position of a daughter is secured by a verse in the Qur'an, Sūrah iv. 12: "With regard to your children, God has commanded you to give the sons the portion of two daughters, and if there be daughters, more than two, then they shall have two-thirds of that which their father hath left, but if she be an only daughter she shall have the half."

The *Sirājīyah* explains the above as follows:—

"Daughters begotten by the deceased take in three cases: half goes to one only, and two-thirds to two or more; and, if there be a son, the male has the share of two females, and he makes them residuaries. The son's daughters are like the daughters begotten by the deceased; and they may be in six cases: half goes to one only, and two-thirds to two or more, on failure of daughters begotten by the deceased; with a single daughter of the deceased, they have a sixth, completing (with the daughter's half) two-thirds; but, with two daughters of the deceased, they have no share of the inheritance, unless there be, in an equal degree with, or in a lower

degree than them, a boy, who makes them residuaries. As to the remainder between them, the male has the portion of two females; and all of the son's daughters are excluded by the son himself.

"If a man leave three son's daughters, some of them in lower degrees than others, and three daughters of the son of another son, some of them in lower degree than others, and three daughters of the son's son of another son, some of them in lower degrees than others, as in the following table, this is called the case of *tashbih*.

First set.	Second set.	Third set.
Son.	Son.	Son.
Son, daughter.	Son.	Son.
Son, daughter.	Son, daughter.	Son.
Son, daughter.	Son, daughter.	Son, daughter.
	Son, daughter.	Son, daughter.
		Son, daughter.

"Here, the eldest of the first line has none equal in degree with her; the middle one of the first line is equalled in degree by the eldest of the second, and the youngest of the first line is equalled by the middle one of the second, and by the eldest of the third line; the youngest of the second line is equalled by the middle one of the third line, and the youngest of the third set has no equal in degree. When thou hast comprehended this, then we say: the eldest of the first line has a moiety; the middle one of the first line has a sixth, together with her equal in degree, to make up two-thirds; and those in lower degrees never take anything, unless there be a son with them, who makes them residuaries, both her who is equal to him in degree, and her who is above him, but who is not entitled to a share; those below him are excluded." (Ramsay's ed. *As-Sirājīyah*.)

The age of puberty, or majority, of a daughter is established by the usual signs of womanhood; but in the absence of these signs, according to Abū Hanīfah, she is not of age until she is eighteen. But the two Imāms, Muḥammad and Yūsuf, fix the age at fifteen, and with this opinion the Imām ash-Shāfi'i agrees.

With regard to a daughter's freedom in a marriage contract, Shaikh Abdu 'l-Haqq, in his commentary on the Traditions (vol. iii. p. 105), says, "All the learned doctors are agreed that a virgin daughter, until she has arrived at the age of puberty, is entirely at the disposal of her father or lawful guardian, but that in the event of a woman having been left a widow after she has attained the age of puberty, she is entirely at liberty to marry whom she likes." There is, however, he says, some difference of opinion as to the freedom of a girl who has not been married and has arrived at the age of puberty. Abū Hanīfah rules that she is entirely free from the control of her guardian with regard to her marriage, but ash-Shāfi'i rules otherwise. Again, as regards a widow who is not of age, Abū Hanīfah says she cannot marry without her guardian's permission, but ash-Shāfi'i says she is free.

According to the teaching of the Prophet, "a virgin daughter gives her consent to marriage by silence." He also taught "that a woman ripe in years shall have her consent asked, and if she remain silent her silence is consent, but if she do not consent, she shall not be forced." But this tradition is also to be compared with another, in which he said, "There is no marriage without the permission of the guardians." (*Mishkāt*, xiii. c. iv. pt. 2.) Hence the difference between the learned doctors on this subject.

The author of the *Akhḫāq-i-Jalālī* says it is not advisable to teach girls to read and write, and this is the general feeling amongst Muhammadans in all parts of the world, although it is considered right to enable them to recite the Qur'an and the liturgical prayers.

The father or guardian is to be blamed who does not marry his daughter at an early age, for Muḥammad is related to have said, "It is written in the Book of Moses, that whosoever does not marry his daughter when she hath reached the age of twelve years is responsible for any sin she may commit."

The ancient Arabs used to call the angels the "daughters of God," and objected strongly, as the Badāwīs do in the present day, to female offspring, and they used to bury their infant daughters alive. These practices Muḥammad reprobates in the Qur'an, Sūrah xvi. 59: "And they ascribe daughters unto God! Glory be to Him! But they desire them not for themselves. For when the birth of a daughter is announced to any one of them, dark shadows settle on his face, and he is sad; he hideth him from the people because of the ill tidings. Shall he keep it with disgrace, or bury it in the dust? Are not their judgments wrong?"

Mr. Rodwell remarks on this verse: "Thus Rabbinism teaches that to be a woman is a great degradation. The modern Jew says in his Daily Prayers, fol. 5, 6, 'Blessed art thou, O Lord our God! King of the Universe! who hath not made me a woman.'"

DŪMAH (دوما). A fortified town held by the Christian chief Ukaidar, who was defeated by the Muslim general Khālid, and by him converted to Muhammadanism, A.H. 9. But the mercenary character of Ukaidar's conversion led him to revolt after Muḥammad's death. (Muir's *Life of Mahomet*, vol. iv. p. 191.)

DAVID. Arabic *Dāwūd*, or *Dāwūd*. A king of Israel and a Prophet, to whom God revealed the *Zabūr*, or Book of Psalms. [ZABUR.] He has no special title or *kalimah*, as all Muslims are agreed that he was not a law-giver or the founder of a dispensation. The account of him in the Qur'an is exceedingly meagre. It is given as follows, with the commentator's remarks translated in italics by Mr. Lane:—

"And God gave him (*David*) the kingship over the children of Israel, and wisdom, after the death of Samuel and Saul, and they

[namely these two gifts] *had not been given together to any one before him*; and He taught him what He pleased, *as the art of making coats of mail, and the language of birds.* And were it not for God's repelling men, one by another, surely the earth had become corrupt by the predominance of the polytheists and the slaughter of the Muslims and the ruin of the places of worship: but God is beneficent to the peoples, and *hath repelled some by others.*" (Sūrah ii. 227.)

"Hath the story of the two opposing parties come unto thee, when they ascended over the walls of the oratory of David, *having been prevented going in unto him by the door, because of his being engaged in devotion?* When they went in unto David, and he was frightened at them, they said, *Fear not: we are two opposing parties. It is said that they were two parties of more than one each; and it is said that they were two individuals, angels, who came as two litigants, to admonish David, who had ninety-nine wives, and had desired the wife of a person who had none but her, and married her and taken her as his wife.* [One of them said.] One of us hath wronged the other; therefore judge between us with truth, and be not unjust, but direct us into the right way. Verily this my brother in religion had nine-and-ninety ewes, and I had one ewe; and he said, *Make me her keeper.* And he overcame me in the dispute.—*And the other confessed him to have spoken truth.*—[David] said, *Verily he hath wronged thee in demanding thy ewe to add her to his ewes; and verily many associates wrong one another, except those who believe and do righteous deeds: and few indeed are they.*—*And the two angels said, ascending in their [proper or assumed] forms to heaven, The man hath passed sentence against himself. So David was admonished.* And David perceived that *We had tried him by his love of that woman; wherefore he asked pardon of his Lord, and fell down bowing himself (or prostrating himself), and repented.* So *We forgave him that; and verily for him [was ordained] a high rank with Us (that is, an increase of good fortune in this world), and [there shall be for him] an excellent retreat in the world to come.*" (Sūrah xxxviii. 20-24.)

"*We compelled the mountains to glorify Us, with David, and the birds also, on his commanding them to do so, when he experienced languor; and We did this.* And *We taught him the art of making coats of mail (for before his time plates of metal were used) for you among mankind in general, that they might defend you from your suffering in warring with your enemies.*—*Will ye then, O people of Mecca, be thankful for My favours, believing the apostles?*" (Sūrah xxi. 79, 80.)

Sale observes that Yahya the commentator, most rationally understands hereby the divine revelations which David received from God, and not the art of making coats of mail.—The cause of his applying himself to this art is thus related in the *Mirātu 'z-Zemān*:—He used to go forth in disguise: and when he found any people who knew him not, he ap-

proached them and asked them respecting the conduct of David, and they praised him and prayed for him; but one day, as he was asking questions respecting himself as usual, God sent to him an angel in the form of a human being, who said, "An excellent man were David if he did not take from the public treasury." Whereupon the heart of David was contracted, and he begged of God to render him independent: so He made iron soft to him, and it became in his hands as thread: and he used to sell a coat of mail for four thousand [pieces of money—whether gold or silver is not said], and with part of this he obtained food for himself, and part he gave in alms, and with part he fed his family. Hence an excellent coat of mail is often called by the Arabs "*Dāwudī*," i.e. "*Daidean*." (See Lane's translation of *The Thousand and One Nights*, chap. viii. note 5.)

David, it is said, divided his time regularly, setting apart one day for the service of God, another day for rendering justice to his people, another day for preaching to them, and another day for his own affairs.

DA'WA (دعوى). A claim in a lawsuit. A claim or demand. (See Hamilton's *Hidāyah*, vol. iiii. p. 63.)

DA'WAH (دعوة). *Lit.* "A call, invocation (i.e. of God's help)." A term used to express a system of incantation which is held to be lawful by orthodox Muhammadans; whilst *sihr*, "magic," and *kahānuh*, "fortune-telling," are said to be unlawful, the Prophet having forbidden both.

From the Muslim books it appears that Muhammad is believed to have sanctioned the use of spells and incantations, so long as the words used were only those of the names of God, or of the good angels, and of the good genii; although the more strict amongst them (the Wahhābis, for example,) would say that only an invocation of God Himself was lawful—teaching which appears to be more in accordance with that of Muhammad, who is related to have said, "There is nothing wrong in using spells so long as you do not associate anything with God." (*Mishkāt*, xxi. c. i.) It is therefore clearly lawful to use charms and amulets on which the name of God only is inscribed, and to invoke the help of God by any ceremony, provided no one is associated with Him.

The science of *da'wah* has, however, been very much elaborated, and in many respects its teachers seem to have departed from the original teaching of their Prophet on the subject.

In India, the most popular work on *da'wah* is the *Jawāhiru 'l-Khamsah*, by Shaikh Abū 'l-Muwayyid of Gnjerat, A.H. 956, in which he says the science is used for the following purposes. (1) To establish friendship or enmity between two persons. (2) To cause the cure, or the sickness and death, of a person. (3) To secure the accomplishment of one's wishes, both temporal and spiritual. (4) To obtain defeat or victory in battle.

This book is largely made up of Hindu customs which, in India, have become part of Muhammadanism, but we shall endeavour to confine ourselves to a consideration of those sections which exhibit the so-called science as it exists in its relation to Islam.

In order to explain this occult science, we will consider it under the following divisions:

1. The qualifications necessary for the 'amīl, or the person who practices it.
2. The tables required by the teacher, and their uses.
3. An explanation of the terms *nisāb*, *zakaṭ*, *ushr*, *quṣṭ*, *dawr*, *baṣṭ*, *khātṁ*, and *sur'ū 'l-ijābah*, and their uses.

4. The methods employed for commanding the presence of the genii.

I. When anyone enters upon the study of the science, he must begin by paying the utmost attention to cleanliness. No dog, or cat, or any stranger, is allowed to enter his dwelling-place, and he must purify his house by burning wood-aloes, pastiles, and other sweet-scented perfumes. He must take the utmost care that his body is in no way defiled, and he must bathe and perform the legal ablutions constantly. A most important preparation for the exercise of the art is a forty-days' fast (*chilla*), when he must sleep on a mat spread on the ground, sleep as little as possible, and not enter into general conversation. Exorcists not unfrequently repair to some cave or retired spot in order to undergo complete abstinence.

The diet of the exorcist must depend upon

the kind of *asmā*, or names of God he intends to recite. If they are the *asmā'u 'l-jalāliyah*, or "terrible attributes" of the Almighty, then he must refrain from the use of meat, fish eggs, honey, and musk. If they are the *asmā'u 'l-jamāliyah*, or "amiable attributes," he must abstain from butter, curds, vinegar, salt, and ambergrise. If he intends to recite both attributes, he must then abstain from such things as garlic, onions, and assafetida.

It is also of the utmost importance that the exorcist should eat things which are lawful, always speak the truth, and not cherish a proud or haughty spirit. He should be careful not to make a display of his powers before the world, but treasure up in his bosom the knowledge of his acquirements. It is considered very dangerous to his own life for a novice to practice the science of exorcism.

II. Previous to reciting any of the names or attributes of God for the establishment of friendship or enmity in behalf of any person, it is necessary to ascertain the initials of his or her name in the Arabic alphabet, which letters are considered by exorcists to be connected with the twelve signs of the zodiac, the seven planets, and the four elements. The following tables, which are taken from the *Jawāhiru 'l-Khamsah*, occur, in a similar form, in all books on exorcism, give the above combinations, together with the nature of the perfume to be burnt, and the names of the presiding genius and guardian angel. These tables may be considered the key to the whole science of exorcism.

Letters of the Alphabet arranged according to the <i>Abjad</i> [ABJAD], with their respective number.	1 ا	2 ب	3 ج	4 د	5 هـ
The Special Attributes or Names of God.	الله <i>Allāh.</i>	باقی <i>Bāqī.</i>	جامع <i>Jāmi'.</i>	دیان <i>Dayyān.</i>	هادی <i>Hādī.</i>
The Number of the Attribute.	66	113	114	65	20
The Meaning of the Attribute.	God.	Eternal.	Assembler.	Reckoner.	Guide.
The Class of the Attribute.	Terrible.	Amiable.	Terrible & Amiable combined.	Terrible.	Amiable.
The Quality, Vice, or Virtue of the Letter.	Friendship.	Love.	Love.	Enmity.	Enmity.
The Elements. (<i>Arba'ah 'Anāsir.</i>)	Fire.	Air.	Water.	Earth.	Fire.
The Perfume of the Letter.	Black Aloes	Sugar.	Cinnamon.	Red Sandal.	White Sandal.
The Signs of the Zodiac. (<i>Burāj.</i>)	<i>Hamal.</i> Ram.	<i>Tauzū.</i> Twins.	<i>Sorātūn.</i> Crab.	<i>Saur.</i> Bull.	<i>Hamal.</i> Ram.
The Planets. (<i>Kawākib.</i>)	<i>Zuhā.</i> Saturn.	<i>Mushtārī.</i> Jupiter.	<i>Mirrīl h.</i> Mars.	<i>Shams.</i> Sun.	<i>Zuhrah.</i> Venus.
The Genii. (<i>Jinn.</i>)	Qayupūsh.	Danūsh.	Nulūsh.	Twayūsh.	Iūsh.
The Guardian Angels. (<i>Muwakkil.</i>)	Isrāfil.	Jibrā'il.	Kalkū'il.	Dardā'il.	Durbā'il.

Letters of the Alphabet arranged according to the <i>Abjad</i> [ABJAD], with their respective number.	6 و	7 ز	8 ح	9 ط	10 ع
The Special Attributes or Names of God.	ولي <i>Walī</i>	زكي <i>Zakī</i>	حقي <i>Ḥaqq</i>	ظاهر <i>Ẓāhir</i>	ياسين <i>Yāsīn</i>
The Number of the Attribute.	46	37	108	215	130
The Meaning of the Attribute.	Friend.	Purifier.	Truth.	Holy.	Chief.
The Class of the Attribute.	Amiable.	Combined.	Combined.	Terrible.	Amiable.
The Quality, Vice, or Virtue of the Letter.	Love.	Love.	Hatred.	Desire.	Attraction.
The Elements. (<i>Arba'ah 'Anāsir</i> .)	Air.	Water.	Earth.	Fire.	Air.
The Perfume of the Letter.	Camphor.	Honey.	Saffron.	Musk.	Rose Leaves.
The Signs of the Zodiac. (<i>Burūj</i> .)	<i>Jauzā'</i> . Twins.	<i>Saratān</i> . Crab.	<i>Jady</i> . Goat.	<i>Hamal</i> . Ram.	<i>Mizān</i> . Scales.
The Planets. (<i>Kawākib</i> .)	<i>'Uṭārid</i> . Mercury.	<i>Qamar</i> . Moon.	<i>Zuhal</i> . Saturn.	<i>Mushtarī</i> . Jupiter.	<i>Mirrīkh</i> . Mars.
The Genii. (<i>Jinn</i> .)	Puyūsh.	Kapūsū.	'Ayūsh.	Badyūsh.	Shahbūsh.
The Guardian Angel. (<i>Muwakkil</i> .)	Raftmā'il.	Sharkā'il.	Tankaf'il.	Ishmā'il.	Sarakikā'il.
Letters of the Alphabet arranged according to the <i>Abjad</i> [ABJAD], with their respective number.	20 ك	30 ل	40 م	50 ن	60 س
The Special Attributes or Names of God.	كافي <i>Kāfī</i>	لطيف <i>Latīf</i>	ملك <i>Malik</i>	نور <i>Nūr</i>	سميع <i>Samī'</i>
The Number of the Attribute.	111	120	90	256	180
The Meaning of the Attribute.	Sufficient	Benignant.	King.	Light.	Hearer.
The Class of the Attribute.	Amiable.	Amiable.	Terrible.	Amiable.	Combined.
The Quality, Vice, or Virtue of the Letter.	Love.	Separation.	Love.	Hatred.	Desire.
The Elements. (<i>'Arba'ah 'Anāsir</i> .)	Water.	Earth.	Fire.	Air.	Water.
The Perfume of the Letter.	White rose leaves.	Apples.	Quince.	Hyacinth.	Different kinds of Scents.
The Signs of the Zodiac. (<i>Burūj</i> .)	<i>'Aqrab</i> . Scorpion.	<i>Saur</i> . Bull.	<i>Asad</i> . Lion.	<i>Mizān</i> . Scales.	<i>Qaus</i> . Archer.
The Planets. (<i>Kawākib</i> .)	<i>Shams</i> . Sun.	<i>Zuhrah</i> . Venus.	<i>'Uṭārid</i> . Mercury.	<i>Qamar</i> . Moon.	<i>Zuhal</i> . Saturn.
The Genii. (<i>Jinn</i> .)	Kadyūsh.	'Adyūsh.	Majbūsh.	Lamalyūsh.	Fa'yūsh.
The Guardian Angels. (<i>Muwakkil</i> .)	Kharurā'il.	Ṭaṭā'il.	Rūyā'il.	Hulā'il.	Ham-wāk'il.

Letters of the Alphabet arranged according to the <i>Abjad</i> [ABJAD], with their respective number.	70 ع	80 ب	90 ص	100 ق	200 ر
The Special Attributes or Names of God.	علي 'Alī.	فتاح <i>Fattāh.</i>	ممد <i>Šamad.</i>	قادر <i>Qādir.</i>	رب <i>Rabb.</i>
The Number of the Attribute.	110	489	134	305	202
The Meaning of the Attribute	Exalted.	Opener.	Estab- lished.	Powerful.	Lord.
The Class of the Attribute.	Terrible.	Amiable.	Terrible.	Combined.	Terrible.
The Quality, Vice, or Virtue of the Letter	Riches.	Enmity.	Intimacy.	Desire.	Friend- ship.
The Elements. (<i>Arba'ah 'Anāsir.</i>)	Earth.	Fire.	Air.	Water.	Earth.
The Perfume of the Letter	White Pepper.	Walnut.	Nutmeg.	Orange.	Rosewater.
The Signs of the Zodiac. (<i>Burūj.</i>)	<i>Sumbulah.</i> Virgin.	<i>Asad.</i> Lion.	<i>Mizān.</i> Scales.	<i>Hūt.</i> Fish.	<i>Sumbulah.</i> Virgin.
The Planets. (<i>Kawākib.</i>)	<i>Mushtarī.</i> Jupiter.	<i>Mirrikh.</i> Mars.	<i>Shams.</i> Sun.	<i>Zuhrah.</i> Venus.	<i>'Uṭārid.</i> Mercury.
The Genii. (<i>Jinn.</i>)	Kashpūsh.	Latyūsh.	Kalapūsh.	Shamyush.	Rahūsh.
The Guardian Angels. (<i>Muwakkil.</i>)	Lamā'il	Saḥmā'il.	Abjmā'il.	'Itrā'il.	Amwāk'il.

Letters of the Alphabet arranged according to the <i>Abjad</i> [ABJAD], with their respective number.	300 ش	400 ت	500 ث	600 خ
The Special Attributes or Names of God.	شفيع <i>Shafī.</i>	تواب <i>Tawwāb.</i>	ثابت <i>Ṭābit.</i>	خالق <i>Khāliq.</i>
The Number of the Attribute.	460	409	903	731
The Meaning of the Attribute.	Acceptor.	Forgiver.	Stable.	Creator.
The Class of the Attribute.	Amiable.	Amiable.	Terrible.	Combined.
The Quality, Vice, or Virtue of the Letter	Enmity.	Sleepless- ness.	Hatred.	Love.
The Elements. (<i>Arba'ah 'Anāsir.</i>)	Fire.	Air.	Water.	Earth.
The Perfume of the Letter.	White Aloes.	Amber.	White Aloes.	Violet.
The Signs of the Zodiac. (<i>Burūj.</i>)	<i>'Aqrab.</i> Scorpion.	<i>Dahw.</i> Watering Pot.	<i>Hūt.</i> Fish.	<i>Jady.</i> Goat.
The Planets. (<i>Kawākib.</i>)	<i>Qamar.</i> Moon.	<i>Zuhal.</i> Saturn.	<i>Mushtarī.</i> Jupiter.	<i>Mirrikh.</i> Mars.
The Genii. (<i>Jinn.</i>)	Tashyūsh.	Latyūsh.	T'wahyūsh.	Dālāyūsh.
The Guardian Angels. (<i>Muwakkil.</i>)	Amrā'il.	Azrā'il.	Mikā'il.	Mahkā'il.

The four elements (*arba'ah 'anāsir*) stand in relation to each other as follows :—

Water and Water. Fire and Fire.	Earth and Earth. Air and Air.	} Friendship.
Fire and Air.	Air and Water.	
Fire and Water. Fire and Earth.	Earth and Water.	} Enmity.

As an illustration of the use of these tables, two persons, Akram and Rahimah, contemplate a matrimonial alliance, and wish to know if it will be a happy union or otherwise.

The exorcist must first ascertain if the elements (*arba'ah 'anāsir*), the signs of the zodiac (*burij*), and the planets (*kawākib*), are amicably or inimicably disposed to each other in the cases of these two individuals, and also if there is a combination expressed in the *ism* or name of God connected with their initial letters.

In the present instance the initial letter of Akram is *alif*, and that of Rahimah, *rā*, and a reference to the foregoing tables will produce the following results :—

	Akram. (أكرم).	Rahimah. (راحمة).
Initial letter.	Alif ʾ.	Rā.
The quality of the letter.	Friendship.	Friendship.
The element.	Fire.	Earth.
The attribute.	Allāh.	Rabb.
The quality of the attribute.	Terrible.	Terrible.
The planet.	Saturn	Mercury.
The sign of the zodiac.	The ram.	The virgin.
The perfume.	Black aloes.	Rose water.
The genius.	Qayupūsh.	Rahūsh.
The angel.	Isrāfil.	Amwākil.

In considering this case, the exorcist will observe that there is a combination in the attributes of God, both belonging to the *asmā'u 'l-jalāliyyah*, or terrible attributes. There is also a combination in the quality of the letters, both implying friendship. Their respective planets, Saturn and Mercury, show a combination of either mixed friendship and enmity, or, perhaps, indifference. The sign of the zodiac, the ram being a male, and that of the virgin a hermaphrodite, show a possible alternation of friendship and enmity between the parties. The elements, fire and earth, being opposed, imply enmity. It therefore appears that there will be nothing against these two persons, Akram and Rahimah forming a matrimonial alliance; and that they may reasonably expect as much happiness from their union as usually falls to the lot of the human race. Should the good offices of the exorcist be re-

quested, he will, by incantation, according to the table given, appeal to the Almighty as Allāh and Rabb, call in the aid of the genii Qayupūsh and Rahūsh, and of the guardian angels, Isrāfil and Amwākil. The perfumes he will burn in his numerous recitals will be black aloes and rose-water, and so bring about a speedy increase in the happiness of the persons of Akram and Rahimah!

III. As we have already explained, the incantations used by exorcists consist in the recital of either the names or attributes of God, or of certain formulae which are given in books on the subject. In the *Jawāhiru 'l-Khamsah*, there were many forms of incantation, but we select the following one to illustrate the subject :—

سبحانك لا إله إلا أنت رب كل شيء ورازقة
ورازقة وراحمة

Subhānaka! lā ilāha illā anta! Rabba-kulli-sha'in! wa wāriṣahu! wa rāziqahu! wa rāhimahu!

Glory be to Thee! There is no deity but Thee! The Lord of All! and the Inheritor thereof! and the Provider therefor! and the Merciful thereon!

This incantation consists of forty-four letters, exclusive of vowel points, as is shown by the following table :—

1	س	Sin	60
2	ب	Bā	2
3	ح	Hā	8
4	ا	Alif	1
5	ن	Nūn	50
6	ك	Kāf	20
7	ل	Lām	30
8	ا	Alif	1
9	ا	Alif	1
10	ل	Lām	30
11	ه	Hā	5
12	ا	Alif	1
13	ل	Lām	30
14	ل	Lām	30
15	ا	Alif	1
16	ا	Alif	1
17	ن	Nūn	50
18	ت	Tā	400

19	ر	Rā	200
20	ا	Bā	2
21	ب	Bā	2
22	ك	Kāf	20
23	ل	Lām	30
24	م	Lām	30
25	ش	Shin	300
26	ي	Ya	10
27	و	Hamzah	1
28	و	Wau	6
29	و	Wau	6
30	ا	Alif	1
31	ر	Rā	200
32	ا	Shā	500
33	ا	Hā	5
34	و	Wau	6
35	ر	Rā	200
36	ا	Alif	1
37	ز	Zā	7
38	ق	Qāf	100
39	ا	Hā	5
40	و	Wau	6
41	ر	Rā	200
42	ا	Alif	1
43	ا	Hā	8
44	م	Mīm	40
45	ا	Hā	5
			<hr/> 2613

In reciting such an invocation, units are reckoned as hundreds, tens as thousands, hundreds as tens of thousands, and thousands as hundreds of thousands.

In the above formula—

Its *nisāb*, or fixed estate, is the number of letters (i.e. 45) put into thousands= 4,500

Its *zakāt*, or alms, is the half of the *nisāb* added to itself, 4,500 and 2,250= 6,750

Its *ushr*, or tithes, is half of the above half added to the *zakāt*, 6,750 and 1,125= 7,875

Its *gufl*, or lock, is half of 1,125= 563

Its *duur*, or circle, is obtained by adding to its *gufl* the sum of the *ushr* and then doubling the total:—

563	
7,875	
—	8,438
	8,438
	<hr/> 16,876

Its *baḡl*, or gift, is the fixed number 7,000

Its *khatm*, or seal, is the fixed number 1,200

Its *sarī'u 'l-ijābah*, or speedy answer, is the fixed number 12,000

Total 56,764

After the exorcist has recited the formula the above number of times, he should, in order to make a reply more certain, treble the *nisāb*, making it 135,000, and then add 2,613, the value of the combined number of letters, making a total of 137,613 recitals. The number of these recitals should be divided as nearly as possible in equal parts for each day's reading, provided it be completed within forty days. By a rehearsal of these, says our author, the mind of the exorcist becomes completely transported, and, whether asleep or awake, he finds himself accompanied by spirits and genii (*jinn*) to the highest heavens and the lowest depths of earth. These spirits then reveal to him hidden mysteries, and render souls and spirits obedient to the will of the exorcist.

IV. If the exorcist wish to command the presence of genii in behalf of a certain person, it is generally supposed to be effected in the following manner. He must, first of all, shut himself up in a room and fast for forty days. He should beset the chamber with red ochre, and, having purified himself, should sit on a small carpet, and proceed to call the genius or demon. He must, however, first find out what special genii are required to effect his purpose. If, for example, he is about to call in the aid of these spirits in behalf of a person named Bahram (بهرام) he will find out, first, the special genus presiding over the name, the letters of which are, omitting the vowel points, B H R A M. Upon reference to the table it will be seen that they are Danush, Hūsh, Rahūsh, Qayupūsh, and Majbūsh. He must then find out what are the special names of God indicated by these letters, which we find in the table are *al-Bāqī*, "the Eternal," *al-Hādī*, "the Guide," *ar-Rabb*, "the Lord," *Allāh*, "God," *al-Malik*, "the King." He must then ascertain the power of the letters, indicating the number of times for the recital, which will be thus:—

B,	2 equal to	200
H,	5 "	500
R,	200 "	20,000
A,	1 "	100
M,	40 "	4,000

Total 24,800

The exorcist should then, in order to call in the help of the genii, recite the following formula, not fewer than 24,800 times:—

Yā Danushu! for the sake of the Eternal One!

Yā Hūshu! for the sake of the Guide!

Yā Rahūshu! for the sake of the Lord!

Yā Qayupūshu! for the sake of Allāh!

Yā Majbūshu! for the sake of the King!

The exorcist will perform this recital with his face turned towards the house of the object he wishes to affect, and burn the perfumes indicated according to the table for the letters of Bahram's name.

There are very many other methods of performing this exorcism, but the foregoing will suffice as a specimen of the kind of service. [MAGIC.]

DAY. The Muhammadan day commences at sun-set; our Thursday evening, for example, being the beginning of the Muslim Friday. The Arabic *Yaum* denotes the day of twenty-four hours, and *Nahār*, the day in contradistinction to the night (*lail*). The days of the week are as follows:—

Yaumu 'l-aḥad, first-day, Sunday.
Yaumu 'l-ignain, second day, Monday.
Yaumu 's-salāsā, third day, Tuesday.
Yaumu 'l-arbā, fourth day, Wednesday.
Yaumu 'l-khamīs, Thursday.
Yaumu 'l-jum'ah, Day of Assembly, Friday.
Yaumu 's-sabī, Sabbath-day, Saturday.

Of the days of the week, Monday, Wednesday, Thursday, and Friday, are esteemed good and auspicious; the others evil. (*Qānūn-i-Islām*, p. 403.) Friday is the special day appointed by Muḥammad for meeting in the chief mosque for public worship. [FRIDAY.]

DAY OF JUDGMENT. [RESURRECTION.]

DEATH. Arabic *Maut*; *Wafāt*. It is distinctly taught in the Qur'ān that the hour of death is fixed for every living creature.

Sirah xvi. 63: "If God were to punish men for their wrong-doing, He would not leave on the earth a single living creature; but He respites them until a stated time; and when their time comes they cannot delay it an hour, nor can they hasten it."

Sirah iii. 182: "Every soul must taste death, and ye shall only be paid your hire on the day of resurrection."

Sirah i. 17: "The agony of death shall come in truth, that is what thou didst shun."

In the Traditions, Muḥammad has taught that it is sinful to wish for death: "Wish not for death, not even if thou art a doer of good works, for peradventure thou mayest increase them with an increase of life. Nor even if thou art a sinner, for with increase of life thou mayest obtain God's pardon."

One day the Prophet said: "Whosoever loves to meet God, God will love to meet him, and whoever dislikes to meet God, God will dislike to meet him." Then 'Āyishah said, "Truly we all dislike death and consider it a great affliction." The Prophet replied, "Thou dost not understand me. When death comes near a believer, then God gives him a spirit of resignation, and so it is that there is nothing which a believer likes so much as death."

Al-Barā' ibn 'Āzib, one of the Companions, says:—

"I came out with the Prophet at the funeral of one of the assistants, and we arrived just at the grave, before they had interred the body, and the Prophet sat down, and we sat around him with our heads down, and were so silent, that you might say that birds were sitting upon our heads. And there was a stick in the Prophet's hand with which he kept striking the ground. Then he raised his head and said twice or thrice to his companions, 'Seek the protection of God from the

punishments of the grave.' After that he said: 'Verily, when a Muslim separateth from the world and bringeth his soul to futurity, angels descend to him from the celestial regions, whose faces are white. You might say their faces are the sun, and they have a shroud of the shrouds of paradise, and perfumes therefrom. So they sit apart from the deceased, as far as the eyes can see. After which the Angel of Death (*Malaku 'l-Maut*) comes to the deceased and sits at his head, and says, "O pure soul, come forth to God's pardon and pleasure." Then the soul comes out, issuing like water from a bag, and the Angel of Death takes it; and when he takes it, the angels do not allow it to remain in his hands for the twinkling of an eye. But when the Angel of Death has taken the soul of a servant of God, he resigns it to his assistants, in whose hands is a shroud, and they put it into the shroud and with the perfumes, when a fragrance issues from the soul like the smell of the best musk that is to be found on the face of the earth. Then the angels carry it upwards, and they do not pass by any concourse of angels who do not say, "What is this pure soul, and who is owner of it?" And they say, "Such a one, the son of such a one," calling him by the best names by which he was known in the world, till they reach the lowest region of heaven with him. And the angels ask the door to be opened for him, which is done. Then angels follow it through each heaven, the angel of one region to those of the next, and so on till it reaches the seventh heaven, when God says, "Write the name of My servant in 'Ilīyūn, and return him towards the earth, that is, to his body which is buried in the earth, because I have created man from earth and return him to it, and will bring him out from it again as I brought him out at first." Then the souls are returned into their bodies, when two angels [*MUNKAR* and *NAKIR*] come to the dead man and cause him to sit up, and say to him, "Who is thy Lord?" He replies, "My Lord is God." Then they say, "What is thy religion?" He says, "Islam." Then they say, "What is this man who is sent to you?" (i.e. the Prophet). He says, "He is the Prophet of God." Then they say, "What is your proof of his mission?" He says, "I read the book of God, and believed in it, and I proved it to be true." Then a voice calls out from the celestial regions, "My servant hath spoken true, therefore throw for him a bed from Paradise, and dress him in clothes from Paradise, and open a door for him towards Paradise." Then peace and perfumes come for him from Paradise, and his grave is enlarged for him as far as the eye can see. Then a man with a beautiful face comes to him, elegantly dressed, and perfumed, and he says, "Be joyful in that which hath made thee so, this is the day which was promised thee." Then the dead person says to him, "Who art thou, for thy face is perfectly beautiful?" And the man replies, "I am thy good deeds." Then the dead person cries out, "O Lord, hasten the resurrection for my sake!"

“‘Bat,’ continued the Prophet, ‘when an infidel dies, and is about to pass from the world and bring his soul to futurity, black-faced angels come down to him and with them sackcloths. Then they sit from the dead as far as the eye can see, after which the Angel of Death comes in order to sit at his head, and says, “O impure soul! come forth to the wrath of God.” Then the soul is disturbed in the infidel’s body. Then the Angel of Death draws it out as a hot spit is drawn out of wet wool.

“‘Then the Angel of Death takes the soul of the infidel, and having taken it, the angels do not allow it to remain with him the twinkling of an eye, but they take it in the sackcloth, and a disagreeable smell issues from the soul, like that of the most fetid carcass that can be met with upon the face of the earth. Then the angels carry it upwards and do not pass by any assembly of angels who do not ask whose filthy soul is this. They answer such an one, the son of such an one, and they mention him by the worst names that he bore in the world, till they arrive with it at the lowest heaven, and call the door to be opened, but it cannot be done.’ Then the Prophet repeated this verse: ‘*The doors of the celestial regions shall not be opened for them, nor shall they enter into paradise till a camel passes through the eye of a needle.*’ Then God says, ‘Write his history in Sijjīn,’ which is the lowest earth; then his soul is thrown down with violence. Afterwards the Prophet repeated this verse: ‘*Unite no partner with God, for whoever uniteth gods with God is like that which falleth from high, and the birds snatch it away, or the wind wafteth it to a distant place.*’ Then his soul is replaced in his body, and two angels [MUNKAR and NAKIR] come to him and set him up, and say, ‘Who is thy Lord?’ He says, ‘Alas! alas! I do not know.’ Then they say, ‘What is thy religion?’ He says, ‘Alas! alas! I do not know.’ And they say to him, ‘What is the condition of the man who is sent down to you?’ He says ‘Alas! alas! I do not know.’ Then a voice comes from above, saying, ‘He lieth: therefore spread a bed of fire for him and open a door for him towards hell.’ Then the heat and hot winds of hell come to him, and his grave is made tight upon him, so as to squeeze his ribs. And a man with a hideous countenance comes to him shockingly dressed, of a vile smell, and he says, ‘Be joyful in that which maketh thee miserable; this is the day that was promised thee.’ Then the dead man says, ‘Who art thou? Thy face is hideous, and brings wickedness.’ He says, ‘I am thy impure actions.’ Then the dead person says, ‘O Lord, delay the resurrection on my account!’”

The ceremonies attending the death of a Muslim are described as follows by Jāfir Shāhīr in Herklot’s *Qānūn-i-Islām*, as follows:—

Four or five days previous to a sick man’s approaching his dissolution, he makes his will in favour of his son or any other person, in the presence of two or more witnesses, and either

delivers it to others or retains it by him. In it he likewise appoints his executor. When about to expire, any learned reader of the Qur’ān is sent for, and requested to repeat with a loud voice the Sūrah Yā Sīn (or chap. xxxvi), in order that the spirit of the man, by the hearing of its sound, may experience an easy concentration. It is said that when the spirit was commanded to enter the body of Adam, the soul having looked into it once, observed that it was a bad and dark place, and unworthy of its presence! Then the Just and Most Holy God illuminated the body of Adam with “lumps of light,” and commanded the spirit to re-enter. It went in a second time, beheld the light, and saw the whole dwelling, and said, “There is no pleasing sound here for me to listen to.” It is generally understood from the best works of the mystics of the East, that it was owing to this circumstance that the Almighty created music. The holy spirit, on hearing the sound of this music became so delighted that it entered Adam’s body. Commentators on the Qur’ān, expositors of the Traditions and divines have written, that that sound resembled that produced by the repeating of the Sūrat Yā Sīn; it is therefore advisable to read at the hour of death this chapter for tranquillising the soul.

The Kalimatu ‘sh-shahadah [CREDEN] is also read with an audible voice by those present. They do not require the patient to read it himself, as at such a time he is in a distressing situation, and not in a fit state of mind to repeat the Kalimah.

Most people lie insensible, and cannot even speak, but the pious retain their mental faculties and converse till the very last. The following is a most serious religious rule amongst us, viz. that if a person desire the patient to repeat the Kalimah, and the sick man expire without being able to do so, his faith is considered dubious; whilst the man who directed him so to do thereby incurs guilt. It is therefore best that the sitters-by read it, in anticipation of the hope that the sick man, by hearing the sound of it, may bring it to his recollection, and repeat it either aloud or in his own mind. In general, when a person is on the point of death, they pour *sharbat*, made of sugar and water, down his throat, to facilitate the exit of the vital spark, and some procure the holy water of the Zamzam well at Makkah. The moment the spirit has fled, the mouth is closed; because, if left open, it would present a disagreeable spectacle. The two great toes are brought in contact and fastened together with a thin slip of cloth, to prevent the legs remaining apart. They burn perfumes near the corpse. Should the individual have died in the evening, the shrouding and burial take place before midnight; if he die at a later hour, or should the articles required not be procurable at that late hour, he is buried early on the following morning. The sooner the sepulchral rites are performed the better, for it is not proper to keep a corpse long in the house, and for this reason the Prophet said that

if he was a good man, the sooner he is buried the more quickly he will reach heaven; if a bad man, he should be speedily buried, in order that his unhappy lot may not fall upon others in the house; as also that the relatives of the deceased may not, by holding the corpse, weep too much or go without food. There are male and female washers, whose province it is to wash and shroud the corpse for payment. Sometimes, however, the relatives do it themselves. In undertaking the operation of washing, they dig a hole in the earth to receive the water used in the process, and prevent its spreading over a large surface, as some men and women consider it bad to tread on such water. Then they place the corpse on a bed, country-cot, plank, or straw. Some women, who are particular in these matters, are afraid even to venture near the place where the body has been washed. Having stripped the corpse and laid it on its back, with its head to the east and feet to the west, they cover it with a cloth—reaching, if it be a man, from the navel to the calves of the legs, if a woman, extending from the chest to the feet—and wash it with warm or with cold water. They raise the body gently and rub the abdomen four or five times, then pour plenty of water, and wash off all the dirt and filth with soap, &c., by means of flocks of cotton or cloth; after which, laying the body on the sides, they wash them; then the back, and the rest of the body; but gently, because, life having but just departed, the body is still warm and not insensible to pain. After this they wash and clean it well, so that no offensive smell may remain. They never throw water into the nostrils or mouth, but clean them with wicks of cloth or cotton. After that they perform *wuḡū* for him, i.e. they wash his mouth, the two upper extremities up to the elbows, make *masah* [MASSAH] on his head, and throw water on his feet; these latter constituting the four parts of the *wuḡū* ceremony [ABLUTIONS]. They then put some camphor with water into a new large earthen pot, and with a new earthen pot they take out water and pour it three times, first from the head to the feet, then from the right shoulder to the feet, lastly from the left shoulder to the feet. Every time that a pot of water is poured the *Kalimatu 'sh-shahādah* is repeated, either by the person washing or another. Having bathed the body and wiped it dry with a new piece of cloth, they put on the shroud. The shroud consists of three pieces of cloth, if for a man, and five if for a woman.

Those for men comprise, 1st, a *lungi*, or *izār*, reaching from the navel down to the knees or ankle-joints; 2nd, a *qamis*, or *kurta*, or *alfā*; its length is from the neck to the knees or ankles; 3rd, a *lifāfah*, or sheet, from above the head to below the feet. Women have two additional pieces of cloth: one a *sinah-band*, or breast-band, extending from the arm-pits to above the ankle-joints; the other a *dammi*, which encircles the head once and has its two ends dangling on each side. The manner of shrouding is as follows:

having placed the shrouds on a new mat and fumigated them with the smoke of perfumes, the *lifāfah* is spread first on the mat, over it the *lungi* or *izār*, and above that the *qamis*; and on the latter the *sinah-band*, if it be a woman; the *dammi* is kept separate and tied on afterwards. The corpse must be carefully brought by itself from the place where it was bathed, and laid in the shrouds. *Surmah* is to be applied to the eyes with a tent made of paper rolled up, with a ring, or with a piece, and camphor to seven places, viz. on the forehead, including the nose, on the palms of the hands, on the knees and great toes, after which the different shrouds are to be properly put on one after another as they lay. The colour of the shroud is to be white; no other is admissible. It is of no consequence, however, if a coloured cloth is spread over the bier; which, after the funeral, or after the fortieth day, is given away to the *ṣagīr* who resides in the burying-ground, or to any other person, in charity. Previous to shrouding the body, they tear shreds from the cloths for the purpose of tying them on; and after shrouding the body, they tie one band above the head, a second below the feet, and a third about the chest, leaving about six or seven fingers' breadth of cloth above the head and below the feet, to admit of the ends being fastened. Should the relict of the deceased be present, they undo the cloth of the head and show her his face, and get her, in presence of two witnesses, to remit the dowry which he had settled upon her; but it is preferable that she remit it while he is still alive. Should the wife, owing to journeying, be at a distance from him, she is to remit it on receiving the intelligence of his demise.

Should his mother be present, she likewise says, "The milk with which I suckled thee I freely bestow on thee"; but this is merely a custom in India; it is neither enjoined in books of theology nor by the law of Islam. Then they place on the corpse a flower-sheet or merely wreaths of flowers. [GRAVE, BURIAL.]

DEATH, EVIDENCE OF. The Muhammadan law admits of the evidence of death given in a court of justice being merely by report or hearsay. The reason of this is that death is an event of such a nature as to admit the privacy only of a few. But some have advanced that, in cases of death, the information of one man or woman is sufficient, "because death is not seen by many, since, as it occasions horror, the sight of it is avoided."

If a person say he was present at the burial of another, this amounts to the same as an actual sight of his death. (*Hidāyah*, vol. iv. p. 678.)

DEBT. In Muhammadan law there are two words used for debt. *Dāin* (دين), or money borrowed with some fixed term of payment, and *qarz* (قرض), or money lent without any definite understanding as to

its repayment. Imprisonment for debt is allowed. (*Hidāyah*, vol. ii. p. 624.)

Upon the decease of a debtor, the law demands that after the payment of the funeral expenses, his just debts must be paid before payment of legacies.

To engage in a Jihād or religious war, is said by Muḥammad to remit every sin except that of being in debt. [JIHĀD. DĀIN, QARZ.]

DECORUM, or modesty of demeanour between the sexes, is strictly enjoined in Muslim law, and a special chapter is devoted to it in the *Durra'l-Mukhlār* and other works on Muḥammadan law.

A man is not allowed to look at a woman except at her hands and face, nor is he allowed to touch her. But a physician is permitted to exercise the duties of his profession without restriction.

A judge in the exercise of his office may look in the face of a woman, and witnesses are under the same necessity.

DECREES OF GOD, The. Arabic *Qadar* or *Taqdīr*. [PREDESTINATION.]

DEEDS. Written deeds are, according to Muḥammadan law, of three kinds: I. *Mustabīn-i-marṣūm*, or regular documents, such as are executed on paper, and have a regular title, superscription, &c., which are equivalent to oral declaration, whether the person be present or absent. II. *Mustabīn-i-ghair-i-marṣūm*, or irregular documents, such as are not written on paper, but upon a wall or the leaf of a tree, or upon paper without any title or superscription or signature. III. *Ḥisr-i-mustabīn*, writings which are not documents in any sense, such as are delineated in the air or in the water by the motions of a dumb person.

DEFENDANT. Arabic *mudda'a* 'alāhi (مدعى عليه) *Lit.* "A claim upon him."

The author of the *Hidāyah* (vol. iii. p. 63) says a defendant is a person who, if he should wish to avoid the litigation, is compellable to sustain it. Some have defined a plaintiff, with respect to any article of property, to be a person who, from his being disseized of the said article, has no right to it but by the establishment of proof; and a defendant to be a person who has a plea of right to that article from his seizing or possession of it.

The Imām Muḥammad has said that a defendant is a person who denies. This is correct: but it requires a skill and knowledge of jurisprudence to distinguish the denier in a suit, as the reality and not the appearance is efficient, and it frequently happens that a person is in appearance the plaintiff, whilst in reality he is the defendant. Thus a trustee, when he says to the owner of the deposit, "I have restored to you your deposit," appears to be plaintiff, inasmuch as he pleads the return of the deposit; yet in reality he is the defendant, since he denies the obligation of responsibility, and hence his assertion, corroborated by an oath, must be credited.

DELIBERATION (Arabic *ta'anni* تأنى) is enjoined by Muḥammad in the Traditions. He is related to have said, "Deliberation in your undertakings is pleasing to God, and hurry (*ajalah*) is pleasing to the devil." "Deliberation is best in everything except in the things concerning eternity." (*Hadīṡ-i-Tirmizī*.)

DELUGE, The. Arabic *Tāfīm* (طوفان). The story of the deluge is given by Muḥammad in his Qur'an, to the Arabians as a "secret history, revealed to them (Sūrah xi 51). The following are the allusions to it in the Qur'an:—

Sūrah lxix. 11:—

"When the Flood rose high, we bare you in the Ark,

"That we might make that event a warning to you, and that the retaining ear might retain it."

Sūrah liv. 9:—

"Before them the people of Noah treated the truth as a lie. Our servant did they charge with falsehood, and said, 'Demoniac!' and he was rejected.

"Then cried he to his Lord, 'Verily, they prevail against me; come thou therefore to my succour.'

"So we opened the gates of Heaven with water which fell in torrents,

"And we caused the earth to break forth with springs, and their waters met by settled decree.

"And we bare him on a vessel made with planks and nails.

"Under our eyes it floated on; a recompense to him who had been rejected with unbelief.

"And we left it a sign; but, is there any one who receives the warning?"

"And how great was my vengeance and my meanness!"

Sūrah xi. 38:—

"And it was revealed unto Noah: 'Verily, none of thy people shall believe, save they who have believed already; therefore be not thou grieved at their doings.

"But build the Ark under our eye and after our revelation; and plead not with me for the evil-doers, for they are to be drowned."

"So he built the Ark; and whenever the chiefs of his people passed by they laughed him to scorn: said he, 'Though ye laugh at us, we truly shall laugh at you, even as ye laugh at us; and in the end ye shall know

"On whom a punishment shall come that shall shame him; and on whom shall light a lasting punishment."

"Thus was it until our sentence came to pass, and the earth's surface boiled up. We said, 'Carry into it one pair of every kind, and thy family, except him on whom sentence hath before been passed, and those who have believed.' But there believed not with him except a few.

"And he said, 'Embark ye therein. In the name of God be its course and its riding

at anchor! Truly my Lord is right Gracious, Merciful.'

"And the Ark moved on with them amid waves like mountains: and Noah called to his son—for he was apart—'Embark with us, O my child! and be not with the unbelievers.'

"He said, 'I will betake me to a mountain that shall secure me from the water.' He said, 'None shall be secure this day from the decree of God, save him on whom He shall have mercy.' And a wave passed between them, and he was among the drowned.

"And it was said, 'O Earth! swallow up thy water'; and 'cease, O Heaven!' And the water abated, and the decree was fulfilled, and the Ark rested upon al-Jūdi; and it was said, 'Avaunt! ye tribe of the wicked!'

"And Noah called on his Lord and said, 'O Lord! verily my son is of my family: and thy promise is true, and thou art the most just of judges.'

"He said, 'O Noah! verily, he is not of thy family: in this thou artest not aright. Ask not of me that whereof thou knowest nought: I warn thee that thou become not of the ignorant.'

"He said, 'To thee verily. O my Lord, do I repair lest I ask that of thee wherein I have no knowledge: unless thou forgive me and be merciful to me I shall be one of the lost.'

"It was said to him, 'O Noah! debark with peace from Us, and with blessings on thee and on peoples from those who are with thee; but as for part, we will suffer them to enjoy themselves, but afterwards they shall suffer a grievous punishment from us to be inflicted.'

"This is a secret history which we reveal to thee. Thou didst not know them, thou nor thy people, before this."

DEMONS. [DEVILS, GENII.]

DEPORTMENT. Arabic *'ilmu 'l-muwāsharāh* (علم المصاهرة). Persian *nishast u barkhāst*. The Traditionists take some pains to explain the precise manner in which their Prophet walked, sat, slept, and rose, but their accounts are not always uniform and consistent. For example, whilst 'Abhād relates that he saw the Prophet sleeping on his back with one leg over the other, Jābir says the Prophet distinctly forbade it.

Modesty of deportment is enjoined in the Qur'an, Sūrah xvii. 39: "Walk not proudly on the earth," which the commentators say means that the believer is not to toss his head or his arms as he walks, Sūrah xxv. 64: "The servants of the Merciful One are those who walk upon the earth lowly, and when the ignorant address them say, 'Peace!'"

Faḡīr Jānī Muḥammad As'ad, the author of the celebrated ethical work, the *Akhḡāḡ-i-Jalāli*, gives the following advice as regards general deportment:—

"He should not hurry as he walks, for that is a sign of levity; neither should he be unreasonably tardy, for that is a token of dul-

ness. Let him neither stalk like the overbearing, nor agitate himself in the way of women and eunuchs; but constantly observe the middle course. Let him avoid going often backwards and forwards, for that betokens bewilderment; and holding his head downwards, for that indicates a mind overcome by sorrow and anxiety. In riding, no less, the same medium is to be observed. When he sits, let him not extend his feet, nor put one upon another. He must never kneel except in deference to his king, his preceptor, and his father, or other such person. Let him not rest his head on his knee or his hand, for that is a mark of dejection and indulgence. Neither let him hold his neck awry, nor indulge in foolish tricks, such as playing with his fingers or other joints. Let him avoid twisting round or stretching himself. In spitting and blowing his nose, let him be careful that no one sees or hears him; that he blow it not towards the Qiblah, nor upon his hand, his skirt, or sleeve-lapnet.

"When he enters an assembly, let him sit neither lower nor higher than his proper station. If he be himself the head of the party, he can sit as he likes, for his place must be the highest wherever it may be. If he has inadvertently taken a wrong place, let him exchange it for his own as soon as he discovers his mistake; should his own be occupied, he must return without disturbing others or annoying himself.

"In the presence of his male or female domestics, let him never bare anything but his hands and his face: the parts from his knee to his navel let him never expose at all; neither in public nor private, except on occasions of necessity for ablution and the like. (Vide Gen. ix. 20; Lev. xvii. 6, xx. 11; Deut. xxii. 30.)

"He must not sleep in the presence of other persons, or lie on his back, particularly as the habit of snoring is thereby encouraged.

"Should sleep overpower him in the midst of a party, let him get up, if possible, or else dispel the drowsiness by relating some story, entering on some debate, and the like. But if he is with a set of persons who sleep themselves, let him either bear them company or leave them.

"The upshot of the whole is this: Let him so behave as not to incommode or disgust others; and should any of these observances appear troublesome, let him reflect that to be formed to their contraries would be still more odious and still more unpleasant than any pains which their acquirement may cost him." *Akhḡāḡ-i-Jalāli*, Thompson's Translation, p. 292.)

DEPOSIT (Arabic *wadī'ah* وديعة, pl. *wadā'i*), in the language of the law, signifies a thing entrusted to the care of another. The proprietor of the thing is called *mudī'*, or depositor; the person entrusted with it is *mudā'*, or trustee, and the property deposited is *wadī'ah*, which literally means the leaving of a thing with mother.

According to the *Hidāyah*, the following are the rules of Islām regarding deposits.

A trustee is not responsible for deposit unless he transgress with respect to it. If therefore it be lost whilst it is in his care, and the loss has not been occasioned by any fault of his, the trustee has not to make good the loss, because the Prophet said, "an honest trustee is not responsible."

A trustee may also keep the deposit himself or he may entrust it to another, provided the person is a member of his own family, but if he gives it to a stranger he renders himself responsible.

If the deposit is demanded by the depositor, and the trustee neglects to give it up, it is a transgression, and the trustee becomes responsible.

If the trustee mix the deposit (as of grain, oil, &c.) with his own property, in such a manner that the property cannot be separated, the depositor can claim to share equally in the whole property. But if the mixture be the result of accident, the proprietor becomes a proportionate sharer in the whole.

If the trustee deny the deposit upon demand, he is responsible in case of the loss of it. But not if the denial be made to a stranger, because (says Abū Yūsuf) the denial may be made for the sake of preserving it.

In the case of a deposit by two persons, the trustee cannot deliver to either his share, except it be in the presence of the other. And when two persons receive a divisible article in trust, each must keep one half, although these restrictions are not regarded when they are held to be inconvenient, or contrary to custom.

DEVIL, The. The devil is believed to be descended from Jānn, the progenitor of the evil genii. He is said to have been named 'Azāzil, and to have possessed authority over the animal and spirit kingdom. But when God created Adam, the devil refused to prostrate before him, and he was therefore expelled from Eden. The sentence of death was then pronounced upon Satan; but upon seeking a respite, he obtained it until the Day of Judgment, when he will be destroyed. (*Viḍe Qur'ān, Sūrah vii. 18.*) According to the Qur'ān, the devil was created of fire, whilst Adam was created of clay. There are two words used in the Qur'ān to denote this great spirit of evil: (1) *Shaitān* (شیطان), an Arabic word derived from *shata*, "opposition," i.e. "one who opposes; (2) *Iblis* (إبليس, διάβολος), "devil," from *balas*, "a wicked or profligate person," i.e. "the wicked one." The former expression occurs in the Qur'ān fifty-two times, and the latter only nine, whilst in some verses (e.g. Sūrah ii. 32-34) the two words *Shaitān* and *Iblis* occur for the same personality. According to the *Majma'u l-Bihar*, *shaitān* denotes one who is far from the truth, and *iblis* one who is without hope.

The following is the teaching of Muhammad in the Traditions concerning the machinations of the devil (*Mishkāt*, book i c. iii.) :—

"Verily, the devil enters into man as the blood into his body.

"There is not one amongst you but has an angel and a devil appointed over him.' The Companions said, 'Do you include yourself in this?' He said, 'Yes, for me also; but God has given me victory over the devil, and he does not direct me except in what is good.'

"There is not one of the children of Adam, except Mary and her son (Jesus), but is touched by the devil at the time of its birth, hence the child makes a loud noise from the touch.

"Devil rests his throne upon the waters, and sends his armies to excite contention and strife amongst mankind; and those in his armies who are nearest to him in power and rank, are those who do the most mischief. One of them returns to the devil and says, 'I have done so and so' and he says, 'You have done nothing'; after that another comes, and says, 'I did not quit him till I made a division between him and his wife'; then the devil appoints him a place near himself, and says, 'You are a good assistant.'

"The devil sticks close to the sons of Adam, and an angel also; the business of the devil is to do evil, and that of the angel to teach him the truth; and he who meets with truth and goodness in his mind, let him know it proceeds from God, and let him praise God; and he who finds the other, let him seek for an asylum from the devil in God.

"Then the Prophet read this verse of the Qur'ān: 'The devil threatens you with poverty if ye bestow in charity; and orders you to pursue avarice; but God promises you grace and abundance from charity.'

"Uṣmān said, 'O Prophet of God! indeed the devil intrudes himself between me and my prayers, and my reading perplexes me.' Then the Prophet said, 'This is a demon called *Khanzab*, who casts doubt into prayer: when you are aware of it, take protection with God, and spit over your left arm three times.' Uṣmān said, 'Be it so'; and all doubt and perplexity was dispelled."

DEVIL, The Machinations of the. [WASWASAH.]

DIBĀGHĀH (دباجة). "Tanning." According to the Traditions, the skins of animals are unclean until they are tanned. Muhammad said, "Take nothing for any animals that shall have died until you tan their skins." And again, "Tanning purities." (*Mishkāt*, book iii. c. xi. 2.)

DIMASHQ (دمشق). [DAMASCUS.]

DĪN (دين). The Arabic word for "religion." It is used especially for the religion of the Prophets and their inspired books, but it is also used for idolatrous religion. [RELIGION.]

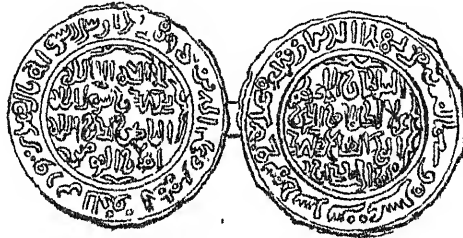
DĪNĀR (دينار). Greek *δηνάριον*. A gold coin of one *misqāl* weight, or ninety-six barley grains, worth about ten shillings

According to Mr. Hussey (*Ancient Weights*, p. 142), the average weight of the Roman denarii, at the end of the Commonwealth was sixty grains, whilst the English shilling contains eighty grains. Mr. Lane, in his Arabic dictionary, says, "its weight is seventy-one barley-corns and a half, nearly, reckoning the *dāniq* as eight grains of wheat and two-fifths;

but if it be said that the *dāniq* is eight grains of wheat, then the *dīnār* is sixty-eight grains of wheat and four-sevenths. It is the same as the *misgāl*." The *dīnār* is only mentioned once in the Qur'an, Sūrah ii. 66: "And some of them if thou entrust them with a *dīnār*, he will not give it back." It frequently occurs in books of law.



A GOLD DINAR OF HERACLIUS, A.D. 621. WEIGHT SIXTY GRAINS. ACTUAL SIZE.



A GOLD DINAR OF THE CITY OF GHAZNI, A.H. 616. ACTUAL SIZE.

DIRHAM (درهم). Greek δραχμή. A silver coin, the shape of which resembled that of a date stone. During the caliphate of 'Umar, it was changed into a circular form; and in the time of Zubair, it was impressed with the words *Allāh*, "God," *barakah* "blessing." Hajjāj stamped upon it the chapter of the Qur'an called *Iklās* (cxii.), and others say he imprinted it with his own name. Various accounts are given of their weights; some saying that they were of ten, or nine, or six, or five *misgāls*; whilst others give the weights of twenty, twelve, and ten *qirāts*, asserting at the same time that 'Umar had taken a *dirham* of each kind, and formed a coin of fourteen *qirāts*, being the third part of the aggregate sum. (Blochmann's *Ain-i-Akbari*, p. 36.)

The *dirham*, although it is frequently mentioned in books of law, only occurs once in the Qur'an, Sūrah xii. 20, "And they sold

him (Joseph) for a mean price, *dirhams* counted out, and they parted with him cheaply."

DIRRAH (درا). Vulg. *durrah*.

A scourge made either of a flat piece of leather or of twisted thongs, and used by the public censor of morals and religion, called the *muhlasib*. This scourge is inflicted either for the omission of the daily prayer, or for the committal of sins, which are punishable by the law with the infliction of stripes, such as fornication, scandal, and drunkenness. It is related that the *Khalifah* 'Umar punished his son with the *durrah* for drunkenness, and that he died from its effects. (*Tarikh-i-Khamis*, vol. ii. p. 252.)

The word used in the Qur'an and Hadīs for this scourge is *jaldah*, and in theological works, *sauf*; but *durrah* is now the word generally used amongst modern Muslims.



A DIRRAH USED BY A MUHTASIB IN THE PESHAWAR VALLEY.

DITCH, Battle of the. Arabic *Ghawwat* 'l-*Khandaq* (غرة الخندق). The defence of al-Madinah against the Banū Quraizah, A.H. 5, when a trench was dug by the advice of Salmān, and the army of al-

Madinah was posted within it. After a month's siege, the enemy retired, and the almost bloodless victory is ascribed by Muhammad in the Qur'an to the interposition of Providence. Sūrah xxxiii. 9: "Remember God's favours to you when hosts came to you

and we sent against them a wind and hosts (of angels), that ye could not see, but God knew what ye were doing." (Muir's *Life of Mahomet*, vol. iii. p. 258.)

DIVINATION. *Kahānah*, or foretelling future events, is unlawful in Islām.

Mu'awiyah ibn Hākim relates: "I said to the Prophet, 'O Messenger of God, we used to do some things in the time of ignorance of which we are not sure now. For example, we used to consult diviners about future events?' The Prophet said, 'Now that you have embraced Islām you must not consult them.' Then I said, 'And we used to take had omens?' The Prophet said, 'If from a bad omen you are thrown into perplexity, let it not hinder you from doing the work you had intended to do.' Then I said, 'And we used to draw lines on the ground?' And the Prophet said, 'There was one of the Prophets who used to draw lines on the ground, therefore if you can draw a line like him it is good, otherwise it is vain.'"

ʿAīshah says "the people asked the Prophet about diviners, whether they spoke true or not. And he said, 'You must not believe anything they say.' The people then said, 'But, O Prophet! they sometimes tell what is true?' The Prophet replied, 'Because one of the genii steals away the truth and carries it into the diviner's ear; and the diviner's mix a hundred lies to one truth.'"

[MAGIC.]

DIVORCE. Arabic *ṭalāq* (طلاق). In its primitive sense the word *ṭalāq* means dismission, but in law, it signifies a release from the marriage tie.

The Muhammadan law of divorce is founded upon express injunctions contained in the Qurʾān, as well as in the Traditions, and its rules occupy a very large section in all Muhammadan works on jurisprudence.

I. *The teaching of the Qurʾān on the subject is as follows:—*

Sūrah ii. 226:—

"They who intend to abstain from their wives shall wait four months; but if they go back from their purpose, then verily God is Gracious, Merciful:

"And if they resolve on a divorce, then verily God is He who Hearoth, Knoweth.

"The divorced shall wait the result, until they have had their courses thrice, nor ought they to conceal what God hath created in their wombs, if they believe in God and the last day; and it will be more just in their husbands to bring them back when in this state, if they desire what is right. And it is for the women to act as they (the husbands) act by them, in all fairness; but the men are a step above them. God is Mighty, Wise.

"Ye may give sentence of divorce to your wives twice: Keep them honourably, or put them away with kindness. But it is not allowed you to appropriate to yourselves aught of what ye have given to them, unless both fear that they cannot keep within the bounds set up by God. And if ye fear that they can-

not observe the ordinances of God, no blame shall attach to either of you for what the wife shall herself give for her redemption. These are the bounds of God: therefore overstep them not: for whoever oversteppeth the bounds of God, they are evil doers.

"But if the husband give sentence of divorce to her a *third time*, it is not lawful for him to take her again, until she shall have married another husband; and if he also divorce her then shall no blame attach to them if they return to each other, thinking that they can keep within the bounds fixed by God. And these are the bounds of God; He maketh them clear to those who have knowledge.

"But when ye divorce women, and the time for sending them away is come, either retain them with generosity, or put them away with generosity: but retain them not by constraint so as to be unjust towards them. He who doth so, doth in fact injure himself. And make not the signs of God a jest; but remember God's favour towards you, and the Book and the Wisdom which He hath sent down to you for your warning, and fear God, and know that God's knowledge embraceth everything.

"And when ye divorce your wives, and they have waited the prescribed time, hinder them not from marrying the husbands when they have agreed among themselves in an honourable way. This warning is for him among you who believeth in God and in the last day. This is most pure for you, and most decent. God knoweth, but ye know not.

"Mothers, when divorced, shall give suck to their children two full years: if the father desire that the suckling be completed; and such maintenance and clothing as is fair for them, shall devolve on the father. No person shall be charged beyond his means. A mother shall not be pressed unfairly for her child, nor a father for his child: And the same with the father's heir. But if they choose to wean the child by consent and by bargain, it shall be no fault in them. And if ye choose to have a nurse for your children, it shall be no fault in you, in case ye pay what ye promised her according to that which is fair. Fear God, and know that God seeth what ye do.

* * * * *

"It shall be no crime in you if ye divorce your wives so long as ye have not consummated the marriage, nor settled any dowry on them. And provide what is needful for them—he who is in ample circumstances according to his means, and he who is straitened, according to his means—with fairness: This is binding on those who do what is right.

"But if ye divorce them before consummation, and have already settled a dowry on them, ye shall give them half of what ye have settled, unless they make a release, or he make a release in whose hand is the marriage tie. But if ye make a release, it will be nearer to piety."

Sūrah lvi. 1:—

"O Prophet! when ye divorce women,

divorce them at their special times. And reckon those times exactly, and fear God your Lord. Put them not forth from their houses, nor allow them to depart, unless they have committed a proven adultery. This is the precept of God; and whose transgresseth the precept of God, assuredly imperilleth his own self. Thou knowest not whether, after this, God may not cause something new to occur *which may bring you together again*.

"And when they have reached their set time, then either keep them with kindness, or in kindness part from them. And take upright witnesses from among you, and bear witness as unto God. This is a caution for him who believeth in God and in the latter day. And whose feareth God, to him will He grant a prosperous issue, and will provide for him whence he reckoned not upon it.

"And for him who putteth his trust in Him, will God be all-sufficient. God truly will attain his purpose. For everything hath God assigned a period.

"As to such of your wives as have no hope of the recurrence of their times, if ye have doubts in regard to them, then reckon three months, and let the same be the term of those who have not yet had them. And as to those who are with child, their period shall be until they are delivered of their burden. God will make His command easy to him who feareth Him.

"Lodge the divorced wherever ye lodge, according to your means; and distress them not by putting them to straits. And if they are pregnant, then be at charges for them till they are delivered of their burden; and if they suckle your children, then pay them their hire and consult among yourselves, and act generously; And if herein ye meet with obstacles, then let another female suckle for him."

II. *The teaching of Muhammad on the general subject of Divorce is expressed in the Traditions as follows:—*

"The thing which is lawful but disliked by God is divorce."

"The woman who asks her husband to divorce her without a cause, the smell of Paradise is forbidden her."

"There are three things which, whether done in joke or in earnest, shall be considered serious and effectual, namely, marriage, divorce, and taking a wife back."

"Every divorce is lawful except a madman's."

"Cursed be the second husband who makes the wife (divorced) lawful for her first husband, and cursed be the first husband for whom she is made lawful."—(*Mishkāt*, xiii. c. xv.)

III. *Sunnī, Muhammadan Doctors are not agreed as to the Moral Status of Divorce.*

The Imām ash-Shāfi'i, referring to the three kinds of divorce (which will be afterwards explained), says: "They are unexceptionable and legal because divorce is in itself a lawful act, whence it is that certain laws

have been instituted respecting it; and this legality prevents any idea of danger being annexed to it. But, on the other hand, the Imām Abū Hanīfah and his disciples say that divorce is in itself a dangerous and disapproved procedure, as it dissolves marriage, an institution which involves many circumstances both of a spiritual as well as of a temporal nature. Nor is its propriety at all admitted, but on the ground of urgency of release from an unsuitable wife. And in reply to ash-Shāfi'i, they say that the *legality* of divorce does not prevent its being considered dangerous, because it involves matters of both a spiritual and temporal character.

The author of the *Sharh 'l-Wiqāyah*, p. 108, says:—Divorce is an abominable transaction in the sight of God, therefore such an act should only take place from necessity, and it is best to only make the one sentence of divorce (*i.e. talāqu 'l-ahsan*).

IV. *The Sunnī Law of Divorce:—*Divorce may be given either in the present time or may be referred to some future period. It may be pronounced by the husband either before or after the consummation of the marriage. It may be either given in writing or verbally.

The words by which divorce can be given are of two kinds:—*Ṣarih*, or "express," as when the husband says, "Thou art divorced"; and *kināyah*, or "metaphorical," as when he says, "Thou art free; then art cut off; veil yourself! Arise! seek for a mate," &c. &c.

Divorce is divided into *talāqu 's-sunnah*, or that which is according to the Qur'an and the Traditions, and *talāqu 'l-badī'*, or a novel or heterodox divorce, which, although it is considered lawful, is not considered religious.

Talāqu 's-sunnah is either the *ahsan*, or "the most laudable," or *hasan*, the "laudable" method. *Talāqu 'l-ahsan*, or the "most laudable" method of divorce, is when the husband once expressly pronounces to his enjoyed but unpregnant wife the sentence, "Thou art divorced!" when she is in *ṭuhr* or a state of purity, during which he has had no carnal connection with her, and then leaves her to complete the prescribed *iddah*, or "period of three months." Until the expiration of the *iddah*, the divorce is revocable, but after the period is complete, it is irrevocable, and if the husband wishes to take his wife back, they must go through the ceremony of marriage. But it must be observed that after the *talāqu 'l-ahsan*, the woman is not, as in the other kinds of divorce, compelled to marry another man, and he divorced before she can return to her former husband. All that is required is a re-marriage. The author of the *Hidayah* says this mode of divorce is called *ahsan*, or "most laudable," because it was usually adopted by the Companions of the Prophet, and also because it leaves it in the power of the husband to take his wife back, and she thus remains a lawful subject for re-marriage to him. Some European writers on Muhammadanism have overlooked this fact in condemning the Muslim system of divorce.

The *talāqu 'l-ahsan*, or "laudable divorce,"

is when the husband repudiates an enjoyed wife by three sentences of divorce, either express or metaphorical, giving one sentence in each *ṭuhr*, or "period of purity." Imām Mālik condemns this kind of divorce, and says it is irregular. But Abū Ḥanīfah holds it to be *ḥasan*, or "good."

The *ṭalāqu 'l-baḍī*, or "irregular form of divorce," is when the husband repudiates his wife by three sentences, either express or metaphorical, given them one at a time: "Thou art divorced! Thou art divorced! Thou art divorced!" Or, "Thou art free! Thou art free! Thou art free!" Even holding up three fingers, or dropping three stones, is held to be a sufficiently implied divorce to take legal effect. The Muslim who thus divorces his wife is held, in the *Hidāyah*, to be an offender against the law, but the divorce, however irregular, takes legal effect.

In both these kinds of divorce, *baḍī* and *ḥasan*, the divorce is revocable (*rajʿ*) after the first and second sentences, but it is irrevocable (*bāʿin*) after the third sentence. After both *ḥasan* and *baḍī* divorces, the divorced wife cannot, under any circumstances, return to her husband until she has been married, and enjoyed, and divorced by another husband. Muhammadan doctors say the law has instituted this (somewhat disgraceful) arrangement in order to prevent divorces other than *ṭalāqu 'l-aḥsan*.

A husband may divorce his wife without any misbehaviour on her part, or without assigning any cause. The divorce of every husband is effective if he be of a sound understanding and of mature age; but that of a boy, or a lunatic, or one talking in his sleep, is not effective.

If a man pronounce a divorce whilst in a state of inebriety from drinking fermented liquor, such as wine, the divorce takes place. Repudiation by any husband who is sane and adult, is effective, whether he be free or a slave, willing, or acting under compulsion; and even though it were uttered in sport or jest, or by a mere slip of the tongue, instead of some other word. (*Fatāwa-i-ʿĀlam-gīrī*, vol. i. p. 497.)

A sick man may divorce his wife, even though he be on his death-bed.

An agent or agents may be appointed by a husband to divorce his wife.

In addition to the will and caprice of the husband, there are also certain conditions which require a divorce.

The following are causes for divorce. but generally require to be ratified by a decree from the *Qāzī* or "judge":—

(1.) *Jubb*. That is, when the husband has been by any cause deprived of his organ of generation. This condition is called *majbūb*. In this case the wife can obtain instant divorce if the defect occurred before marriage. Cases of evident madness and leprosy are treated in the same way. Divorce can be obtained at once.

(2.) *ʿUnnah*, or "impotence." (This includes *ratq*, "*vulva impervia caecum*"; and

qarn, "*vulva anteriore parte enascens*.") In cases of impotency in either husband or wife, a year of probation can be granted by the judge.

(3.) *Inequality of race or tribe*. A woman cannot be compelled to marry a man who belongs to an inferior tribe, and, in case of such a marriage, the elders of the superior tribe can demand a divorce; but if the divorce is not demanded, the marriage contract remains.

(4.) *Insufficient dower*. If the stipulated dowry is not given when demanded, divorce takes place.

(5.) *Refusal of Islām*. If one of the parties embrace Islām, the judge must offer it to the other three distinct times, and if he or she refuse to embrace the faith, divorce takes place.

(6.) *Laʿn*, or "imprecation." That is, when a husband charges his wife with adultery, the charge is investigated, but if there is no proof, and the man swears his wife is guilty, and the wife swears she is innocent, a divorce must be decreed.

(7.) *Ilāʾ*, or "vow." When a husband makes a vow not to have carnal intercourse with his wife for no less than four months, and keeps the vow inviolate, an irreversible divorce takes place.

(8.) *Reason of property*. If a husband become the proprietor of his wife (a slave), or the wife the proprietor of her husband (a slave), divorce takes place.

(9.) *An invalid marriage* of any kind, arising from incomplete *nikāh*, or "marriage ceremony," or from affinity, or from consanguinity.

(10.) *Difference of country*. For example, if a husband flee from a *dāru 'l-ḥarb*, or "land of enmity," i.e. "a non-Muslim country," to a *dāru 'l-Islām*, or "country of Islām," and his wife refuse to perform *hijrah* (flight) and to accompany him, she is divorced.

(11.) *Apostasy from Islām*. The author of the *Kaddu 'l-Mukhtār* (vol. ii. p. 648) says: "When a man or woman apostatises from Islām, then an immediate dissolution (*faskh*) of the marriage takes place, whether the apostasy be of the man or of the woman, without a decree from the *Qāzī*." And again, (p. 645), "If both husband and wife apostatise at the same time, their marriage bond remains; and if at any future time the parties again return to Islām, no re-marriage is necessary to constitute them man and wife; but if one of the parties should apostatise before the other, a dissolution of the marriage takes place *ipso facto*."

Mr. J. B. S. Boyle, of Lahore, says: "As relevant to this subject, I give a quotation from Mr. Currie's excellent work on the *Indian Criminal Codes*, p. 445. The question is as to the effect of apostasy from Islām upon the marriage relation, and whether sexual intercourse with the apostate renders a person liable to be convicted for adultery under Section 497 of the Indian Penal Code. A. and B., Mahomedans, married under the Mahomedan law, are converted to Christianity. The wife, B., is first converted, but continues to live with her husband; subsequently the

husband, A., is converted. Subsequent to the conversion of B., A. and B., still living together as husband and wife, both professing Christianity, B. has sexual intercourse with C. Will a conviction hold against C. under Section 497? Both Macnaghten and Baillie say the marriage becomes dissolved by apostasy of either party, and Grady, in his version of Hamilton's *Hidayah*, p. 66, says: "If either husband or wife apostatize from the faith, a separation takes place, without divorce; according to Abū Haneefa and Abū Yoosuf. Imām Mahommed alleges if the apostasy is on the part of the husband.

"Apostasy annuls marriage in Haneefa's opinion, and in apostasy separation takes place without any decree of the magistrate. Cases which might decide this point have been lately tried both at Lucknow and Allahabad: at the former place in *re Afzul Hosein v. Hadee Begum*, and at the latter *Zuburdust Khan v. Wife*. But from certain remarks to be found in the judgment of the High Court, N. W. P., the Courts of Oudh and N. W. P., appear to differ on the most essential point. The point before the Oudh Court was (Hadee Begum's plea) that her marriage contract was dissolved by reason of her own apostasy, a sufficient answer to a suit brought by her Mahommedan husband for restitution of conjugal rights; i.e. Does the apostasy of a Mahommedan wife dissolve a marriage contract against the express wish of a Mahommedan husband in *dar-ool-harb* (land of war)? for India, it is contended, is not, under its present administration, *dar-ool-Islam* (land of safety). The Oudh Court held (admitting that apostasy by the husband dissolved the marriage and freed the wife) that apostasy by the wife did not free her if her husband sued for restitution of conjugal rights. They argued that apostasy by the wife, without the wish of the husband, could not be entertained; in fact, that as regards her husband's volition, the apostasy could not exist, and would not be recognised. That a suit for restitution of conjugal rights before the competent court of the time, seemed to them to be equivalent of the suit before the Cazeer (Judge). The Oudh judges, in the absence of distinct precedent, say they fell back on the customs of the people amongst whom they lived. The Oudh Court evidently considered there was an essential difference between apostasy of a man and apostasy of a woman, of the husband or the wife; also between apostasy to a faith in a book and apostasy to the idol worship Mahommed and his followers renounce. Does such an essential difference exist? The point before the High Court N. W. P. was: Can a Mahommedan professing Christianity subsequent to his marriage with a Mussulmani, according to the Mahommedan law, obtain a decree for dissolution of that marriage under Act IV. of 1869, his wife having subsequently to him professed Christianity, and they under their new faith having lived together as man and wife? or whether the wife's contention is sound, that her marriage was cancelled by her husband's apostasy?

They held the apostasy of the husband dissolved the marriage tie. This the Oudh Court admits, but the point before the Oudh Court was not before the High Court, N. W. P.; nevertheless from comments made by the High Court, N. W. P., on the Oudh decision, they evidently did not agree with the finding come to by the latter Court, on the point before it.

"Now, Mr. Currie asks in the above extract, does such an essential difference exist between apostasy to a book—that is, to a *kitabee* faith—and apostasy to idol worship? Answering this question necessitates a few remarks upon the judgments above mentioned. According to Mahommedan law, a man may lawfully marry a *kitabeeah*, but marriage with a Pagan or polytheist is unlawful. But the principle in Mahommedan law is, that when one of the parties turns to a state of religion that would render the marriage contract illegal if it were still to be entered into, what was legal before is made void. A Mahommedan woman, becoming a *kitabeeah*, does not render the marriage void, for there is nothing to render the marriage contract illegal if it were still to be entered into; but if the Mahommedan woman becomes an idolatress, the marriage is void, for the woman has turned to a state of religion that would render the marriage contract illegal if it were still to be entered into: a Mahommedan woman, becoming a Christian, consequently, would not be separated from her husband, because she belongs to the religion of the book, that is, a *kitabee* faith. If a *kitabeeah* becomes an idolatress, the marriage is dissolved, but if she change from one religion to another, and still remain a *kitabeeah*, the marriage is not vitiated. So far the Oudh Court is correct in its decision, that the Mahommedan wife's conversion to Christianity did not render the marriage null and void, but that a suit for restitution of conjugal rights would lie; and taking the case of C. having sexual intercourse with B. the wife of A. converted to Christianity, a conviction under Section 497, Indian Penal Code, would hold good. But with all deference, I do not think that the Oudh Court is correct when it states that 'apostasy by the wife without the wish of the husband could not be entertained; in fact, that as regards her husband's volition, the apostasy could not exist, and would not be recognised.'

"So far as regards a woman's apostatising to a *kitabee* faith, this holds good; but if a woman turns to Paganism, *ipso facto* the marriage is void, and does not depend upon the volition of the husband (having regard to the principle we have adverted to above), so that the husband under such circumstances could not maintain a suit for conjugal rights, nor would a conviction hold good against C., under Section 497, Indian Penal Code for sexual intercourse with B., the wife of A., who has apostatised to Paganism. The decisions of the two Courts, however, seem correct, on the principles of Mahommedan law, as to the effect of a husband apostatising from Islam.

By Mahomedan law, a marriage by a female Moslem with a man not of the Mahomedan faith is unlawful: applying the principle quoted before, the man having turned to a state of religion that would render the contract illegal if it were still to be entered into, the marriage is void. The apostasy of the husband dissolves the marriage tie; consequently there does exist an essential difference between apostasy of a man and of a woman, of the apostasy of the husband or the wife; also between apostasy to a faith in a book, that is, a revealed religion having a book of faith, and apostasy to the idol worship Mahommed and his followers renounce. The law allows a person the right to cease to be a Mahomedan in the fullest sense of the word, and to become a Christian, and to claim for himself and his descendants all the rights and obligations of a British subject" (*Hogg v. Greenway, &c.*, 2, *Hyde's Reports*, 3, *Manual of Laws relating to Muhammadans and their Relations of Life.*)

V. In addition to the forms of divorce already explained, there are three others of a peculiar nature, called *khula'*, *mubāra'ah*, and *ḡhār*.

The form of divorce known as *khula'*, is when, a husband and wife disagreeing, or for any other cause, the wife, on payment of a compensation or ransom to her husband, is permitted by the law to obtain from him a release from the marriage tie. The *khula'* is generally effected by the husband giving back the dower or part thereof. When the aversion is on the part of the husband, it is generally held that he should grant his wife's request without compensation; but this is purely a matter of conscience, and not of law.

Mubāra'ah is a divorce which is effected by a mutual release.

Ḡhār, from *zahr*, "back," is a kind of divorce which is effected by a husband likening his wife to any part or member of the body of any of his kinswomen within the prohibited degree. As for example, if he were to say to his wife, "Thou art to me like the back of my mother." The motive of the husband in saying so must be examined, and if it appear that he meant divorce, his wife is not lawful to him until he have made explanation by freeing a slave, or by fasting two months, or by feeding sixty poor men. (See *Qur'an*, *Sūrah Iviii.* 4.)

(For the Sunni Law of Divorce, see the *Hidāyah* and its Commentary, the *Kifāyah*; *Durrū 'l-Mukhtār* and its Commentary, the *Raddū 'l-Mukhtār*; the *Fatāwā-i-Ālamgiri*; Hamilton's English Edition, *Hidāyah*; *Tugore Law Lectures*, 1873.)

VI. The *Shī'ah* law of Divorce differs only in a few particulars from that of the Sunnis. According to *Shī'ah* law, a man must be an adult of understanding, of free choice and will, and of design and intention, when he divorces his wife. A marked contrast to the licence and liberty allowed by the Sunni law. Nor can the *Shī'ah* divorce be effected in any language of a metaphorical kind. It must be express and be pronounced in Arabic

(if the husband understand that language) and it must be spoken and not written. A divorce amongst the *Shī'ahs* does not take effect if given implicatively or ambiguously, whether intended or not. It is also absolutely necessary that the sentence should be pronounced by the husband in the presence of two just persons as witnesses, who shall hear and testify to the wording of the divorce.

(For the *Shī'ah* law of divorce, see *Shir'atu 'l-Islām*; *Tahriru 'l-Ahkām*; *Maḡāṭih*; Mr Neil Baillic's *Digest of Muhammadan Law*; *Imamah Code*; *Tugore Law Lectures*, 1874.)

VII Compared with the Mosaic Law. When compared with the Mosaic law, it will be seen that by the latter, divorce was only sanctioned when there was "some uncleanness" in the wife, and that whilst in *Islām* a husband can take back his divorced wife, in the law of God it was not permitted. See *Deut.* xxiv. 1-4.

"When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

"And when she is departed out of his house, she may go and be another man's wife.

"And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

"Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance."

The ground of divorce in the Mosaic law was "some uncleanness in her." There were two interpretations of this by the Jewish doctors of the period of the New Testament. The School of Shammai seemed to limit it to a moral delinquency in the woman, whilst that of Hillel extended it to trifling causes. Our Lord appears to have regarded all the lesser causes than fornication as standing on too weak a ground.

Matt. v. 32: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

It will be seen that Muhammad adopted the teaching of the School of Hillel, omitting the bill of divorcement, which was enjoined in *Deut.* xxiv. 3, thereby placing the woman entirely at the will and caprice of her husband.

Burkhardt tells us of an Arab, forty-five years old, who had had fifty wives, so that he must have divorced two wives and married two fresh ones on the average every year. We have cases of Muhammad's own "Companions" not much better. This is the natural and legitimate effect of the law.

Sir William Muir (*Life of Mahomet*, vol. iii. p. 305) says: "The idea of conjugal unity is utterly unknown to Mahometans, excepting when the Christian example is by chance

followed; and even there, the continuance of the bond is purely dependent on the will of the husband. . . I believe the *morale* of Hindu society, where polygamy is less encouraged, to be sounder, in a very marked degree, than that of Mahometan society."

DIWĀN (ديوان). (1) In Muḥammadan law, the word signifies an account or record book, and also the bags in which the Qāzī's records are kept. (2) It is also a court of justice, a royal court. (3) Also a minister of state; the chief officer in a Muḥammadan state; a finance minister. (4) In British courts a law-suit is called *diwānī*, when it refers to a civil suit, in contradistinction to *faẓdānī*, or "criminal suit." (5) A collection of odes is called a *diwān*, e.g. *Diwān-i-Hāfiz*, "the Poems of Hāfiz."

DIYAH (دية). A pecuniary compensation for any offence upon the person. [FINES.]

DOGS (Arabic *kalb*, pl. *kilāb*; Heb. כלב) are unclean animals; for according to a tradition by Abū Hurairah, Muḥammad said that when a dog drinks in a vessel, it must be washed seven times, and that the first cleansing should be with earth. (*Mishkāt*, book iii. c. ii. pt. 1.)

"Most people believe that when a dog howls near a house it forebodes death, for, it is said, a dog can distinguish the awful form of Azrā'il, the Angel of Death." (Burton's *Arabia*, vol. i. p. 290.)

Ibn 'Umr says that dogs used to come into the Masjid at Makkah in the time of the Prophet, but the Companions never purified the mosque when the dog was dry.

The Imām Abū Yūsuf holds that the sale of a dog that bites is unlawful, whilst the Imām ash-Shāfi'i has said that the sale of a dog is absolutely illegal, because the Prophet said the wages of whoredom and the price of a dog are forbidden. Abū Hanīfah holds that dogs which are trained to hunt or watch may be lawfully sold. (Hamilton's *Hidayah*, vol. ii. p. 543.)

It is lawful to hunt with a trained dog, and the sign of a dog being trained is that he catches game three times without killing it. The dog must be let slip with the ejaculation: *Bismillāhi 'lāhī Akbar!* "In the name of God, the great God!" when all game seized by him becomes lawful food. This custom is founded upon a verse in the Qur'ān, Sūrah v. 6: "Lawful for you are all good things and what ye have taught beasts of prey to catch, training them like dogs; ye teach them as God taught you. And mention the name of God over it."

Rules for hunting with dogs will be found in Hamilton's *Hidayah*, vol. iv. p. 170.

DOĞ STAR. Sirius, or the dog star, was an object of worship amongst the ancient Arabs, and is mentioned in the Qur'ān, under the name of *ash-Shē'ra*, Sūrah liij. 50: "He (God) is the Lord of the Dog Star."

DOWER. Arabic, *mahr* (مهر), Heb. (מזון). Dower is considered by

some lawyers to be an effect of the marriage contract, imposed on the husband by the law as a mark of respect for the subject of the contract—the wife; while others consider that it is in exchange for the usufruct of the wife, and its payment is necessary, as upon the provision of a support to the wife depends the permanency of the matrimonial connection. Thus, it is indispensable *a fortiori*, so much so, that if it were not mentioned in the marriage contract, it would be still incumbent on the husband, as the law will presume it by virtue of the contract itself, and award it upon demand being made by the wife. In such case, the amount of dower will be to the extent of the dowers of the women of her rank and of the ladies of her father's family. Special beauty or accomplishments may, however, be pleaded for recovering a larger award than the customary dower, where the amount of dower is not mentioned in the contract. There is no limit to the amount of dower; it may be to a very large amount, considering the position and circumstance of the bridegroom, but its minimum is never less than ten dirhams; so where it is fixed at a lesser amount, the law will augment it up to ten dirhams. The dower need not invariably be in currency, or even in metal; everything, except carrion, blood, wine, and hog. Also the bridegroom's own labour, if he is a free man, being held by the law to be a good dower.

Dower is generally divided into two parts, termed *mu'ajjal*, "prompt," and *mu'ajjal*, "deferred." The *mu'ajjal* portion is exigible on entering into the contract, while the *mu'ajjal* part of the dower is payable upon dissolution of the contract. Although the first part is payable, and is sometimes paid, at the time the contract is entered into, yet it has been the general practice (at least in India) to leave it unpaid, and so like an on-demand obligation it remains due at all times—the wife's right to the same not being extinguished by lapse of time. The wife's (or her guardian's) object in leaving the exigible part of the dower unrealised, seems to be that there may always exist a valid guarantee for the good treatment of her by her husband. The women of the respectable classes reserve their right and power to demand their exigible dowers till such time as occasion should require the exercise thereof. The custom of fixing heavy dowers, generally beyond the husband's means, especially in India, seems to be based upon the intention of checking the husband from ill-treating his wife, and, above all, from his marrying another woman, as also from wrongfully or causelessly divorcing the former. For in the case of divorce the woman can demand the full payment of the dower. In the event of the death of the husband, the payment of the dower has the first claim on the estate after funeral expenses; the law regarding it as a just debt. (*Tugore Law Lectures*, 1873, p. 341; *Hidayah*, vol. i. p. 122.)

DREAMS. Arabic *hulm* (حلم); *manām* (منام); *rūyā* (رؤيا). The term used for a bad dream is *hulm*, and for an ordinary dream *manām*, *rūyā* being used to express a heavenly vision. [RUYA.]

According to the traditions, the Prophet is related to have said, "A good dream is of God's favour and a bad dream is of the devil; therefore, when any of you dreams a dream which is such as he is pleased with, then he must not tell it to any but a beloved friend; and when he dreams a bad dream, then let him seek protection from God both from its evil and from the wickedness of Satan; and let him spit three times over his left shoulder, and not mention the dream to anyone; then, verily, no evil shall come nigh him." "The truest dream is the one which you have about day-break." "Good dreams are one of the parts of prophecy." (*Mishkāt*, xxi. c. iv.)

DRESS. Arabic *libās* (لباس). Decent apparel at the time of public worship is enjoined in the Qur'an, Sūrah vii. 29: "O children of Adam! wear your goodly apparel when ye repair to any mosque." Excess in apparel and extravagance in dress are reprobated, Sūrah vii. 25: "We (God) have sent down raiment to hide your nakedness, and splendid garments; but the raiment of piety, this is the best."

According to the *Hidāyah* (vol. iv. p. 92), a dress of silk is not lawful for men, but women are permitted to wear it. Men are prohibited from wearing gold ornaments, and also ornaments of silver, otherwise than a silver signet ring. The custom of keeping handkerchiefs in the hand, except for necessary use, is also forbidden.

The following are some of the sayings of the Prophet with regard to dress, as recorded in the Traditions. *Mishkāt*, xx. c. i.: "God will not look at him on the Day of Resurrection who shall wear long garments from pride." "Whoever wears a silken garment in this world shall not wear it in the next." "God will not have compassion upon him who wears long trousers (*i.e.* below the ankle) from pride." "It is lawful for the women of my people to wear silks and gold ornaments, but it is unlawful for the men." "Wear white clothes, because they are the cleanest, and the most agreeable; and bury your dead in white clothes."

According to the Traditions, the dress of Muhammad was exceedingly simple. It is said he used to wear only two garments, the *izar*, or "under garment" which hung down three or four inches below his knees, and a mantle thrown over his shoulders. These two robes, with the turban, and white cotton drawers, completed the Prophet's wardrobe. His dress was generally of white, but he also wore green, red, and yellow, and sometimes a black woollen dress. It is said by some traditionists that in the taking of Makkah he wore a black turban. The end of his turban used to hang between his shoulders. And he used to wrap it many times round his head.

It is said, "the edge of it appeared below like the soiled clothes of an oil dealer."

He was especially fond of white-striped *yamanī* cloth. He once prayed in a silken dress, but he cast it aside afterwards, saying, "it doth not become the faithful to wear silk." He once prayed in a spotted mantle, but the spots diverted his attention, and the garment was never again worn.

His sleeves, unlike those of the Eastern *choga* or *khaftān*, ended at the wrist, and he never wore long robes reaching to his ankles.

At first, he wore a gold ring with the stone inwards on his right hand, but it distracted his attention when preaching, and he changed it for a silver one. His shoes, which were often old and cobbled, were of the *Hazramaat* pattern, with two thongs. And he was in the habit of praying with his shoes on. [SHOES.]

The example of Muhammad has doubtless influenced the customs of his followers in the matter of dress, the fashion of which has remained almost the same in eastern Muhammadan countries centuries past; for although there are varieties of dress in Eastern as well as in European countries, still there are one or two characteristics of dress which are common to all oriental nations which have embraced Islam, namely, the turban folded round the head, the white cotton drawers, or full trousers, tied round the waist by a running string; the *qamis*, or "shirt," the *khaftān*, or "coat," and the *lungī*, or "scarf." The *qamis* is the same as the *ketoneth* of the Hebrews, and the *χίτων* of the Greeks, a kind of long shirt with short sleeves, the ends of which extend over the trousers or drawers, reaching below the knees. The *khaftān* answers to the Hebrew *מעיל* *meil* (1 Sam. xviii 4), a tunic worn as an outer garment.

The Jewish *בגד* *beged*, or *שמלה* *simlah*, must have been similar, to the quadrangular piece of cloth still worn as a scarf in Central Asia, and called a *lungī*, and similar to the 'abā' of the Egyptians. It is worn in various ways, either wrapped round the body, or worn over the shoulders, and sometimes folded as a covering for the head.

The dress of Muhammadans in Egypt is very minutely described by Mr. Lane in his *Modern Egyptians*, vol. i. p. 36.

The dress of the men of the middle and higher classes of Egypt consists of the following articles. First a pair of full drawers of linen or cotton tied round the body by a running string or band, the ends of which are embroidered with coloured silks, though concealed by the outer dress. The drawers descend a little below the knees or to the ankles; but many of the Arabs will not wear long drawers, because prohibited by the Prophet. Next is worn a *qamis* or "shirt," with very full sleeves, reaching to the wrist; it is made of linen of a loose open texture, or of cotton stuff, or of muslin, or silk, or of a mixture of silk and cotton in strips, but all white. Over this, in winter, or in cool weather, most persons wear a *sudayree*, which

is a short vest of cloth, or of striped coloured silk, or cotton, without sleeves. Over the shirt and the *sudeyree*, or the former alone, is worn a long vest of striped silk or cotton (called *kaftan*) descending to the ankles, with long sleeves extending a few inches beyond the fingers' ends, but divided from a point a little above the wrist, or about the middle of the fore-arm, so that the hand is generally exposed, though it may be concealed by the sleeve when necessary, for it is customary to cover the hands in the presence of a person of high rank. Round this vest is wound the girdle, which is a coloured shawl, or a long piece of white-figured muslin.

The ordinary outer robe is a long cloth coat, of any colour, called by the Turks *jubbah*, but by the Egyptians *gibbeh*, the sleeves of which reach not quite to the wrist. Some persons also wear a *bencesh*, which is a robe of cloth with long sleeves, like those of the *kaftan*, but more ample; it is properly a robe of ceremony, and should be worn over the other cloth coat, but many persons wear it instead of the *gibbeh*.

Another robe, called *surayceyeh*, nearly resembles the *bencesh*; it has very long sleeves, but these are not slit, and it is chiefly worn by men of the learned professions. In cold or cool weather, a kind of black woollen cloak, called *abāyeh*, is commonly worn. Sometimes this is drawn over the head.

In winter, also, many persons wrap a muslin or other shawl (such as they use for a turban) about the head and shoulders. The head-dress consists, first, of a small close-fitting cotton cap, which is often changed; next a *tarboosh*, which is a red cloth cap, also fitting close to the head with a tassel of dark-blue silk at the crown; lastly, a long piece of white muslin, generally figured, or a kashmere shawl, which is wound round the *tarboosh*. Thus is formed the turban. The



AN EGYPTIAN MAULAWI (LANE).

kashmere shawl is seldom worn except in cool weather. Some persons wear two or three *tarbooshes* one over another. A *shereef* (or descendant of the Prophet) wears a green turban, or is privileged to do so, but no other person; and it is not common for any but a *shereef* to wear a bright green dress. Stockings are not in use, but some few persons, in

cold weather wear woollen or cotton socks. The shoes are of thick red morocco, pointed, and turning up at the toes. Some persons also wear inner shoes of soft yellow morocco, and with soles of the same; the outer shoes are taken off on stepping upon a carpet or mat, but not the inner; for this reason the former are often worn turned down at the heel.

The costume of the men of the lower orders is very simple. These, if not of the very poorest class, wear a pair of drawers, and a long and full shirt or gown of blue linen or cotton, or of brown woollen stuff, open from the neck nearly to the waist, and having wide sleeves. Over this some wear a white or red woollen girdle; for which servants often substitute a broad red belt of woollen stuff or of leather, generally containing a receptacle for money. Their turban is generally composed of a white, red, or yellow



AN EGYPTIAN PEASANT (LANE).

woollen shawl, or of a piece of coarse cotton or muslin wound round a *tarboosh*, under which is a white or brown felt cap; but many are so poor, as to have no other cap than the latter, no turban, nor even drawers, nor shoes, but only the blue or brown shirt, or merely a few rags, while many, on the other hand, wear a *sudeyree* under the blue shirt, and some, particularly servants in the houses of great men, wear a white shirt, a *sudeyree*, and a *kaftan*, or *gibbeh*, or both, and the blue shirt over all. The full sleeves of this shirt are sometimes drawn up by means of a cord, which

passes round each shoulder and crosses behind, where it is tied in a knot. This custom is adopted by servants (particularly grooms), who have cords of crimson or dark blue silk for this purpose.

In cold weather, many persons of the lower classes wear an *abayeh*, like that before described, but coarser and sometimes (instead of being black) having broad stripes, brown and white, or blue and white, but the latter rarely. Another kind of cloak, more full than the *abayeh*, of black or deep blue woollen stuff, is also very commonly worn, it is called *diffeeyeh*. The shoes are of red or yellow morocco, or of sheep-skin. Those of the groom are of dark red morocco. Those of the door-keeper and the water-carrier of a private house, generally yellow.

The Muslims are distinguished by the colours of their turbans from the Copts and the Jews, who (as well as other subjects of the Turkish Sultân who are not Muslims) wear black, blue, gray, or light-brown turbans, and generally dull-coloured dresses.

The distinction of sects, families, dynasties, &c., among the Muslim Arabs by the colour of the turban and other articles of dress, is of very early origin. There are not many different forms of turbans now worn in Egypt; that worn by most of the servants is peculiarly formal, consisting of several spiral twists one above another like the threads of a screw. The kind common among the middle and higher classes of the tradesmen and other citizens of the metropolis and large towns is also very formal, but less so than that just before alluded to.

The Turkish turban worn in Egypt is of a more elegant fashion. The Syrian is distinguished by its width. The Ulama and men of religion and letters in general used to wear, as some do still, one particularly wide and formal called a *mukleh*. The turban is much respected. In the houses of the more wealthy classes, there is usually a chair on which it is placed at night. This is often sent with the furniture of a bride; as it is common for a lady to have one upon which to place her head-dress. It is never used for any other purpose.

The dress of the women of the middle and higher orders is handsome and elegant. Their shirt is very full, like that of the men, but shorter, not reaching to the knees; it is also, generally, of the same kind of material as the men's shirt, or of coloured crape, sometimes black. A pair of very wide trousers (called *shintiyan*) of a coloured striped stuff, of silk and cotton, or of printed or plain white muslin, is tied round the hips under the shirt, with a *dikkeh*; its lower extremities are drawn up and tied just below the knee with running strings, but it is sufficiently long to hang down to the feet, or almost to the ground, when attached in his manner. Over the shirt and *shintiyan* is worn a long vest (called *yelek*), of the same material as the latter; it nearly resembles the *kaffan* of the men, but is more tight to the body and arms; the sleeves also are longer,

and it is made to button down the front from the bosom to a little below the girdle, instead of lapping over; it is open, likewise on each side, from the height of the hip downwards.

In general, the *yelek* is cut in such a manner as to leave half of the bosom uncovered, except by the shirt, but many ladies have it made more ample at that part, and according to the most approved fashion it should be of sufficient length to reach to the ground, or should exceed that length by two or three inches or more. A short vest (called *anteree*) reaching only a little below the waist, and exactly resembling a *yelek* of which the lower part has been cut off, is sometimes worn instead of the latter. A square shawl, or an embroidered kerchief, doubled diagonally, is put loosely round the waist as a girdle, the two corners that are folded together hanging down behind; or sometimes the lady's girdle is folded after the ordinary Turkish fashion, like that of the men, but more loosely.

Over the *yelek* is worn a *gibbeh* of cloth or velvet or silk, usually embroidered with gold or with coloured silk; it differs in form from the *gibbeh* of the men, chiefly in being not so wide, particularly in the fore part, and is of the same length as the *yelek*. Instead of this, a jacket (called *saltah*), generally of cloth or velvet, and embroidered in the same manner as the *gibbeh*, is often worn.

The head-dress consists of a *takeeyeh* and *tarboosh*, with a square kerchief (called *farodeeyeh*) of printed or painted muslin or one of crape, wound tightly round, composing what is called a *rahtah*. Two or more such kerchiefs were commonly used a short time since, and still are sometimes to form the ladies'



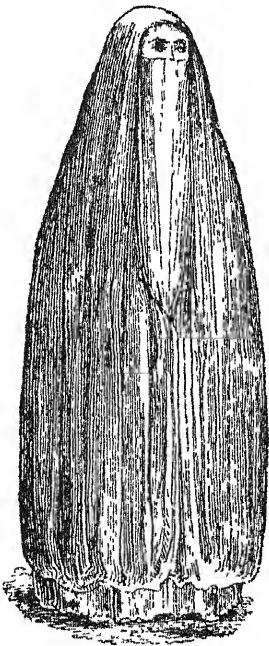
AN EGYPTIAN LADY (DAME).

turban, but always, wound in a high flat shape, very different from that of the turban of the men. A kind of crown, called *kurs*, and other ornaments, are attached to the ladies' head-dress. A long piece of white muslin, embroidered at each end with coloured silks

and gold, or of coloured crape ornamented with gold thread, &c., and spangles, rests upon the head, and hangs down behind, nearly or quite to the ground; this is called *tarhah*, it is the head-veil; the face-veil I shall presently describe. The hair, except over the forehead and temples, is divided into numerous braids or plaits, generally from eleven to twenty-five in number, but always of an uneven number; these hang down the back. To each braid of hair are usually added three black silk cords with little ornaments of gold, &c., attached to them. Over the forehead the hair is cut rather short, but two full locks hang down on each side of the face; these are often curled in ringlets and sometimes plaited.

Few of the ladies of Egypt wear stockings or socks, but many of them wear *mezz* (or inner shoes) of yellow or red morocco, sometimes embroidered with gold. Over these, whenever they step off the matted or carpeted part of the floor, they put on *bahoog* (or slippers) of yellow morocco, with high-pointed toes, or use high wooden clogs or pattens, generally from four to nine inches in height, and usually ornamented with mother-of-pearl or silver, &c.

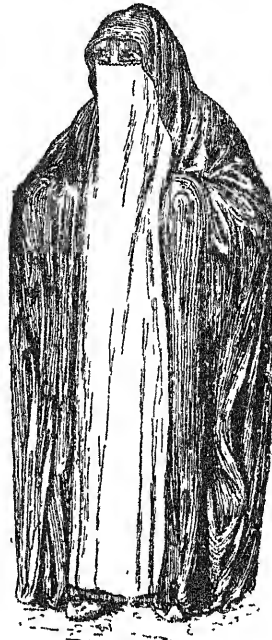
The riding or walking attire is called *tez-yereh*. Whenever a lady leaves the house, she wears, in addition to what has been above



THE INDIAN BURKA'.

described, first, a large, loose gown (called *tob* or *sebleh*), the sleeves of which are nearly equal in width to the whole length of the

gown; it is of silk, generally of a pink or rose or violet colour. Next is put on the *burka'* or face-veil, which is a long strip of white muslin concealing the whole of the face except the eyes, and reaching nearly to the feet. It is suspended at the top by a narrow band, which passes up the forehead, and which is sewed, as are also the two upper corners of the veil, to a band that is tied round the head. The lady then covers herself with a *habarah*, which, for a married lady, is composed of two breadths of glossy, black silk, each ell-wide, and three yards long; these are sewed together, at or near the selvages (according to the height of the person) the seam running horizontally, with respect to the manner in which it is worn; a piece of narrow black ribbon is sewed inside the upper part, about six inches from the edge, to tie round



THE EGYPTIAN HABARAH.

the head. But some of them imitate the Turkish ladies of Egypt in holding the front part so as to conceal all but that portion of the veil that is above the hands. The unmarried ladies wear a *habarah* of white silk, of a shawl. Some females of the middle classes, who cannot afford to purchase a *habarah*, wear instead of it an *eezār* or *izār*, which is a piece of white calico, of the same form and size as the former, and is worn in the same manner. On the feet are worn short boots or socks (called *khuff*), of yellow morocco, and over these the *bahoog*. The dress of a large proportion of these women of the lower orders who are not of the poorest class, consists of a pair of trousers or drawers

(similar in form to the shintiyân of the ladies, but generally of plain white cotton or linen), a blue linen or cotton shirt (not quite so full as that of the men), reaching to the feet, a burka' of a kind of coarse black crape, and a dark blue tarhah of muslin or linen. Some wear, over the long shirt, or instead of the latter, a linen tob, of the same form as that of the ladies; and within the long shirt, some wear a short white shirt; and some, a sudeyree also, or an anteree. The sleeves of the tob are often turned up over the head; either to prevent their being incommodious, or to supply the place of a tarhah. In addition to these articles of dress, many women who are not of the very poor classes wear, as a covering, a kind of plaid, similar in form to the habarah, composed of two pieces of cotton, woven in small chequers of blue and white, or cross stripes, with a mixture of red at each end. It is called *milayeh*; in general it is



AN INDIAN ZANANA LADY.

worn in the same manner as the habarah, but sometimes like the tarhah. The upper part of the black burka' is often ornamented with false pearls, small gold coins, and other little flat ornaments of the same metal (called bark); sometimes with a coral bead, and a gold coin beneath; also with some coins of base silver and more commonly with a pair of chain tassels of brass or silver (called *oyoon*) attached to the corners. A square black silk kerchief (called *asbeh*), with a border of red and yellow, is bound round the head, doubled diagonally, and tied with a single knot behind; or, instead of this, the tarboosh and farodee-

yeh are worn, though by very few women of the lower classes.

The best kind of shoes worn by the females of the lower orders are of red morocco, turned up, but generally round, at the toes. The burka' and shoes are most common in Cairo, and are also worn by many of the women throughout lower Egypt; but in Upper Egypt, the burka' is very seldom seen, and shoes are scarcely less uncommon. To supply the place of the former, when necessary, a portion of the tarhah is drawn before the face, so as to conceal nearly all the countenance except one eye.

Many of the women of the lower orders, even in the metropolis, never conceal their faces.

Throughout the greater part of Egypt, the most common dress of the women merely consists of the blue shirt or tob and tarhah. In the southern parts of Upper Egypt chiefly above Akhneem, most of the women envelop themselves in a large piece of dark-brown woollen stuff (called a *halâleeyeh*), wrapping it round the body and attaching the upper parts together over each shoulder, and a piece of the same they use as a tarhah. This dull dress, though picturesque, is almost as disguising as the blue tinge which women in these parts of Egypt impart to their lips. Most of the women of the lower orders wear a variety of trumpery ornaments, such as ear-rings, necklaces, bracelets, &c., and sometimes a nose-ring.

The women of Egypt deem it more incumbent upon them to cover the upper and back part of the head than the face, and more requisite to conceal the face than most other parts of the person. I have often seen women but half covered with miserable rags, and several times females in the prime of womanhood, and others in more advanced age, with nothing on the body but a narrow strip of rag bound round the hips.

Mr. Burckhardt, in his *Notes on the Bedouins and Wahabys* (p. 47), thus describes the dress of the Badawis of the desert:—

In summer the men wear a coarse cotton shirt, over which the wealthy put a *kombaz*, or "long gown," as it is worn in Turkish towns, of silk or cotton stuff. Most of them, however, do not wear the *kombaz*, but simply wear over their shirt a woollen mantle. There are different sorts of mantles, one very thin, light, and white woollen, manufactured at Baghdād, and called *mesouny*. A coarser and heavier kind, striped white and brown (worn over the *mesouny*), is called *abba*. The Baghdād abbas are most esteemed, those made at Hamah, with short wide sleeves, are called *boush*. (In the northern parts of Syria, every kind of woollen mantle, whether white, black, or striped white and brown, or white and blue, are called *meshlakh*.) I have not seen any black abbas among the Aenezes, but frequently among the sheikhs of Ahl el Shemal, sometimes interwoven with gold, and worth as much as ten pounds sterling. The Aenezes do not wear drawers; they walk and ride usually barefooted, even the richest of

them, although they generally esteem yellow boots and red shoes. All the Bedouins wear on the head, instead of the red Turkish cap, a turban, or square kerchief, of cotton or cotton and silk mixed; the turban is called *keffie*; this they fold about the head so that one corner falls backward, and two other corners hang over the fore part of the shoulders; with these two corners they cover their faces to protect them from the sun's rays, or hot wind, or rain, or to conceal their features if they wish to be unknown. The *keffie* is yellow or yellow mixed with green. Over the *keffie* the Aenezes tie, instead of a turban, a cord round the head: this cord is of camel's hair, and called *akal*. Some tie a handkerchief about the head, and it is then called *shufu*. A few rich sheikhs wear shawls on their heads of Damascus or Baghâd manufacture, striped red and white; they some times also use red caps or *tukie* (called in Syria *tarboush*), and under those they wear a smaller cap of camel's hair called *maarak* (in Syria *arkye*, where it is generally made of fine cotton stuff).



A BEDOUIN (BADAWI) OF THE DESERT.

The Aenezes are distinguished at first sight from all the Syrian Bedouins by the long tresses of their hair. They never shave their black hair, but cherish it from infancy, till they can twist it in tresses, that hang over the cheeks down to the breast: these

tresses are called *feroun*. Some few Aenezes wear girdles of leather, others tie a cord or a piece of rag over the shirt. Men and women wear from infancy a leather girdle around the naked waist, it consists of four or five thongs twisted together into a cord as thick as one's finger. I heard that the women tie their thongs separated from each other, round the waist. Both men and women adorn the girdles with pieces of ribands or amulets. The Aenezes called it *hlakou*; the Ahl el Shemal call it *hercim*. In summer the boys, until the age of seven or eight years, go stark naked; but I never saw any young girl in that state, although it was mentioned that in the interior of the desert the girls, at that early age, were not more encumbered by clothing than their little brothers. In winter, the Bedouins wear over the shirt a pelisse, made of several sheepskins stitched together; many wear these skins even in summer, because experience has taught them that the more warmly a person is clothed, the less he suffers from the sun. The Arabs endure the inclemency of the rainy season in a wonderful manner. While everything around them suffers from the cold, they sleep barefooted in an open ant, where the fire is not kept up beyond midnight. Yet in the middle of summer an Arab sleeps wrapt in his mantle upon the burning sand, and exposed to the rays of an intensely hot sun. The ladies' dress is a wide cotton gown of a dark colour, blue, brown, or black; on their heads they wear a kerchief called *shauter* or *mekroune*, the young females having it of a red colour, the old of black. All the Raneella ladies wear black silk kerchiefs, two yards square, called *shale kâs*; these are made at Damascus. Silver rings are much worn by the Aeneze ladies, both in the ears and noses; the ear-rings they call *terkie* (pl. *teraky*), the small nose-rings *shedre*, the larger (some of which are three inches and a half in diameter), *khezain*. All the women puncture their lips and dye them blue; this kind of tattooing they call *bertoun*, and apply it likewise in spotting their temples and foreheads. The Serikhan women puncture their cheeks, breasts, and arms, and the Ammour women their ankles. Several men also adorn their arms in the same manner. The Bedouin ladies half cover their faces with a dark-coloured veil, called *nekye*, which is so tied as to conceal the chin and mouth. The Egyptian women's veil (*berkon*) is used by the Kibly Arabs. Round their wrists the Aeneze ladies wear glass bracelets of various colours; the rich also have silver bracelets and some wear silver chains about the neck. Both in summer and winter the men and women go barefooted.

Captain Burton, in his account of Zanzibar, (vol. i. p. 382), says:—

The Arab's head-dress is a *kummeh* or *kojgyah* (red fez), a Surat *calotte* (*afjgyah*), or a white skull-cap, worn under a turban (*kilemba*) of Oman silk and cotton religiously mixed. Usually it is of fine blue and white cotton check, embroidered and fringed with a broad red border, with the ends hanging in

unequal lengths over one shoulder. The coiffure is highly picturesque. The ruling family and grandes, however, have modified its vulgar folds, wearing it peaked in front, and somewhat resembling a *tiara*. The essential body-clothing, and the succedaneum for trousers is an *izor* (*nguo yaku Chini*), or loin-cloth, tucked in at the waist, six to seven feet long by two to three broad. The colours are brickdust and white, or blue and white, with a silk border striped red, black, and yellow. The very poor wear a dirty bit of cotton girdled by a *hakab* or *kundān*, a rope of plaited thongs; the rich prefer a fine embroidered stuff from Oman, supported at the waist by a silver chain. None but the western Arabs admit the innovation of drawers (*sūrī-wālī*). The *jama* or upper garment is a collarless coat, of the best broad-cloth, leak-green or some tender colour being preferred. It is secured over the left breast by a silken loop, and the straight wide sleeves are gaily lined. The *kizbāo* is a kind of waistcoat, covering only the bust; some wear it with sleeves, others without. The *dishdashas* (in Kisawahili Khanzu), a narrow-sleeved shirt buttoned at the throat, and extending to midshin, is made of calico (*baftah*), American drill and other stuffs called *doriyāh*, *tarabuzun*, and *jamdani*. Sailors are known by *khuzerangi*, a coarse cotton, stained dingy red-yellow, with henna or pomegranate rind, and rank with wars (bastard saffron) and shark's oil.

Respectable men guard the stomach with a *kizām*, generally a Cashmere or Bombay shawl; others wear sashes of the dust-coloured raw silk, manufactured in Oman. The outer garment for chilly weather is the long tight-sleeved Persian *jubbah*, *jokhak*, or *caftān*, of European broad-cloth. Most men shave their heads, and the Shafeis trim or entirely remove the moustaches.

The palms are reddened with henna, which is either brought from El Hejāz, or gathered in the plantations. The only ring is a plain cornelian seal and the sole other ornament is a talisman (*hirz*, in Kisawahili *Hirizi*). The eyes are blackened with *kohl*, or antimony of El Shām—here, not Syria, but the region about Meccah—and the mouth crimsoned by betel, looks as if a tooth had just been knocked out.

Dr. Eugene Schuyler, in his work on Turk-estan (vol. i. p. 122), says:—

The dress of the Central Asiatic is very simple. He wears loose baggy trousers, usually made of coarse white cotton stuff fastened tightly round the waist, with a cord and tassel; this is a necessary article of dress, and is never or rarely taken off, at all events not in the presence of another. Frequently, when men are at work, this is the only garment, and in that case it is gradually turned up under the cord, or rolled up on the legs, so that the person is almost naked. Over this is worn a long shirt, either white or of some light-coloured print, reaching almost to the feet, and with a very narrow aperture for the neck, which renders it somewhat difficult to put the head through. The sleeves are

long and loose. Beyond this there is nothing more but what is called the *chapan*, varying in number according to the weather, or the whim of the person. The *chapan* is a loose gown, cut very sloping in the neck, with strings to tie it together in front; and inordinately large sleeves, made with an immense gore, and about twice as long as is necessary; exceedingly inconvenient, but useful to conceal the hands, as Asiatic politeness dictates. In summer, these are usually made of Russian prints, or of the native *alatcha*, a striped cotton material, or of silk, either striped or with most gorgeous eastern patterns, in bright colours, especially red, yellow, and green. I have sometimes seen men with as many as four or five of these gowns, even in summer; they say that it keeps out the heat. In winter, one gown will frequently be made of cloth, and lined with fine lamb-skin or fur. The usual girdle is a large handkerchief, or a



AN AFGHAN GRIEF (A. F. Hole.)

small shawl; at times, a long scarf wound several times tightly round the waist. The Jews in places under native rule are allowed no girdle, but a bit of rope or cord, as a mark of ignominy. From the girdle hang the accessory knives and several small bags and pouches, often prettily embroidered, for combs, money, &c. On the head there is a skull-cap: these in Tashkent are always embroidered with silk; in Būkhārā they are usually worked with silk, or worsted in cross stitch in gay patterns. The turban, called *tchilpetch*, or "forty turns," is very long; and if the wearer has any pretence to elegance, it should be of fine thin material, which is chiefly imported from England. It requires considerable experience to wind one properly round the head, so that the folds will be well made and the appearance fashionable. One extremity is left to fall over the left shoulder, but is usually, except at prayer time, tucked in over the top. Should this end be on the right shoulder, it is said to be in the Afghan style. The majority of turbans are white particularly so in Tashkent, though white is

especially the colour of the *mullāhs* and religious people, whose learning is judged by the size of their turbans. In general, merchants prefer blue, striped, or chequered material.



AN AFGHAN MULLAH.

At home the men usually go barefooted, but on going out wear either a sort of slippers with pointed toes and very small high heels, or long soft boots, the sole and upper being made of the same material. In the street, one must in addition put on either a slipper or golosh, or wear riding-boots made of bright green horse hide, with turned up pointed toes and very small high heels.

The dress of the women, in shape and fashion, differs but little from that of the men, as they wear similar trousers and shirts, though, in addition, they have long gowns, usually of bright-coloured silk, which extend from the neck to the ground. They wear an innumerable quantity of necklaces, and little amulets, pendants in their hair, and ear-rings, and occasionally even a nose-ring. This is by no means so ugly as is supposed: a pretty girl with a torquoise ring in one nostril is not at all unsightly. On the contrary, there is something piquant in it. Usually, when outside of the houses, all respectable women wear a heavy black veil, reaching to their waists, made of woven horse-hair, and over that is thrown a dark blue, or green *khalat*, the sleeves of which, tied together at the ends, dangle behind. The theory of this dull dress is, that the women desire to escape observation, and certainly for that purpose they have devised the most ugly and unseemly

costume that could be imagined. They are, however, very inquisitive, and occasionally in bye-streets one is able to get a good glance at them before they pull down their veils.

The dress of the citizens of Persia has been often described, both by ancient and modern travellers. That of the men has changed very materially within the last century. The turban, as a head-dress, is now worn by none but the Arabian inhabitants of that country. The Persians wear a long cap covered with lamb's wool, the appearance of which is sometimes improved by being encircled with a cashmere shawl. The inhabitants of the principal towns are fond of dressing richly. Their upper garments are either made of chintz, silk, or cloth, and are often trimmed with gold or silver lace; they also wear brocade; and in winter their clothes are lined with fur, of which they import a great variety. It is not customary for any person, except the king, to wear jewels: but nothing can exceed the profusion which he displays of these ornaments; and his subjects seem peculiarly proud of this part of royal magnificence. They assert that when the monarch is dressed in his most splendid robes, and is seated in the sun, that the eye cannot gaze on the dazzling brilliancy of his attire.

DRINKABLES. Arabic *ashribah* (أشرب). There is a chapter in the Traditions devoted to this subject and entitled *Bābu'l Ashribah*. The example of Muhammad in his habit of drinking, having influenced the Eastern world in its habits, the following traditions are noticeable. Anas says "the Prophet has forbidden drinking water standing," and that he used to take breath three times in drinking; and would say drinking in this way cools the stomach, quenches the thirst, and gives health and vigour to the body.

Ibn Abbās says the Prophet forbade drinking water from the mouth of a leathery bag.

Umm Salimah says "the Prophet said, He who drinks out of a silver cup drinks of hell fire" (*Mishkāt*, book xix. c. iii.)

DRINKING VESSELS. There are four drinking vessels which Muslims were forbidden by their Prophet to drink out of (*Mishkāt*, bk i., c. i.) *kantam*, a "green vessel"; *dubbā*, a large gourd hollowed out; *naqr*, a cup made from the hollowed root of a tree; *muzaffar*, a vessel covered with pitch, or with a glutinous substance. These four kinds of vessels seem to have been used for drinking wine, hence the prohibition.

When a dog drinks from a vessel used by man, it should be washed seven times. (*Mishkāt*, book iii. c. ix. pt. i.)

DROWNING. Arabic *gharaq* (غرق). It is a strange anomaly in Muhammadan law, according to the teaching of Abū Hanifah, that if a person cause the death of another by immersing him under water until he die, the offence does not

amount to murder, and retaliation (*qisās*) is not incurred. The arguments of the learned divine are as follows: First, water is analogous to a small stick or rod, as is seldom or ever used in murder. Now, it is said in the Traditions that death produced by a rod is only manslaughter, and as in that a fine is merely incurred, so here likewise. Secondly, retaliation requires the observance of a perfect equality; but between drowning and wounding there is no equality, the former being short of the latter with regard to damaging the body. [MURDER.]

DRUNKENNESS. *Shurb* (شرب) denotes the state of a person who has taken intoxicating liquor, whilst *sukr* (سكى) implies a state of drunkenness. Wine of any kind being strictly forbidden by the Muslim law, no distinction is made in the punishment of a wine-drinker and a drunkard. If a Muslim drink wine, and two witnesses testify to his having done so, or if his breath smell of wine, or if he shall himself confess to having taken wine, or if he be found in a state of intoxication, he shall be beaten with eighty stripes, or, in the case of a slave, with forty stripes. (*Hidāyah*, vol. ii. p. 57; *Mishkāt*, bk. xv. c. iv.) [KHAMR.]

DRUZES. A heretical mystic sect of Muhammadans, which arose about the beginning of the eleventh century in the mountains of Syria. They are now chiefly found in the districts of Lebanon, and in the neighbourhood of Damascus. They were founded by al-Hakim, the fanatical *Khalifah* of the Fāṭimite race, who reigned at Cairo, assisted by two Persians named Hamzah and al-Darāzī, from the latter of whom the sect derives its name.

De Sacy, in his *Exposé de la Religion des Druzes*, gives the following summary of their belief:—

“To acknowledge only one God, without seeking to penetrate the nature of His being and of His attributes; to confess that He can neither be comprehended by the senses nor defined by words; to believe that the Divinity has shown itself to men at different epochs, under a human form, without participating in any of the weaknesses and imperfections of humanity; that it has shown itself at last, at the commencement of the fifth age of the Hejira, under the figure of Hakim Amr Allah; that that was the last of His manifestations, after which there is none other to be expected; that Hakim disappeared in the year 411 of the Hejira, to try the faith of His servants, to give room for the apostasy of hypocrites, and of those who had only embraced the true religion from the hope of worldly rewards; that in a short time he would appear again, full of glory and of majesty, to triumph over all his enemies, to extend His empire over all the earth, and to make His faithful worshippers happy for ever; to believe that Universal Intelligence is the first of God's creatures, the only direct production of His omnipotence; that it has appeared upon the earth at the epoch of each

of the manifestations of the Divinity, and has finally appeared since the time of Hakim under the figure of Hamza, son of Ahmad; that it is by His ministry that all the other creatures have been produced; that Hamza only possesses the knowledge of all truth, that he is the prime minister of the true religion, and that he communicates, directly or indirectly, with the other ministers and with the faithful, but in different proportions, the knowledge and the grace which he receives directly from the Divinity, and of which he is the sole channel; that he only has immediate access to God, and acts as a mediator to the other worshippers of the Supreme Being; acknowledging that Hamza is he to whom Hakim will confide his sword, to make his religion triumph, to conquer all his rivals, and to distribute rewards and punishments according to the merits of each one; to know the other ministers of religion, and the rank which belongs to each of them; to give to each the obedience and submission which is their due; to confess that every soul has been created by the Universal Intelligence; that the number of men is always the same; and that souls pass successively into different bodies; that they are raised by their attachment to truth to a superior degree of excellence, or are degraded by neglecting or giving up religious meditation; to practise the seven commandments which the religion of Hamza imposes upon its followers, and which principally exacts from them the observance of truth, charity towards their brethren, the renunciation of their former religion, the most entire resignation and submission to the will of God; to confess that all preceding religions have only been types more or less perfect of true religion, that all their ceremonial observances are only allegories, and that the manifestation of true religion requires the abrogation of every other creed. Such is the abridgment of the religious system taught in the books of the Druzes, of which Hamza is the author, and whose followers are called Unitarians.”

There is a very full and correct account of the religious belief of the Druzes in the *Researches into the Religions of Syria*, by the Rev. J. Wortabet, M.D. In this work Dr. Wortabet gives the following Catechism of the Druzes, which expresses their belief with regard to Christianity:—

“Q. What do ye say concerning the gospel which the Christians hold?”

“A. That it is true; for it is the sayings of the Lord Christ, who was Salman el Pharisry during the life of Mohammed, and who is Hamzeh the son of Ali—not the false Christ who was born of Mary, for he was the son of Joseph.

“Q. Where was the true Christ when the false Christ was with the disciples?”

“A. He was among the disciples. He uttered the truths of the gospel and taught Christ, the son of Joseph, the institutes of the Christian religion; but when Jesus disobeyed the true Christ, he put hatred into the hearts of the Jews, so that they crucified him.

"What became of him after the crucifixion?"

"A. They put him into a grave, and the true Christ came and stole him, and gave out the report among men that Christ had risen out of the dead.

"Q. Why did he act in this manner?"

"A. That he might establish the Christian religion, and confirm its followers in what he had taught them.

"Q. Why did he act in such a manner as to establish error?"

"A. So that the Unitarians should be concealed in the religion of Jesus and none of them might be known.

"Q. Who was it that came from the grave and entered among the disciples when the doors were shut?"

"A. The living Christ, who is immortal, even Hamzeh, the son and slave of our Lord.

"Q. Who brought the gospel to light, and preached it?"

"A. Matthew, Mark, Luke, and John."

"Q. Why did not the Christians acknowledge the unity of God?"

"A. Because God had not so decreed.

"Q. Why does God permit the introduction of evil and infidelity?"

"A. Because He chooses to mislead some from, and to guide others, to the truth.

"Q. If infidelity and error proceed from Him, why does he punish those who follow them?"

"A. Because when He deceived them, they did not obey Him.

"Q. How can a deluded man obey, when he is ignorant of the true state of the case?"

"A. We are not bound to answer this question, for God is not accountable to his creatures for his dealings with them."

DU'A' (دعاء). "Prayer." The word *du'a'* is generally used for supplication, as distinguished from *ṣalāt*, or the liturgical form of prayer, e.g. Qur'ān, Sūrah xiv. 42: "O my Lord! make me and my posterity to be constant in prayer (*ṣalāt*). O our Lord! and accept my supplication (*du'a'*). [PRAYERS.]

DU'A'-I-MA'SŪR (دعاء مائور). Lit. "Recorded prayer." A term used for prayers which were offered up by the Prophet, and have been handed down in the Traditions.

DU'A'U 'L-QUNŪT (دعاء القنوت), called also the *Qunūtu 'l-Witr*, "The prayer said standing." A form of prayer recited after the *qar'āh* in the night prayer. Recited by some sects in the early morning. It is found in the Traditions. It is as follows:—

"O God, we seek help from Thee, and forgiveness of sins.

"We believe in Thee and trust in Thee.

"We praise Thee. We thank Thee. We are not unthankful.

"We expel, and we depart from him who does not obey Thee.

"We serve Thee only, and to Thee do we pray.

"We seek Thee, we prostrate ourselves and we serve Thee.

"We hope for Thy mercy. We fear Thy punishments.

"Surely Thy judgments are upon the infidels."

DUALISM. Professor Palmer, following the remarks of al-Baizāwī the commentator, says there is a protest against the dualistic doctrine that Light and Darkness were two co-eternal principles, in the Qur'ān, Sūrah vi. 1: "Praised be God who created the heavens and the earth, and brought into being the Darkness and the Light." (Palmer's *Qur'ān*, vol. i. p. 115; al-Baizāwī *in loco*.)

AD-DUKHĀN (الدخان). "The Smoke." The title of the XLIVth chapter of the Qur'ān, in which the words occur (9th verse): "Expect thou the day when the heaven shall bring a palpable smoke."

DULDUL (دلدل). The name of the Prophet's mule which he gave to 'Alī.

DUMB, The. Arabic *abkam* (ابكم), pl. *bukm*.

The intelligible signs of a dumb person suffice to verify his bequests and render them valid; he may also execute a marriage contract, or give a divorce, or execute a sale or purchase, or sue or incur punishment by signs, but he cannot sue in a case of *qisās*, or retaliation for murder. This rule does not apply to a person who has been deprived of speech, but merely to one who has been born dumb. (*Hidāyah*, vol. iv. p. 568.) A dumb person can also acknowledge and deny the faith by a sign.

AD-DURRATU 'L-BAIZĀ' (الدرة البيضاء). Lit. "The pearl of light." A term used by Sūfī mystics to express the 'āqlu 'l-awwal, the first intelligence which God is said to have created at the beginning of the animate world. (Abdu'r-Razzāq's *Dictionary of Sūfī Terms*.)

DURŪD (درود; a Persian word. Arabic *as-Salāt* (الصلاة). A benediction; imploring mercy. A part of the stated prayer, recited immediately after the *Tashahhud*, whilst in the same posture. It is as follows: "O God, have mercy on Muḥammad and on his descendants, as Thou didst have mercy on Abraham and on his descendants! Thou art to be praised, and Thou art great! O God, bless Muḥammad and his descendants as Thou didst bless Abraham and his descendants. Thou art to be praised and Thou art great." The merits of this form of prayer are said to be very great; for, according to Anas, the Prophet said, "He who recites it will have blessings on his head ten times, ten sins will be forgiven, and he will be exalted ten steps." (*Mishkāt*, book iv. c. xvii.) [PRAYER.]

DŪZAKH (دوزخ). The Persian word for hell. [HELL.]

DYER. According to the Imām Abū Hanīfah, a dyer of cloth is at liberty to

detain it until he receive his hire for dyeing it; and if the cloth perish in his hands whilst it is detained, he is not responsible. (*Hidayah*, vol. iii. 320.)

DYING, The. Very special instructions are given in Muslim books as to the treatment of the dying. In the *Durru'l-Mukhtār* (p. 88), the friends of the dying are recommended, if possible, to turn the head of the dying person towards Makkah; but if this be not convenient, his feet should be placed

in that direction and his head slightly raised. The *Kahmatu 'sh-Shahādah* should then be recited, and the *Sūrah Yā-Sin* (xxxvi.) and *Sūratu 'r-Ra'd* (xiii.) should be read from the *Qur'ān*. When the spirit has departed from the body, the mouth should be tied up and the eyes closed and the arms straightened, and the body should be perfumed, and no unclean person should be suffered to approach the corpse. Immediate steps should then be taken for the washing of the corpse. [DEATH.]

E.

EAR-RINGS; NOSE-RINGS. In the East it is the universal custom of Muhammadan women to wear ear-rings, and they are not unfrequently worn by young men and children. Gold ear-rings are, however, forbidden in the Traditions; for Abū Hurairah relates that the Prophet said, "Whoever wishes to put into the ear or the nose of a friend a ring of hell fire, let him put in the ear or the nose of his friend a gold ring . . . let your ornament be of silver." And Aṣmā' hint Yazid relates the same tradition. (*Mishkāt*, book xx. c. 11, part 2.)



EAR AND NOSE RINGS.

EARTH, The. Arabic *arḍ* (أرض). Muḥammad taught his followers that just as there are seven heavens [HEAVEN] one above another, so there are seven earths one beneath another, the distance between each of these regions being five hundred years' journey. (*Mishkāt*, book xxiv. c. i. part 3.)

In the *Qur'ān* the earth is said to be stretched out like a carpet or bed (*Sūrah* ii. 20; xiii. 8; lxxviii. 6), which expression the ancient commentators understood to imply that the earth was a vast plane, but circular; and (*Sūrah* xxxix. 67) to be but a handful in the sight of God, which in the last day shall be changed into another earth (*Sūrah* xiv. 49).

The earth is believed by Muhammadan

writers to be surrounded by a great sea called *al-Baḥru 'l-Muḥit*, or the circumambient ocean, which is bounded by the mountains of Qāf. The extent of the earth is said to be equal to a journey of five hundred years; two hundred years' journey being allotted to the sea, two hundred to the uninhabited desert, eighty to the country of Gog and Magog (*Yājūj wa Mājūj*) and the rest to the civilised world. Certain *terra incognitæ* in the midst of the mountains of Qāf are said to be inhabited by the jinn, or genii. According to some, Makkah (or Jerusalem according to others) is situated in the centre of the earth. On the *Muḥit* is the '*Arshu 'l-Iblīs*, or "Throne of Satan." The western portion of the *Muḥit* is often called the *Baḥru 'z-Zulmāt*, or "Sea of Darkness," and in the south-west corner of the earth is the Fountain of Life of which al-*Khizr* drank, and in virtue of which he still lives, and will live till the Day of Judgment. The mountains of Qāf which bound the great sea *Muḥit*, form a circular barrier round the whole earth, and are said to be of green chrysolite, the colour of which the Prophet said imparts a greenish tint to the sky. The general opinion is that the mountains of Qāf bound our earth, but some say there are countries beyond, each country being a thousand years' journey.

The seven earths, which are five hundred years' journey from each other, are situated one beneath the other, and each of these seven regions has its special occupants. The occupants of the *first* are men, genii, and animals; the *second* is occupied by the suffocating wind which destroyed the infidel tribe of 'Ad (*Sūrah* lxxix. 6); the *third* is filled with the stones of hell, mentioned in the *Qur'ān* (*Sūrah* ii. 22; lxvi. 6) as "the fuel of which is men and stones"; the *fourth* by the sulphur of hell; the *fifth* by the serpents of hell; the *sixth* by the scorpions of hell, which are in size and colour like black mules, and have tails like spears; and the *seventh* by the devil and his angels. Our earth is said to be supported on the shoulders of an angel, who stands upon a rock of ruby, which rock is supported on a huge bull with four thou-

sand eyes, and the same number of ears, noses, mouths, tongues, and feet; between every one of each is a distance of five hundred years' journey. The name of this bull is *Kuyūta*, who is supported by an enormous fish, the name of which is *Bahamūt*.

The above is but a brief outline of the Muḥammadan belief as regards the earth's formation; but the statements of Muḥammadan commentators are so wild on the subject, that it seems quite useless to quote them as authorities, for they contradict each other in endless variety.

EARTHQUAKE. The. Arabic *az-Zalzalah* (الزلزلة). The title of the xxxixth Sūrah of the Qur'ān, in which it is stated that an earthquake will take place at the commencement of the signs of the last day:—

"When the Earth with her quaking shall quake

"And the Earth shall cast forth her burdens,

"And man shall say, What aileth her?

"On that day shall she tell out her tidings,

"Because thy Lord shall have inspired her.

"On that day shall men come forward in throngs to behold their works,

"And whosoever shall have wrought an atom's weight of good shall behold it,

"And whosoever shall have wrought an atom's weight of evil shall behold it."

EATING. According to the Traditions, Muḥammadans have been enjoined by their Prophet to eat in God's name, to

return thanks, to eat with their right hand, and with their shoes off, and to lick the plate when the meal is finished. The following are some of Muḥammad's precepts on the subject:—

"The Devil has power over that food which is eaten without remembering God."

"Repeat the name of God. Eat with the right hand and eat from before you."

"When a man comes into a house at meal-time, and remembers the name of God, the devil says to his followers, 'There is no place here for you and me to-night, nor is there any supper for us.'"

"When anyone eats he must not wash his fingers until he has first licked them."

"Whoever eats a dish and licks it afterwards, the dish intercedes with God for him."

"When victuals are placed before you, eat them with your shoes off, because taking off your shoes will ease your feet." (Abdu'l-Haqq adds, "and do it out of respect to the food.")

"Whoever eats from a plate and licks it afterwards, the dish says to him, 'May God free you from hell as you have freed me from the devils licking me.'"

Qatādah says that Anas said: "The Prophet did not eat off a table, as is the manner of proud men, who do it to avoid bending their backs." (*Mishkāt*, Arabic ed., *Bābu'l-At'imah*.)

The following directions are given for eating, by Faqir Muḥammad As'ad, the author of the *Akhlāq-i-Jalālī*. (Thompson's English Translation, p. 294):—

"First of all, he should wash his hands,



DINING

mouth, and nose. Before beginning he should say, 'In the name of God' (*Bismillāh*); and after ending he must say, 'Glory to God' (*Al-ḥamdu lillāh*). He is not to be in a hurry to begin, unless he is the master of the feast; he must not dirty his hands, or clothes, or the table-linen; he must not eat with more than three fingers, nor open his mouth wide; not take large mouthfuls, nor swallow them hastily, nor yet keep them too long unswallowed. He must not suck his fingers in the course of eating; but after he has eaten, he may, or rather ought, as there is scripture warrant for it.

"Let him not look from dish to dish, nor smell the food, nor pick and choose it. If there should be one dish better than the rest, let him not be greedy on his own account, but let him offer it to others. He must not spill the grease upon his fingers, or so as to wet his bread and salt. He must not eye his comrades in the midst of his mouthfuls. Let him eat from what is next him, unless of fruit, which it is allowable to eat from every quarter. What he has once put into his mouth (such as bones, &c.), he must not replace upon his bread, nor upon the table-cloth; if a bone has found its way there, let him remove it unseen. Let him beware of revolting gestures, and of letting anything drop from his mouth into the cup. Let him so behave, that, if anyone should wish to eat the relics of his repast, there may be nothing to revolt him.

"Where he is [a guest, he must stay his hand sooner than the master of the feast; and whenever the rest discontinue eating, he must act in concert with them, except he be in his own house, or some other where he constitutes part of the family. Where he is himself the host, he must not continue eating when the rest have stayed their hands, so that something may be left for anyone who chances to fancy it.

"If he has occasion to drink in the course of his meal, let him do it softly, that no noise in his throat or mouth may be audible to others. He must not pick his teeth in the view of the company, nor swallow what his tongue may extract from between them; and so of what may be extracted by the tooth-pick, let him throw it aside so as to disgust no one.

"When the time comes for washing his hands, let him be exceedingly careful in cleansing his nails and fingers. Similar must be his particularity in washing his lips, mouth, and nostrils. He must not void his rheum into the basin; even the water in which his mouth has been rinsed, let him cover with his hand as he throws it away.

"Neither must he take the turn from others in washing his hands, saving when he is master of the entertainment, and then he should be the first to wash."



WASHING THE HANDS.

EATING WITH JEWS OR CHRISTIANS. In Muhammadan countries, where the people have not been brought in contact with Hindus, with caste prejudices, Muslims never hesitate to eat with Jews and Christians, provided the drink and victuals are such as are lawful in Islām. Since the British occupation of India, the question has often been raised, and few Muhammadans will eat with Englishmen, Syud Ahmad Khān,

C.S.I., has written a book, in which he proves that it is lawful for Muhammadans to eat with both Christians and Jews, and his arguments would seem to be in accordance with the teaching of the Qur'ān. Sūrah v. 7: "Lawful for you to-day are the good things, and the food of the people of the Book (i.e. Jews and Christians) is lawful for you, and your food is lawful for them."

Al-Baizāwī, commenting on this verse,

says: "This verse includes all kinds of food, that which is slain lawfully (*ḡalḥ*) or not, and (this verse is of common application to all the people of the Book, whether Jews or Christians. But on one occasion *Khalifah* 'Alī did not observe its injunctions with regard to the Banū Taghlib, a Christian tribe, because he said these people were not Christians, for they had not embraced anything of Christianity except wine-drinking. And he does not include amongst the people of the book, the Majūs, although he included the Majūs with the people of the Book when he took the poll-tax from them, according to a tradition which Muhammad gave regarding the Majūs, viz. 'Treat the Majūs as you would treat the people of the Book, but do not marry with them, nor eat what they slay.' (*Tafsīr al-Baizāwī*, p. 216.)

The commentators, al-Kamālīn, say the only question raised was that of animals slain by Jews and Christians, and the learned are all agreed that animals slain by them are lawful. (*Tafsīr al-Jalālīn wa'al-Kamālīn*, p. 93.)

The following Hadīṣ is given in the *Ṣaḥīḥ Muslim* on the subject: Abū Sa'labah related, "I said, O Prophet of God! Verily we live in a land belonging to the people of the Book (i.e. Jews or Christians); is it lawful for us to eat out of their dishes? The Prophet replied, The order for dishes is this: if you can get other dishes, then eat of them: but if ye cannot, then wash those of the people of the Book and eat from them."

The Imām Nawawī, the commentator on the *Ṣaḥīḥ Muslim*, says Abū Dā'ud has given this Hadīṣ in a somewhat different form to that in the text. He says: "Abū Sa'labah relates, we were passing through the country of the people of the Book (i.e. Christians), and they were cooking pigs' flesh in their dishes, and drinking wine from their vessels." "For" (continues Nawawī), "the learned are all agreed that it is lawful to eat with Jews and Christians unless their vessels are polluted with wine or pork, in which case they must be washed before they are used." (*Ṣaḥīḥ Muslim wa Sharḥu Nawawī*, p. 146.)

ECLIPSE. The Arabic *khushūf* (خسوف) is used to denote either an eclipse of the sun or of the moon (vide *Mishkāt*, book iv. c. ii.); but it is more specially applied to an eclipse of the moon: and *kusuf* (كسوف) for an eclipse of the sun (vide Richardson's Dictionary). Special prayers, consisting of two rak'ahs, are enjoined in the Traditions (*Mishkāt*, book iv. c. ii.) at the time of an eclipse of either the sun or moon.

'Abdu'l-lāh ibn 'Abbās says: "There was an eclipse of the sun in the time of the Prophet, and he recited prayers, and the people recited after him; and he stood up for a long time, as long as anyone would be repeating the Chapter of the Cow (i.e. *Sūrah ii.*). Then he performed a long rukū' after which he raised

up his head and stood a long time, which was under the first standing; after which he did the second rukū', which was the same as the first in point of time; then he raised his head up from the second rukū'; and performed two prostrations, as is customary. Then he stood up a long time, in the second rak'ah, and this was shorter than the first standing, in the first rak'ah; after which he did a long rukū' in the second rak'ah, and this was under the first rukū', in the first rak'ah. After this, he raised up his head, and stood a long time; and this was shorter than the first, in the second rak'ah. Then he did a long rukū'; and this was not so great as the first, in the second rak'ah. Then he rose up, and performed two prostrations; and after repeating the creed, and giving the salām, he concluded his prayers. And the sun was bright. And the Prophet said, 'Verily, the sun and moon are two signs amongst those which prove the existence of God, and are not eclipsed on account of the life or death of any person; and when ye see this, remember God. The Companions said, 'O Prophet! We saw you about to take something in the place where you stood in prayer, after which we saw you draw back a little.' And the Prophet said, "I saw Paradise, and gathered a bunch of grapes from it; and if I had taken it and given it to you, verily you would have eaten of it as long as the world lasts. I also saw hell, and never saw such a horrid sight till this day; and I saw that they were mostly women there." And the Companions said, 'O Prophet, why are most of the people of hell women?' He said, 'On account of their infidelity; not on account of their disobedience to God, but that they are ungrateful to their husbands, and hide the good things done them; and if you do good to one of them perpetually, after that, if they see the least fault in you, they will say, I never saw you perform a good work.'" (*Mishkāt*, book iv. c. ii.)

EDEN. Arabic *'Adn* (عدن), which al-Baizāwī says means "a fixed abode." The Hebrew *עֵדֶן* is generally understood by Hebrew scholars to mean "pleasure" or "delight."

The word *'Adn* is not used in the Qur'ān for the residence of our first parents, the term used being *al-jannah*, "the garden"; although the Muslim Commentators are agreed in calling it the *Jannatu 'Adn*, or "Garden of Eden." The expressions, *Jannatu 'Adn*, "the Garden of Eden" and *Jannatu 'Adn*, "the Gardens of Eden," occur ten times in the Qur'ān, but in each case they are used for the fourth heaven, or stage, of celestial bliss. [PARADISE.]

According to the Qur'ān, it seems clear that *Jannatu 'Adn* is considered to be a place in heaven, and not a terrestrial paradise, and hence a difficulty arises as to the locality of that Eden from which Adam fell. Is it the same place as the fourth abode of

celestial bliss? or, was it a garden situated in some part of earth? Al-Baizāwī says that some people have thought this Eden was situated in the country of the Philistines, or between Fāris and Kirmān. But, he adds, the Garden of Eden is the *Dāru 's-Sawāb*, or "the House of Recompense," which is a stage in the paradise of the heavens; and that when Adam and Eve were cast out of Paradise, Adam fell on the isle of Ceylon, or *Sarandīb*, and Eve near Jiddah in Arabia; and after a separation of 200 years, Adam was, on his repentance, conducted by the Angel Gabriel to a mountain near Makkah, where he knew his wife Eve, the mountain being thence named 'Arafah (*i.e.* "the place of recognition"); and that he afterwards retired with her to Ceylon, where they continued to propagate their species.

Muhammad Tāhir (*Mujma'u 'l-Bihār*, p. 225), in remarking upon the fact that in the Traditions the rivers Jaihūn and Jaiḥān are said to be rivers in "the garden" (*al-Jannah*), says the terms are figurative, and mean that the faith extended to those regions and made them rivers of paradise. And in another place (*idem*, p. 164) the same author says the four rivers *Saiḥūn* (Jaxartes), *Jaiḥān* (Jihon), *Furāt* (Euphrates), and *Nīl* (Nile), are the rivers of Paradise, and that the rivers Saiḥūn and Jaiḥān are not the same as Jaihūn and Jaiḥān, but that these four rivers already mentioned originally came from Paradise to this earth of ours.

EDUCATION. Education without religion is to the Muhammadan mind an anomaly. In all books of Traditions there are sections specially devoted to the consideration of knowledge, but only so far as it relates to a *knowledge of God*, and of "God's Book." (See *Saḥīḥu 'l-Bukhārī*, *Bābu 'l-'Ilm*.) The people who read the "Book of God" are, according to the sayings of the Prophet, described as "assembling together in mosques, with light and comfort descending upon them, the grace of God covering them, and the angels of God encompassing them round about." The chief aim and object of education in Islām is, therefore, to obtain a knowledge of the religion of Muhammad, and anything beyond this is considered superfluous, and even dangerous. Amongst Muhammadan religious leaders there have always been two classes—those who affect the ascetic and strictly religious life of mortification, such as the Sūfī mystics and the Faqīrs [FAQIRS]; and those who, by a careful study of the Qur'an, the Traditions, and the numerous works on divinity, have attained to a high reputation for scholarship, and are known in Turkey as the 'Ulamā, or "learned," and in India, as *Maulawīs*.

Amongst Muhammadans generally, a knowledge of science and various branches of secular learning is considered dangerous to the faith, and it is discouraged by the religious, although some assert that Muhammad has encouraged learning of all kinds in the Qur'an, by the following verse. Sūrah ii. 272:—

"He giveth wisdom to whom He will, and He to whom wisdom is given hath had much good given him."

Mr. Lane, in his *Modern Egyptians*, says: "The parents seldom devote much of their time or attention to the intellectual education of their children; generally contenting themselves with instilling into their young minds a few principles of religion, and then submitting them, if they can afford to do so, to the instruction of a school. As early as possible, the child is taught to say, 'I testify that there is no deity but God, and I testify that Muhammad is God's Apostle.' He receives also lessons of religious pride, and learns to hate the Christians, and all other sects but his own, as thoroughly as does the Muslim in advanced age."

In connection with all mosques of importance, in all parts of Islām whether in Turkey, Egypt, Persia, or India, there are small schools, either for the education of children, or for the training of students of divinity. The child who attends these seminaries is first taught his alphabet, which he learns from a small board, on which the letters are written by the teacher. He then becomes acquainted with the numerical value of each letter. [ABJAD.] After this he learns to write down the ninety-nine names of God, and other simple words taken from the Qur'an. [GOD.] When he has mastered the spelling of words, he proceeds to learn the first chapter of the Qur'an, then the last chapter, and gradually reads through the whole Qur'an in Arabic, which he usually does without understanding a word of it. Having finished the Qur'an, which is considered an incumbent religious duty, the pupil is instructed in the elements of grammar, and perhaps a few simple rules of arithmetic. To this is added a knowledge of one Hindustani, or Persian book. The ability to read a single Persian book like the *Gulistān* or *Bostān*, is considered in Central Asia to be the sign of a liberal education. The ordinary schoolmaster is generally a man of little learning, the learned Maulawī usually devoting himself to the study of divinity, and not to the education of the young.

Amongst students of divinity, who are called *talabatu* (sing *tālib*) 'l-'ilm, or "seekers of knowledge," the usual course of study follows: *as-sarf*, grammatical inflection; *an-nahw*, syntax; *al-mantiq*, logic; *al-hisāb*, arithmetic; *al-jabr wa 'l-muqābalah*, algebra; *al-ma'ana wa 'l-bayān*, rhetoric and versification; *al-fiqh*, jurisprudence; *al-aqā'id*, scholastic theology; *at-tafsīr*, commentaries on the Qur'an; *'ilmu 'l-usūl*, treatises on exegesis, and the principles and rules of interpretation of the laws of Islām; *al-aḥādīs*, the traditions and commentaries thereon. These are usually regarded as different branches of learning, and it is not often that a Maulawī, or 'Alīm, attains to the knowledge of each section. For example, a scholar will be celebrated as being well educated in *al-aḥādīs*, but he may be weak in *al-fiqh*. The teacher, when instructing his pupils, seats himself on the

ground with his hearers all seated round him in a ring. Instruction in mosques is usually given in the early morning, after the morning prayer, and continues some three or four hours. It is again renewed for a short time after the mid-day prayer.

Students in mosques are generally supported by the people of the *parish*, (each mosque having its section or parish), who can be called upon for food for all the inmates of a mosque every morning and evening. Not unfrequently mosques are endowed with land, or rents of shops and houses, for the payment of professors. Mr. Lane speaks of a mosque in Cairo, which had an endowment for the support of three hundred blind students. The great mosque *al-Azhar*, in Cairo, is the largest and most influential seat of learning in Islām. In 1875, when the

present writer visited it, it had as many as 5,000 students gathered from all parts of the Muhammadan world.

In India almost every mosque of importance has its class of students of divinity, but they are not established for the purposes of general education, but for the training of students of divinity who will in time become the *Imāms* of mosques. Some of the *Maulavis* are men held in great reputation as Arabic scholars, but they are, as a rule, very deficient in general knowledge and information. Whether we look to India, or Persia, or Egypt, or Turkey, the attitude of Muhammadanism is undoubtedly one in direct antagonism to the spread of secular education.

Much has been made by some writers of the liberal patronage extended to literature and science by 'Abdu'r-Rahmān and his suc-



A MUSLIM SCHOOL.

cessors as *Khalifas* of Cordova in the Middle Ages. But there was nothing original, or Islamic, in the literature thus patronised, for, as Professor Ueberweg remarks in his *History of Philosophy*, "the whole philosophy of the Arabians was a form of Aristotelianism, tempered more or less with Neo-Platonic conceptions." The philosophical works of the Greeks and their works of medical and physical science, were translated from Greek into Arabic by Syrian Christians, and not by Arabian Muslims. Muhammadans cannot be altogether credited with these literary undertakings.

Al-Maqqarī, in his *History of the Dynasties of Spain*, has an interesting notice of education in that country, in which he writes:—

"Respecting the state of science among the Andalusians (Spaniards), we must own in justice that the people of that country were the most ardent lovers of knowledge, as well as those who best knew how to appreciate and distinguish a learned man and an ignorant one; indeed, science was so much esteemed by them, that whoever had not been endowed by God with the necessary qualifications to acquire it, did everything in his power to distinguish himself, and conceal from the people his want of instruction; for an ignorant man was at all times looked upon as an object of the greatest contempt, while the learned man, on the contrary, was not only respected by all nobles and plebeians, but was trusted and consulted on every occa-

sion; his name was in every mouth, his power and influence had no limits, and he was preferred and distinguished in all the occasions of life.

"Owing to this, rich men in Cordova, however illiterate they might be, encouraged letters, rewarded with the greatest munificence writers and poets, and spared neither trouble nor expense in forming large collections of books; so that, independently of the famous library founded by the Khalifah al-Hakim, and which is said by writers worthy of credit to have contained no less than four hundred thousand volumes, there were in the capital many other libraries in the hands of wealthy individuals, where the studious could dive into the fathomless sea of knowledge, and bring up its inestimable pearls. Cordova was indeed, in the opinion of every author, the city in Andalus where most books were to be found, and its inhabitants were renowned for their passion for forming libraries. To such an extent did this rage for collection increase, says Ibn Sa'id, that any man in power, or holding a situation under Government, considered himself obliged to have a library of his own, and would spare no trouble or expense in collecting books, merely in order that people might say.—Such a one has a very fine library, or, he possesses a unique copy of such a book, or, he has a copy of such a work in the hand-writing of such a one."

EGGS. According to the Imām Abū Hanifah, if a person purchase eggs and after opening them discover them to be of bad quality and unfit for use, he is entitled to a complete restitution of the price from the seller. (*Hidāyah*, vol. ii. p. 415.)

EGYPT. Arabic *Miṣr* (مصر). The land of Egypt is mentioned several times in the Qur'ān in connection with the history of Joseph and Moses. In the year A.H. 7 (A.D. 628), Muḥammad sent an embassy to al-Muqawqis, the Roman Governor of Egypt, who received the embassy kindly and presented the Prophet with two female Coptic slaves.

ELEMENTS. Arabic *al-'Anāḡiru* 'l-arba'ah (العناصر الأربعة). "The four elements" of fire (*nār*), air (*hawā*), water (*mā*), and earth (*arṣ*), from which all creation mineral, animal, and vegetable is produced.

The respective properties of these elements are said to be as follows: Fire, hot and dry; air, hot and cold; water, cold and wet; earth, cold and dry. A knowledge of the properties of the four elements is required in the so-called science of Da'wah. [DA'WAH.]

ELEPHANT, The year of. Arabic 'Amu 'l-'Fil (عام الفيل). The year in which Muḥammad was born. Being the year in which Abrahah 'l-Ashram, an Abyssinian Christian and Viceroy of the King of San'ā' in Yaman marched with a large army and a number of elephants upon Makkah, with the intention of destroying the Ka'bah. He was defeated and his army destroyed in

so sudden a manner, as to give rise to the legend embodied in the cvth Sūrah of the Qur'ān, which is known as the Chapter of the Elephant.

Professor Palmer says it is conjectured that small-pox broke out amongst the army. [ASHABU 'L-FIL.]

ELIJAH. Arabic *Ilyās* (إلياس), *Ilyāsīn* (إلياسين); Heb. *אֵלִיָּא*; New

Testament, 'Hlías. A prophet mentioned in the following verses in the Qur'ān:—

Sūrah xxxvii. 123: "Verily *Ilyās* (Elias) was of the Apostles; and when he said to his people, 'Will ye not fear, Do ye call upon Ba'l and leave the best of Creators, God your Lord, and the Lord of your fathers in the old time? But they called him a liar; verily, they shall surely be arraigned, save God's sincere servants. And we left him amongst posterity. Peace upon *Ilyāsīn* (Elias) verily, thus do we reward those who do well; verily he was of our servants who believe."

Sūrah vi. 85: "And Zachariah and John, and Jesus, and *Ilyās*, all righteous ones."

Al-Baizāwī says, "It has been said that this *Ilyās*, is the same as Idrīs, prefather of Noah, whilst others say he was the son of Yāsīn and descended from Aaron, the brother of Moses." [IDRIS.]

ELISHA. Arabic *al-Yasa'* (إليشا). Heb. *אֵלִישָׁע*. Elisha is mentioned twice in the Qur'ān, under the name *al-Yasa'*.

Sūrah xxxviii. 48: "And remember Ishmael and *Elisha*, and Zu 'l-kifl, for each was righteous."

Sūrah vi. 85, 86: "And Zachariah, and John, and Jesus, and Elias, all righteousness; and Ishmael and *Elisha* and Jonah and Lot, each have We preferred above the worlds."

The Commentators give no account of him except that he was the son of *Ukhtūb*, although the Bible says he was the son of Shaphat. Husain says he was *Ibnu 'l-'ajūz* (the son of the old woman).

ELOQUENCE. The Arabic word *al-Bayān* (البیان), which is defined in the *Ghiyāṣu 'l-Lughah* as speaking fluently and eloquently, occurs once in the Qur'ān, Sūrah iv. 3: "He created man: he hath taught him *distinct speech*." The word also occurs in the Traditions, and it is remarkable that although the Qur'ān is written in rhythm, and in a grandiloquent style, that in the Traditions the Prophet seems to affect to despise eloquence, as will be seen from the following Ahādīs:—Ibn 'Umar says the Prophet said, "May they go to hell who amplify their words." Abū Umamah relates that the Prophet said, "Eloquence (*al-bayān*) is a kind of magic." Ibn Mas'ūd relates that the Prophet said, "Vain talking and embellishing (*bayān*) are two branches of hypocrisy." 'Amar ibn al-'Āṣī relates that the Prophet said, "I have

been ordered to speak little, and verily it is best to speak little." (*Mishkāt*, book xxii. c. ix.)

EMANCIPATION OF SLAVES.

Arabic *I'tāq* (إعتاق). The emancipation of slaves is recommended by the Prophet, but the recommendation applies exclusively to slaves who are of the Muslim faith. He is related to have said: "Whoever frees a Muslim slave God will redeem that person from hell-fire member for member." (*Mishkāt*, book xiii. c. xix.) It is therefore laudable in a man to release his slave or for a woman to free her bond-woman, in order that they may secure freedom in the next world. (*Ḥidāyah*, vol. i. p. 420.)

ENFRANCHISEMENT. In an orthodox Muhammadan state, only those persons who have embraced the Muslim faith are enfranchised; all others are called upon to pay a poll tax (*jizyah*), for which they obtain security (*amān*). Those residents in a Muslim country who are not Muhammadans are expected to wear a distinctive dress and to reside in a special part of the village or town in which they live. Slaves who may embrace the Muslim faith do not become *ipso facto* enfranchised, unless their master be an unbeliever, in which case their becoming Muslims secures their emancipation. *Zimmis*, or persons not Muslims in a Muslim state, cannot give evidence against a Muslim. (See *Durrū 'l-Mukhtār*, in loco.)

ENOCH. [IDRIS.]

ENTERING INTO HOUSES. To enter suddenly or abruptly into any person's home or apartment, is reckoned a great incivility in all eastern countries. With Muhammadans it is a religious duty to give notice before you enter a house. The custom is founded upon an express injunction in the Qur'an, Sūrah xxiv. 57-61:—

"O ye who believe! let your slaves and those of you who have not come of age, ask leave of you, three times a day, ere they come into your presence;—before the morning prayer, and when ye lay aside your garments at mid-day, and after the evening prayer. These are your three times of privacy. No blame shall attach to you or to them, *if* after these times, when ye go your rounds of attendance on one another, they come in without permission. Thus doth God make clear to you His signs: and God is Knowing, Wise!

"And when your children come of age, let them ask leave to come into your presence, as they who were before them asked it. Thus doth God make clear to you his signs: and God is Knowing, Wise.

"As to women who are past childbearing, and have no hope of marriage, no blame shall attach to them if they lay aside their outer garments, but so as not to shew their ornaments. Yet if they abstain from this, it will be better for them: and God Heareth, Knoweth.

"No crime shall it be in the blind, or in the

lame, or in the sick, to eat at your tables: or in yourselves, if ye eat in your own houses, or in the houses of your fathers, or of your mothers, or of your brothers, or of your sisters, or of your uncles on the father's side, or of your aunts on the father's side, or of your uncles on the mother's side, or of your aunts on the mother's side, or in those of which ye possess the keys, or in the house of your friend. No blame shall attach to you whether ye eat together or apart.

"And when ye enter houses, salute one another with a good and blessed greeting as from God. Thus doth God make clear to you His signs, that haply ye may comprehend them."

The following are the traditions given in the *Mishkāt* on the subject (book xxii. c. ii.): Muhammad is related to have said. "Do not permit anyone to enter your home unless he gives a salam first." 'Abdu 'llah ibn Mas'ūd says the Prophet said, "The signal for your permission to enter is that you lift up the curtain and enter until I prevent you." 'Abdu 'llah ibn Busr says, "Whenever the Prophet came to the door of a house, he would not stand in front of it, but on the side of the door, and say, 'The peace of God be with you.'" 'Aḥḥ ibn Yasār says the Prophet told him to ask leave to enter even the room of his mother.

ENVY. Arabic *Ḥasad* (حسد). The word occurs twice in the Qur'an.

Sūrah ii. 103: "Many of those who have the Book would fain turn you again into unbelievers, even after ye have once believed, and that through envy."

Sūrah oxiii: "I seek refuge . . . from the evil of the envious when he envies."

EPHEBUS, The Seven Sleepers of. [ASHABU 'L-KAHF.]

ESOP. The Luqmān of the Qur'an is generally supposed by European writers to be Esop. Sale is of opinion that Maximus Planudes borrowed the greater part of his life of Esop from the traditions he met with in the East concerning Luqmān. [LUQMAN.]

ETERNITY OF PUNISHMENT.

The Muhammadan religion teaches that all Muslims (*i.e.* those who have embraced the religion of their Prophet) will be ultimately saved, although they will suffer for their actual sins in a purgatorial hell. But those who have not embraced Islam will suffer a never-ending torment in "the fire" (*an-nār*).

Sūrah ii. 37: "Those who misbelieve and call our signs lies, they are the fellows of hell, they shall dwell therein for ever" (*khālidūn*).

Sūrah xi. 108, 109: "And as for those who are wretched—why in the fire shall they groan and sob! to dwell therein for ever (*khālidūn*) as long as the heavens and the earth endure."

Al-Baizāwī says the expression "as long as the heavens and the earth endure," is an Arabic idiom expressing that which is eternal.

Ibn 'Arabi (died A.D. 638), in his book *Fusūṣu 'l-Hikam*, says the word *khālid* in the verses quoted above does not imply eternal duration, but a period, or age, of long duration. Al-Baiḥāwī, the commentator, also admits that the literal meaning of the word only expresses a period of extended duration; but the Jalālān and Husain both contend that its meaning is that of *abadi*, or "never ending," in which no being will be annihilated, and which no one can ever escape.

It is also to be observed that this word *khālid* is that used for the eternity of bliss of those in Paradise:—

Sūrah xl. 110: "As for those who are glad—why in Paradise! to dwell therein for ever" (*khālidim*).

EUCHARIST, OR LORD'S SUPPER. It is a singular omission in the Qur'an, that there is no direct allusion to this Christian institution.

Both Sale and Rodwell think that there is a reference to it in the following passages in the Qur'an, Sūrah v. 112–114:—

"Remember when the Apostles said:—O Jesus, Son of Mary, is thy Lord able to send down a *table* (*mā'idah*), 'a table,' especially one covered with victuals to us out of heaven? He said, Fear God if ye be believers. They said:—We desire to eat therefrom, and to have our hearts assured; and to know that thou hast indeed spoken truth to us, and we be witnesses thereof. Jesus, Son of Mary, said:—O God, our Lord! send down a *table* to us out of heaven, that it may become a recurring festival to us, to the first of us, and to the last of us, and a sign from Thee; and do Thou nourish us, for Thou art the best of nourishers."

Muslim commentators are not agreed as to the meaning of these verses, but none of them suggest the institution of the Lord's Supper as an explanation. The interpretations are as confused as the revelation.

According to the Imām al-Baghawī, 'Amr ibn Yāsir said that the Prophet said it was *flesh and bread* which was sent down from heaven; but because the Christians to whom it was sent were unfaithful, it was taken away, and they became pigs and monkeys!

Ibn 'Abbās says that after a thirty days' fast, a table was sent down with seven loaves and seven fishes, and the whole company of disciples ate and were filled (St. Matt. xv. 34). The commentators al-Jalālān also give these two explanations, and the Sacrament of the Lord's Supper is never once suggested by any Muslim doctor in explanation of the above verses.

EUNUCH. Arabic *khāṣī* (خامس). Although in all parts of the East it is usual for wealthy Muhammadans to keep an establishment of eunuchs to guard the female members of the household, it has been strictly forbidden by Muḥammad for any of his followers to make themselves such, or to make

others. 'Usmān ibn Ma'zūn came to him and said, "O Prophet! permit me to become a eunuch." But Muḥammad said, "He is not of my people who makes another a eunuch or becomes so himself. The manner in which my people become eunuchs is to exercise fasting." (*Mishkāt*, book iv. c. viii.)

EVE. Arabic *Hawwa'* (حواء).
[ADAM.]

EVIDENCE. Arabic *Shahādah* (شهادة). The law of evidence is very clearly laid down in all Muhammadan books of law, especially in the *Hidāyah*, and the *Durru 'l-Mukhtār*, and it is interesting to observe the difference between the law of evidence as provided for in the law of Moses, and that laid down in Muhammadan books. In the Pentateuch two witnesses at least were required to establish any charge (Num. xxxv. 30), and the witness who withheld the truth was censured (Lev. v. 1), whilst slanderous reports and officious witnesses were discouraged (Ex. xxii. 1; Lev. xix. 16), and false witnesses were punished with the punishment due to the offence they sought to establish (Deut. xix. 16). According to Josephus, women and slaves were not admitted to give evidence. (*Ant.* iv. c. 8. s. 15.)

The Sunnī law, as explained by the author of the *Hidāyah* (vol. iii. p. 664), is in many respects the same as the Jewish and is as follows:—

It is the duty of witnesses to bear testimony, and it is not lawful for them to conceal it, when the party concerned demands it from them. Because it is written in the Qur'an, Sūrah ii. 282, "Let not witnesses withhold their evidence when it is demanded of them." And again, "Conceal not your testimony, for whoever conceals his testimony is an offender."

The requisition of the party is a condition, because the delivery of evidence is the right of the party requiring it, and therefore rests upon his requisition of it, as is the case with respect to all other rights.

In cases inducing corporal punishment, witnesses are at liberty either to give or withhold their testimony as they please; because in such case they are distracted between two laudable actions; namely, the establishment of the punishment, and the preservation of the criminal's character. The concealment of vice is, moreover, preferable; because the prophet said to a person that had borne testimony, "Verily, it would have been better for you, if you had concealed it"; and also because he elsewhere said, "Whoever conceals the vices of his brother Muslim, shall have a veil drawn over his own crimes in both worlds by God." Besides, it has been inculcated both by the Prophet and his Companions as commendable to assist in the prevention of corporal punishment; and this is an evident argument for the concealment of such evidence as tends to establish it. It is incumbent, however, in the case of *theft*, to bear evidence to the *property*, by testifying

that "a certain person *took* such property," in order to preserve the right of the proprietor; but the word *taken* must be used instead of *stolen*, to the end that the crime may be kept concealed; besides, if the word *stolen* were used, the thief would be rendered liable to amputation; and as, where amputation is incurred, there is no responsibility for the property, the proprietor's right would be destroyed.

The evidence required in a case of *whoredom* is that of four men, as has been ruled in the Qur'an (Sûrah xxiv. 3): and the testimony of a woman in such a case is not admitted; because, az-Zuhri says, "in the time of the Prophet and his two immediate successors, it was an invariable rule to exclude the evidence of women in all cases inducing punishment or retaliation," and also because the testimony of women involves a degree of doubt as it is merely a *substitute* for evidence, being accepted only where the testimony of men cannot be had; and therefore it is not admitted in any matter liable to drop from the existence of a doubt.

The evidence required in other criminal cases is that of two men, according to the text of the Qur'an; and the testimony of women is not admitted, on the strength of the tradition of az-Zuhri above quoted. In all other cases the evidence required is that of two men, or of one man and two women, whether the case relate to property or to other rights, such as *marriage*, *divorce*, *agency*, *executorship*, or the like. Ash-Shâfi'i has said that the evidence of one man and two women cannot be admitted, excepting in cases that relate to property, or its dependencies, such as *hire*, *ba'il*, and so forth; because the evidence of women is originally inadmissible on account of their defect of understanding, their want of memory and incapacity of governing, whence it is that their evidence is not admitted in *criminal* cases.

The evidence of one woman is admitted in cases of *birth* (as where one woman, for instance, declares that a certain woman brought forth a certain child). In the same manner also, the evidence, of one woman is sufficient with respect to virginity, or with respect to the defects of that part of a woman which is concealed from man. The principle of the law in these cases is derived from a traditional saying of the Prophet: "The evidence of women is valid with respect to such things as it is not fitting for man to behold." Ash-Shâfi'i holds the evidence of *four* women to be a necessary condition in such cases.

The evidence of a woman with respect to *istihlâl* (the noise made by a child at its birth), is not admissible, in the opinion of Abû Hanifah, so far as relates to the establishment of the right of heritage in the child; because this noise is of a nature to be known or discovered by men; but is admissible so far as relates to the necessity of reading funeral prayers over the child; because these prayers are merely a matter of

religion: in consequence of her evidence, therefore, the funeral prayers are to be repeated over it. The two disciples, Muhammad and Abû Yûsuf, maintain that the evidence of a woman is sufficient to establish the right of heritage also; because the noise in question being made *at the birth*, none but women can be supposed to be present when it is made. The evidence of a woman, therefore, to this noise, is the same as her evidence to a living birth; and as the evidence of women in the one case is admissible, so also is it in the other.

In all rights, whether of property or otherwise, the probity of the witness, and the use of the word *ashhadu*, "I bear witness," is absolutely requisite, even in the case of the evidence of women with respect to birth and the like. If, therefore, a witness should say, "I know," or "I know with certainty," without making use of the word *ashhadu*, in that case his evidence cannot be admitted. With respect to the *probity* of the witness, it is indispensable, because it is written in the Qur'an, Sûrah lxv. 2, "Take the evidence of two just men"; and also because the probity of the witnesses induces a probability of the truth.

If the defendant throw a reproach on the witnesses, it is in that case incumbent on the Qâzi to institute an enquiry into their character; because, in the same manner as it is probable that a Muslim abstains from falsehood as being a thing prohibited in the religion he professes, so also is it probable that one Muslim will not unjustly reproach another.

It is not lawful for a person to give evidence to such things as he has not actually seen, excepting in the cases of birth, death, marriage, and cohabitation.

But if a person, in any of the above cases, gives evidence from creditable hearsay, it is requisite that he give it in an *absolute* manner, by saying, for instance, "I bear testimony that A. is the son of B," and not, "I bear testimony so and so, *because I have heard it*," for in that case the Qâzi cannot accept it.

The testimony of any person who is *property*—that is to say, a slave, male or female—is not admissible; because testimony is of an authoritative nature; and as a slave has no authority over his own person, it follows that he can have no authority over others, *a fortiori*.

The testimony of a person that has been punished for slander is inadmissible, because it is said in the Qur'an, Sûrah xxiv. 4, "But as to those who accuse married persons of whoredom, and produce not four witnesses of the fact, scourge them with four-score stripes, and receive not their testimony for ever; for such are infamous prevaricators,—excepting those who shall afterwards repent."

If an infidel who has suffered punishment for slander should afterwards become a Muslim, his evidence is then admissible; for although, on account of the said punishment,

he had lost the degree in which he was before qualified to give evidence (that is, in all matters that related to his own sect), yet by his conversion to the Muslim faith he acquires a new competency in regard to evidence (namely, competency to give evidence relative to Muslims), which he did not possess before, and which is not affected by any matter that happened prior to the circumstance which gave birth to it.

Testimony in favour of a son or grandson, or in favour of a father or grandfather, is not admissible, because the Prophet has so ordained. Besides, as there is a kind of communion of benefits between these degrees of kindred, it follows that their testimony in matters relative to each other is in some degree a testimony in favour of themselves, and is therefore liable to suspicion.

So also the Prophet has said, "We are not to credit the evidence of a wife concerning her husband, or of a husband concerning his wife; or of a slave concerning his master; or of a master concerning his slave; or, lastly, of a hirer concerning his hireling."

The testimony of one partner in favour of another, in a matter relative to their joint property, is not admissible; because it is in some degree in favour of *himself*. The testimony, however, of partners, in favour of each other, in matters not relating to their joint property, is admissible, because in it there is no room for suspicion. The testimony of a person who has committed a great crime, such as induces punishment, is not admissible, because in consequence of such crime he is *unjust*. The testimony of a person who goes naked into the public bath is inadmissible, because of his committing a prohibited action in the exposure of his nakedness.

The testimony of a person who receives usury is inadmissible; and so, also, of one who plays for a stake at dice or chess. The evidence of a person guilty of base and low actions, such as making water or eating his victuals on the high road, is not admissible; because where a man is not refrained, by a sense of shame, from such actions as these, he exposes himself to a suspicion that he will not refrain from falsehood.

The evidence of a person who openly inveighs against the Companions of the Prophet and their disciples is not admissible, because of his apparent want of integrity. It is otherwise, however, where a person conceals his sentiments in regard to them, because in such case the want of integrity is not apparent.

The testimony of *gimmis* with respect to each other is admissible, notwithstanding they be of different religions.

The Imām Abū Hanīfah is of opinion that a false witness must be stigmatised, but not chastised with blows. The two disciples are of opinion that he must be scourged and confined; and this also is the opinion of ash-Shāfiʿī.

The mode of stigmatising a false witness is this:—If the witness be a sojourner in any

public street or market-place, let him be sent to that street or market place; or, if otherwise, let him be sent to his own tribe or kindred, after the evening prayers (as they are generally assembled in greater numbers at that time than any other); and let the stigmatiser inform the people that the Qāzi salutes them, and informs them that he has detected this person in giving false evidence; that they must, therefore, beware of him themselves, and likewise desire others to beware of him.

If witnesses retract their testimony prior to the Qāzi passing any decree, it becomes void; if, on the contrary, the Qāzi pass a decree, and the witnesses afterwards retract their testimony, the decree is not thereby rendered void.

The retraction of evidence is not valid, unless it be made in the presence of the Qāzi.

EVIL EYE. *Isābatu 'l-'Ain* (إصابة العين). Muḥammad was a believer in the baneful influence of an evil eye. Asmā' bint 'Umais relates that she said, "O Prophet, the family of Ja'far are affected by the baneful influences of an evil eye; may I use spells for them or not?" The Prophet said, "Yes, for if there were anything in the world which would overcome fate, it would be an evil eye." (*Mishkāt*, book xxi. c. i. part 2.)

EXECUTION. The Muḥammadan mode of execution is as follows:—The executioner (*jallād*) seizes the condemned culprit by the right hand, while with a sharp sword or axe he aims a blow at the back of the neck, and the head is detached at the first stroke. This mode of execution is still, or was till lately, practised in Muhammadan states in India.

If a Qāzi say, I have sentenced such a person to be stoned, or to have his hand cut off, or to be killed, do you therefore do it: it is lawful for that person to whom the Qāzi has given the order to carry it out.

And according to Abū Hanīfah, if the Qāzi order the executioner to cut off the right hand, and the executioner wilfully cut off the left, he is not liable to punishment. But other doctors do not agree with him.

EXECUTOR. Arabic *Waṣī* (وصي), a term also used for the testator; *wakīl 'al-'al waṣīyah* (وكيل على الوصية). An executor having accepted his appointment in the presence of the testator, is not afterwards at liberty to withdraw, and any act indicative of his having accepted the position of executor binds him to fulfil his duties.

A Muslim may not appoint a slave, or a reprobate (*fāsiq*) or an infidel as his executor, and in the event of his doing so, the Qāzi must nominate a proper substitute. But if none of the testator's heirs have attained their majority, a slave may be appointed as executor until they are of age.

If joint executors have been appointed and

one of them die, the Qazī must appoint a substitute in office.

In the cases of infants or absent heirs, the executor is entitled to possess himself *pro tem* of their property, but he cannot trade with his ward's portion.

If a person die without appointing an executor, the next of kin administers the estate, and it is an arrangement of Muslim law that his father is his executor and not his eldest son. (*Hidayah*, vol. iv. p. 554.)

EXILES, The. [MUHAMMADIAN.]

EXISTENCES. The Arabic word *wajūd* (وجود), expresses a substance, or essence, or existence. According to Muhammadan writers (see *Ghiyāṣu 'l-Lughah*), existences are of three kinds: *Wājibu 'l-wujūd*, "a necessary existence," e.g. Almighty God; *mumkinu 'l-wujūd*, "a possible existence," e.g. the human kind; *muntaẓ'u 'l-wujūd*, "an impossible existence," e.g. a partner with the Divine Being.

These terms are used by Muhammadan scholars when discussing the doctrine of the Eternal Trinity with Christian Evangelists.

EXORCISM. [DA'WAH.]

EXPIATION. The doctrine of expiation or atonement for neglected duties, sins of omission and commission, is distinguished in the Muslim religion from the doctrine of sacrifice; sacrifices being strictly confined to the 'Idu 'l-Aẓḥā, or Feast of Sacrifice in the month of pilgrimage.

There are two words employed in the Qur'an to express the doctrine of expiation. *kaffārah* (كفارة), from *kafā*, "to hide"; and *fidyah* (فدية), from *fidā*, "to exchange, or ransom."

(1) *Kaffārah* occurs in the following verses:—

Sūrah v. 49.—

"And therein (Ex. xxi. 23) have we enacted for them, 'Life for life, an eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation:—Whoso shall compromise it as alms shall have therein the *expiation* of his sin; and whoso will not judge by what God hath sent down—such are the transgressors.'"

Sūrah v. 91.—

"God will not punish you for a mistaken word in your oaths: but he will punish you in regard to an oath taken seriously. Its *expiation* shall be to feed ten poor persons with such middling food as ye feed your own families with, or to clothe them; or to set free a captive. But he who cannot find means, shall fast three days. This is the *expiation* of your oaths when ye shall have sworn."

Sūrah v. 96.—

"O believers! kill no game while ye are on pilgrimage. Whosoever among you shall purposely kill it, shall compensate for it in domestic animals of equal value (according to the judgment of two just persons among

you), to be brought as an offering to the Ka'bah; or in *expiation* thereof shall feed the poor; or as the equivalent of this shall fast, that he may taste the ill consequence of his deed. God forgiveth what is past; but whoever doeth it again, God will take vengeance on him; for God is mighty and vengeance is His."

(2) *Fidyah* occurs in the following verses:—

Sūrah ii. 180.—

"But he amongst you who is ill, or on a journey, then let him fast another number of days; and those who are fit to fast and do not, the *expiation* of this shall be the maintenance of a poor man. And he who of his own accord performeth a good work, shall derive good from it: and good shall it be for you to fast—if ye knew it."

Sūrah ii. 192.—

"Accomplish the Pilgrimage and Visitation of the holy places in honour of God: and if ye be hemmed in by foes, send whatever offering shall be the easiest and shave not your heads until the offering reach the place of sacrifice. But whoever among you is sick, or hath an ailment of the head, must *expiate* by fasting, or alms, or an offering."

Sūrah lvi. 13.—

"On that day the hypocrites, both men and women, shall say to those who believe, 'Tarry for us, that we may kindle our light at yours.' It shall be said, 'Return ye back, and seek light for yourselves.' But between them shall be set a wall with a gateway, within which shall be the Mercy, and in front, without it, the Torment. They shall cry to them, 'Were we not with you? They shall say, 'Yes! but ye led yourselves into temptation, and ye deceived, and ye doubted, and the good things ye craved deceived you, till the doom of God arrived.—and the deceiver deceived you in regard to God."

"On that day, therefore, no *expiation* shall be taken from you or from those who believe not:—your abode the fire!—This shall be your master! and wretched the journey thither!"

(3) In theological books the term *kaffāratu 'z-zunūb*, "the atonement for sins," is used for the duties of prayer, fasting, almsgiving, and pilgrimage. There is also a popular saying that *ziyāratu 'l-qubūr* is *kaffāratu 'z-zunūb*, i.e. the visiting of shrines of the saints is an atonement for sins.

Theologians define the terms *kaffārah* and *fidyah* as expressing that expiation which is due to God, whilst *diyāh* and *qīṣās* are that which is due to man. [FINES, SACRIFICES.]

For that expiation which is made by freeing a slave, the word, *tahrīr* is used, a word which implies setting a slave free for God's sake, although the word does not in any sense mean a ransom or atonement for sin. It occurs in the Qur'an, Sūrah iv. 94, "Whosoever kills a believer by mistake let him FREE a believing neck" (i.e. a Muslim slave).

EXTRAVAGANCE. Arabic *Isrāf* (إسراف) An extravagant person or

prodigal is *musrif*, or *mubazzir*, and is condemned in the Qur'ān:—

Sūrah xvii. 28, 29: "Waste not wastefully, for the wasteful were ever the brothers of the devil: and the devil is ever ungrateful to his Lord."

Sūrah vii. 29: "O sons of men, take your ornaments to every mosque; and eat and drink, but be not extravagant, for He loves not the extravagant."

EYES. Arabic *'Ayn* (عين); pl. *Uyūn*, *Ayun*, *A'yān*. "If a person strike another in the eye, so as to force the member with its vessels out of the socket, there is no retaliation in this case, it being impossible to preserve a perfect equality in extracting an eye. But if the eye remain in its place, and the sight be destroyed, retaliation is to be inflicted, as in this case equality may be effected by extinguishing the sight of the offender's corresponding eye with a hot iron." (*Hidayah*, iv. 294.)

There is a tradition by Mālik that the *diyrah* or "fine" for blinding one eye is fifteen camels. (*Mishkāt*, book xiv. 167.) [EVIL EYE.]

EZEKIEL. Arabic *Ḥizqīl*. Not mentioned by name, but there is generally supposed to be an allusion to Ezekiel's vision of the dry bones (Ezek. xxxvii. 1) in the Qur'ān, Sūrah ii. 244:—

"Dost thou not look at those who left their homes by thousands, for fear of death; and God said to them 'Die,' and He then quickened them again?"

Al-Baiḥāwī says that a number of Israelites fled from their villages either to join in a religious war, or for fear of the plague, and were struck dead, but Ezekiel raised them to life again.

The Kamālān say he is perhaps the same as Zū'l-Kifl [ZU'L-KIFL.]

IZRA. Arabic *'Uzair*. The son of Sharaḥyā', the scribe. Mentioned only

once by name in the Qur'ān, Sūrah ix. 30:—

"The Jews say 'Uzair (Ezra) is a son of God."

Al-Baiḥāwī says that during the Babylonish captivity the *ṭaurāt* (the law) was lost, and that as there was no one who remembered the law when the Jews returned from captivity, God raised up Ezra from the dead, although he had been buried a hundred years. And that when the Jews saw him thus raised from the dead, they said he must be the son of God.

This story is supposed to have been revealed in the Qur'ān, Sūrah ii. 261:—

"[Hast thou not considered] him who passed by a city (which was Jerusalem), riding upon an ass, and having with him a basket of figs and a vessel of the juice of grapes and he was 'Uzair, and it was falling down upon its roof, Nebuchadnezzar having ruined it? He said, wondering at the power of God, How will God quicken this after its death?—And God caused him to die for a hundred years. Then He raised him to life: and He said unto him, How long hast thou tarried here?—He answered I have tarried a day, or part of a day.—For he slept in the first part of the day, and was deprived of his life, and was reanimated at sunset. He said Nay, thou hast tarried a hundred years; but look at thy food and thy drink: they have not become changed by time: and look at thine ass.—And he beheld it dead, and its bones white and shining.—We have done this that thou mayest know, and that We may make thee a sign of the resurrection unto men. And look at the bones of thine ass, how We will raise them; then We will clothe them with flesh. So he looked at them, and they had become put together, and were clothed with flesh, and life was breathed into it, and it brayed. Therefore when it had been made manifest to him he said, I know that God is able to accomplish everything."

F.

FAṬ' (فی). Booty obtained from infidels. According to Muhammad ibn Tāhir, *fa'* is booty taken from a country which submits to Islām without resistance, as distinguished from *ghanimah*, or plunder. The Khalīfah 'Umar said it was the special privilege of the Prophet to take booty as well as plunder. "privilege not permitted to any other prophet."

'Auf ibn Malik says the Prophet used to divide booty on the same day he took it, and would give two shares to a man with a wife, and only one share to a man without one. (*Mishkāt*, book xvii. c. xii.)

FAITH. [IMAN.]

FAIZ-I-AQDAS (فیض اقدس, Persian) Communications of divine grace made to angels and prophets and other superior intelligences.

AL-FAJR (الفجر), "The Daybreak." The title of the LXXXIXth Sūrah of the Qur'ān, in the first verse of which the word occurs.

FA'L (فال). A good omen, as distinguished from *ṭiyārah*, "a bad omen."

Muhammad is related to have said, "Do not put faith in a bad omen, but rather take a good one." The people asked, "What is a good omen?" And he replied, "Any good word which any of you may hear."

Ibn 'Abbās says, "The Prophet used to take good omens by men's names, but he would not take bad omens."

Qaṭ'ān ibn Qabīṣah says, "The Prophet forbade taking omens from the running of animals, the flight of birds, and from throwing pebbles, which were done by the idolaters of Arabia." (*Mishkāt*, book xxi. c. ii.)

It is, however, very commonly practised

amongst the Muhammadans of India. For example, if a person start out on an important journey, and he meet a woman first, he will take it as a bad omen, and if he meet a man he will regard it as a good one.

AL-FALAQ (الفلق), "The Day-break" The title of the eighth Sūrah of the Qur'ān. The word signifies *cleaving*, and denotes the breaking forth of the light from the darkness.

FALL, The (of Adam). Is known amongst Muslim writers as *zallatu Adam*, "the fall," or *slip* of Adam. The term *zallah*, "a slip" or "error," being applied to prophets, but not *zamb*, "a sin," which they say Prophets do not commit.

The following is the account of Adam's "slip," as given in the Qur'ān, Sūrah ii. 33:—

"And we said, 'O Adam! dwell thou and thy wife in the Garden, and eat ye plentifully therefrom wherever ye list; but to this tree come not nigh, lest ye become of the transgressors.'

"But Satan made them slip (*azallahumā*) from it, and caused their banishment from the place in which they were. And we said, 'Get ye down, the one of you an enemy to the other: and there shall be for you in the earth a dwelling-place, and a provision for a time.'"

Sūrah vii 18-24.—

"And, O Adam! dwell thou and thy wife in Paradise, and eat ye whence ye will, but to this tree approach not, lest ye become of the unjust doers."

"Then Satan whispered them to show them their nakedness, which had been hidden from them both. And he said, 'This tree hath your Lord forbidden you, only lest ye should become angels, or lest ye should become immortals.'

"And be aware to them both, 'Verily I am unto you one who counselleth aright.'

"So he beguiled them by deceits, and when they had tasted of the tree, their nakedness appeared to them, and they began to sew together upon themselves the leaves of the garden. And their Lord called to them, 'Did I not forbid you this tree, and did I not say to you, 'Verily, Satan is your declared enemy'?"

"They said, 'O our Lord! With ourselves have we dealt unjustly: if thou forgive us not and have pity on us, we shall surely be of those who perish.'

"He said, 'Get ye down, the one of you an enemy to the other; and on earth shall be your dwelling, and your provision for a season.'

"He said, 'On it shall ye live, and on it shall ye die, and from it shall ye be taken forth.'"

Sūrah xx. 114-120:—

"And of old We made a covenant with Adam; but he forgot it; and we found no firmness of purpose in him.

"And when We said to the angels, 'Fall down and worship Adam,' they worshipped all, save Eblis, who refused, and We said,

'O Adam! this truly is a foe to thee and to thy wife. Let him not therefore drive you out of the garden, and ye become wretched;'

"For to thee *is it granted* that thou shalt not hunger therein, neither shalt thou be naked;

"And that thou shalt not thirst therein, neither shalt thou parch with heat";

"But Satan whispered him; said he, 'O Adam! shall I shew thee the tree of Eternity, and the Kingdom that faileth not?'

"And they both ate thereof, and their nakedness appeared to them, and they began to sew of the leaves of the Garden to cover them, and Adam disobeyed his Lord and went astray

"Afterwards his Lord chose him for himself, and was turned towards him, and guided him."

The Muslim Commentators are much perplexed as to the scene of the fall of Adam. From the text of the Qur'ān it would appear that the Paradise spoken of was in heaven and not on earth; and the tradition, that when Adam was cast forth he fell on the island of Ceylon, would support this view. But al-Balāẓawī says some say the Garden of Eden was situated either in the country of the Philistines or in I'āris, and that Adam was cast out of it and sent in the direction of Hindustān. But this view he rejects, and maintains that the Garden of Eden was in the heavens, and that the fall occurred before Adam and Eve inhabited this earth of ours. [EDEN.]

The Muhammadan commentators are silent as to the effects of Adam's fall upon the human race.

FALSE WITNESS. The Imām Abū Hanīfah is of opinion that a false witness must be publicly stigmatised, but not chastised with blows; but the Imāms ash-Shāfi'i, Yūsuf, and Muḥammad are of opinion that he should be scourged and imprisoned.

In the Law of Moses, a false witness was punished with the punishment of the offence it sought to establish. Deut. xx. 19: "Thou shalt do unto him as he had thought to do unto his brother." [EVIDENCE.]

FANĀ' (فناء). Extinction. The last stage in the Sūfiistic journey. [SUFISM.]

FAQĪH (فقيه). A Muhammadan lawyer or theologian. The term is still retained in Spanish as *alfaqui*. [FIQH.]

FAQĪR (فقير). Persian *darwesh*. The Arabic word *faqir* signifies "poor"; but it is used in the sense of being in need of mercy, and poor in the sight of God, rather than in need of worldly assistance. *Darwesh* is a Persian word, derived from *dar*, "a door," i.e. those who beg from door to door. The terms are generally used for those who lead a religious life. Religious faqirs are divided into two great classes, the *ba'shar* (with the law), or those who govern their conduct according to the principles of Islām;

and the *be shar* (without the law), or those who do not rule their lives according to the principles of any religious creed, although they call themselves Musulmāns. The former are called *sālik*, or travellers on the pathway (*ṭariqah*) to heaven; and the latter are either *āzād* (free), or *majzūb* (abstracted). The *sālik* embrace the various religious orders who perform the *zikrs*, described in the article *ZIKR*.

The *Majzūb* faqirs are totally absorbed in religious reverie. The *Āzād* shave their beards, whiskers, moustachios, eye-brows, and eye-lashes, and lead lives of celibacy.

The *Āzād* and *Majzūb* faqirs can scarcely be said to be Muhammadans, as they do not say the regular prayers or observe the ordinances of Islām, so that a description of their various sects does not fall within the limits of this work. The *Sālik* faqirs are divided into very numerous orders; but their chief difference consists in their *silsilah*, or chain of succession, from their great teachers, the *Khalifas* Abū Bakr and 'Alī, who are said to have been the founders of the religious order of faqirs.

It is impossible to become acquainted with all the rules and ceremonies of the numerous orders of faqirs; for, like those of the Freemasons and other secret societies, they are not divulged to the uninitiated.

The doctrines of the darweeh orders are those of the Sūfi mystics, and their religious ceremonies consist of exercises called *zikrs*, or "recitals." [*ZIKR, SURISM*]

M. D'Ohsson, in his celebrated work on the *Ottoman Empire*, traces the origin of the order of faqirs to the time of Muhammad himself:—

"In the first year of the Hijrah, forty-five citizens of Makkah joined themselves to as many others of al-Madinah. They took an oath of fidelity to the doctrines of their Prophet, and formed a sect or fraternity, the object of which was to establish among themselves a community of property, and to perform every day certain religious practices in a spirit of penitence and mortification. To distinguish themselves from other Muhammadans, they took the name or Sūfis. [*SURISM*.] This name, which later was attributed to the most zealous partisans of Islām, is the same still in use to indicate any Musulmān who retires from the world to study, to lead a life of pious contemplation, and to follow the most painful exercises of an exaggerated devotion. To the name of Sūfi they added also that of faqir, because their maxim was to renounce the goods of the earth, and to live in an entire abnegation of all worldly enjoyments, following thereby the words of the Prophet, *al-fuqr fukhr*, or 'Poverty is my pride.' Following their example, Abū Bakr and 'Alī established, even during the life-time of the Prophet and under his own eyes, religious orders, over which each presided, with *Zikrs* or peculiar religious exercises, established by them separately, and a vow taken by each of the voluntary disciples forming them. On his decease,

Abū Bakr made over his office of president to one Salmānu T-Fārsi, and 'Alī to al-Hasanu T-Basri, and each of these charges were consecrated under the title *Khalifah*, or successor. The two first successors followed the example of the *Khalifas* of Islām, and transmitted it to their successors, and these in turn to others the most aged and venerable of their fraternity. Some among them, led by the delirium of the imagination, wandered away from the primitive rules of their society, and converted, from time to time these fraternities into a multitude of religious orders.

"They were doubtlessly emboldened in this enterprise by that of a recluse who, in the thirty-seventh year of the Hijrah (A.D. 657) formed the first order of anchorites of the greatest austerity, named Uways al-Karāni, a native of Kāru, in Yaman, who one day announced that the archangel Gabriel had appeared to him in a dream, and in the name of the Eternal God commanded him to withdraw from the world, and to give himself up to a life of contemplation and penitence. This visionary pretended also to have received from that heavenly visitor the plan of his future conduct, and the rules of his institution. These consisted in a continual abstinence, in retirement from society, in an abandonment of the pleasures of innocent nature, and a tho recital of an infinity of prayers day and night (*Zikrs*). Uways even added to these practices. He went so far as to draw out his teeth, in honour, it is said, of the Prophet, who had lost two of his own in the celebrated battle of Uhud. He required his disciples to make the same sacrifice. He pretended that all these who would be especially favoured by heaven, and really called to the exercises of his Order, should lose their teeth in a supernatural manner: that an angel should draw out their teeth whilst in the midst of a deep sleep; and that on awaking they should find them by their bedside. The experiences of such a vocation were doubtless too severe to attract many proselytes to the order; it only enjoyed a certain degree of attraction for fanatics and credulously ignorant people during the first days of Islām. Since then it has remained in Yaman, where it originated, and where its partisans were always but few in number."

It was about A.H. 49 (A.D. 766), that the Shaikh Alwān, a mystic renowned for his religious fervour, founded the first regular order of faqirs, now known as the *Alwanīyah*, with its special rules and religious exercises, although similar associations of men without strict rules had existed from the days of Abū Bakr, the first *Khalifah*. And although there is the formal declaration of Muhammad, "Let there be no monasticism in Islām," still the inclinations of Eastern races to a solitary and a contemplative life, carried it even against the positive opposition of orthodox Islām, and now there is scarcely a maulāwī or learned man of reputation in Islām who is not a member of some religious order.

Each century gave birth to new orders, named after their respective founders, but in the present day there is no means of ascertaining the actual number of these associa-

tions of mystic Muslims. M. D'Ohsson, in the work already quoted, gives a list of thirty-two orders, but it is by no means comprehensive.

No	Name of the Order.	Founder.	Place of the Founder's Shrine	Date. A.E.	Date. A.D.
1	Alwaniyah .	Shaikh Alwan .	Jeddah .	149	766
2	Adhamiyah .	Ibrahim ibn Adham	Damascus .	161	777
3	Bastamiyah .	Bayazid Bastami	Jabal Bastam	261	874
4	Saqatiyah .	Sirri Saqati .	Baghdad .	295	907
5	Qadiriya .	Abdu 'l-Qadir Jilani	Baghdad .	561	1165
6	Rufaiyah .	Saiyid Ahmad Rufai	Baghdad .	576	1182
7	Subrawdiyah	Shihabu 'd-Din .	Baghdad .	602	1205
8	Kabrawiyah .	Najmu 'd-Din .	Khawazim .	617	1220
9	Shaziliyah .	Abu 'l-Hasan .	Makkah .	656	1258
10	Maulawiyah .	Jalalu 'd-Din Rumi .	Conyiah .	672	1273
11	Badawiyah .	Abu 'l-Fitan Ahmad	Tanta, Egypt	675	1276
12	Naqshbandiyah	Pir Muhammad .	Qasri Arifan .	719	1319
13	Sadiyah .	Sadu 'd-Din .	Damascus .	736	1335
14	Bakhtashiyah	Haji Bakhtash .	Kir Sher .	736	1357
15	Khalwatiyah .	Umar Khalwati .	Cæsarea .	900	1397
16	Zamiyah .	Zaiun 'd-Din .	Kufah .	838	1438
17	Babaiyah .	Abdu 'l Ghani .	Adrianople	870	1465
18	Bahramiyah .	Haji Bahrami .	Angora .	876	1471
19	Asbrafiyah .	Ashraf Rumi .	Chin Izare .	899	1493
20	Bakriyah .	Abu Bakr Wafai .	Aleppo .	902	1496
21	Sunbuliyah .	Sunbul Yusuf Bulawi	Constantinople	926	1520
22	Gulshaniyah .	Ibrahim Gulshani .	Cairo .	940	1533
23	Ighit Beshiyah	Shamsu 'd-Din .	Magnesia .	951	1544
24	Umo Sunaniyah	Shaikh Umm Sanan	Constantinople	959	1552
25	Jalwatiyah .	Pir Utadi .	Proosa .	988	1580
26	Asbaqiya .	Hasanu 'd-Din .	Constantinople	1001	1592
27	Shamsiyah .	Shamsu 'd-Din .	Madinah .	1010	1601
28	Sunan Ummiyah	Akin Sunan Ummi .	Alwali .	1079	1668
29	Niyaziya .	Muhammad Niyaz .	Lemnos .	1100	1694
30	Muradiyah .	Murad Shami .	Constantinople	1182	1719
31	Nuruddiniyah	Nuru 'd-Din .	Constantinople	1746	1738
32	Jamaliyah .	Jamalu 'd-Din .	Constantinople	1164	1750

Three of these orders, the Bastamiyah, the Naqshbandiyah, and the Bakhtashiyah, de-

Khaliifah, 'Ali, gave birth to all the others. Each order has its *silsalah*, or chain of succession, from one of these two great founders.

The Naqshbandiyah, who are the followers of Khwejah Pir Muhammad Naqshband, are a very numerous order. They usually perform the *Zikr-i-Khafi*, or silent devotions, described in the account of ZIKR.

The first duty of the members of this Order is to recite, daily, particular prayers, called the *khātum khawjagān*; once, at least, the *Istighfar* (Prayer for Forgiveness); seven times the *salawāt*; seven times the *Fatihah* (first chapter of the Qur'an); nine times the chapter of the Qur'an called *Inshirāh* (Chapter xciv.); lastly, the *Ikhlas* (Chapter cxli.). To these are added the ceremonies called *Zikr*. [ZIKR.]

For these recitals they meet together once a week. Ordinarily, this is on Thursday, and after the fifth prayer of the day, so that it occurs after night-fall. In each city, suburb, or quarter, the members of this association, divided into different bodies, assemble at the house of their respective pir or shaikh, where, seated, they perform their



A BASTAMI SHAIKH. (Brown.)

scend from the original order established by the first Khaliifah, Abū Bakr. The fourth

pious exercises with the most perfect gravity. The shaikh, or any other brother in his stead, chants the prayers which constitute the association, and the assembly respond in chorus, "Hu (He)," or "Allah!" In some cities, the Naqshbandiyah have especial halls, consecrated wholly to this purpose, and then the shaikh only is distinguished from the other brethren by a special turban.

The Bakhshiyah was founded by a native of Bukhara, and is celebrated as being the order which eventually gave birth to the fanatical order of Janissaries. The symbol of their order is the mystic girdle, which they put off and on seven times, saying:—

1. "I tie up greediness, and unbind generosity."
2. "I tie up anger, and unbind meekness."
3. "I tie up avarice, and unbind piety."
4. "I tie up ignorance, and unbind the fear of God."
5. "I tie up passion, and unbind the love of God."
6. "I tie up hunger, and unbind (spiritual) contentment."
7. "I tie up Satanism and unbind Divineness."

The Maulawiyah are the most popular religious order of faqirs in the Turkish empire.



THE MAULAWI OR DANCING DARWESH.

They are called by Europeans, who witness their zikrs and various religious performances at Constantinople and Cairo, the "dancing," or "whirling" darweshes. They were founded by the Maulawi Jalalu'd-din ar-Rumi, the renowned author of the *Mughnawi*, a book much read in Persia, and, indeed, in all parts of Islam.

They have service at their *takyah*, or "convent," every Wednesday and Sunday at two o'clock. There are about twenty performers.

with high round felt caps and brown mantles. At a given signal they all fall flat on their faces, and rise and walk slowly round and round with their arms folded, bowing and turning slowly several times. They then crouch



THE MAULAWI OR DANCING DARWESH.

off their mantles and appear in long bell-shaped petticoats and jackets, and then begin to spin, revolving, dancing and turning with extraordinary velocity [ZIKR].



THE MAULAWI OR DANCING DARWESH.

The Qadiriyyah sprang from the celebrated Saiyid 'Abdu'l-Qadir, surnamed Pir-i-Dasigir, whose shrine is at Bagdad. They practise both the *Zikr-i-Jah* and the *Zikr-i-Khafi*. Most of the Sunni Maulawis on the north-west frontier of India are members of this order. In Egypt it is most popular among fishermen.

The Chishtiyah are followers of Mu'inn 'd-din Banda Nawaz, surnamed the *Ghis daraz*, or the "long-ringletted." His shrine is at Calburgah.

The Shihahs generally become faqirs of this order. They are partial to vocal music, for the founder of the order remarked that

singing was the food and support of the soul. They perform the *Zikr-i-Jalī*, described in the article on *ZIKR*.

The Jalāliyah were founded by Saiyid Jalālū 'd-dīn, of Bukhārā. They are met with in Central Asia. Religious mendicants are often of this order.

The Suhrwardiyah are a popular order in Afghānistān, and comprise a number of learned men. They are the followers of Shihābū 'd-dīn of Suhrward of al-'Iraq. These are the most noted orders of *ba shar'* faqirs.

The *ba shar'* faqirs are very numerous.

The most popular order in India is that of the Murdāriyah, founded by Zinda Shāh Murdār, of Syria, whose shrine is at Makanpur, in Oudh. From these have sprung the *Malang* faqirs, who crowd the bazaars of India. They wear their hair matted and tied in a knot. The Rūfā'iyah order is also a numerous one in some parts of India. They practise the most severe discipline, and mortify themselves by beating their bodies. They are known in Turkey and Egypt as the "Howling Darweshes."

Another well-known order of darweshes is the *Qalandariyah*, or "Wandering Darweshes," founded by Qalandar Yūsuf al-Andalusī, a



A QALANDAR. (Brown.)

native of Spain. He was for a time a member of the *Bakhtāshīs*; but having been dismissed from the order, he established one of his own, with the obligation of perpetual travelling. The Qalandar faqir is a prominent character in Eastern romance.

Each order is established on different principles, and has its rules and statutes and peculiar devotions. These characteristics extend even to the garments worn by their followers. Each order has, in fact, a particular

dress, and amongst the greater part of them this is chosen so as to mark a difference in that of the shaiḫ from that of the ordinary members. It is perceived principally in the turbans, the shape of the coat, the colours, and the nature of the stuff of which the dresses are made. The shaiḫs wear robes of green or white cloth; and any of those who in winter line them with fur, use that kind called *petit gris* and zibeline martin. Few darweshes use



A RUFĀ'Ī IN ECSTASY. (Brown.)

cloth for their dress. Black or white felt dresses called '*abā*', such as are made in some of the cities of Anatolia, are the most usual. Those



THE SHAIKH OF THE DANCING DARWESHES AT CAIRO. (From a Photograph.)

who wear black felt are the Jalwattis and the Qādiris. The latter have adopted it for their boots, and muslin for their turbans,

Some, such as the Maulawīs and the Bakris, wear tall caps called *kulāhs*, made also of felt; and others, such as the Rufā'is, use short caps called *Tāqiyah*, to which is added a coarse cloth. The head-dress of almost all the darveshas is called *tāj*, which signifies a "crown." These turbans are of different forms, either from the manner in which the muslin is folded, or by the cut of the cloth which covers the top of the head. The cloth



AN EGYPTIAN FAKIR. (From a Photograph.)

is in several gores. Some have four, as the Adhamīs; some six, as the Qādiris and the Sa'dīs; the Gulshanīs have eight; the Bakhtāshīs twelve, and the Jalwatīs eighteen.



AN EGYPTIAN FAQIR. (From a Photograph.)

The darveshes carry about with them one or other of the following articles: a small

crooked stick or iron, which the devotee places under his arm-pit or forehead, to lean upon when he meditates, or an iron or brass bar on which there is a little artificial hand wherewith to scratch his unwashed body a bag made of lamp-skin, a *kashkūl* or beggar's wallet

Generally, all the darveshes allow their beards and mustaches to grow. Some of the orders—the Qādiris, Rufā'is, Khalwatīs, Gulshānīs, Jalwatīs, and the Nūrā'd-dīnīs—still wear long hair, in memory of the usage of the Prophet and several of his disciples. Some allow their hair to fall over their shoulders; others tie it up and put it under their turban.

Whilst private Musulmāns are in the habit of holding rosaries of beads as a pastime, the darveshes do the same, only in a spirit of religion and piety. These rosaries have thirty-three, sixty-six, or ninety-nine beads, which is the number of the attributes of the Divinity [god]. Some have them always in their hands, others in their girdles; and all are required to recite, several times during the day, the particular prayers of their order. [TASBEH.]

The individual who desires to enter an order is received in an assembly of the fraternity, presided over by the shāikh, who touches his hand and breathes in his ear three times the words, "*Lā ilāha illa 'llāh*" ("There is no god but God"), commanding him to repeat them 101, 151, or 301 times each day. This ceremony is called the *Talqin*. The recipient, faithful to the orders of his chief, obligates himself to spend his time in perfect retirement, and to report to the shāikh the visions or dreams which he may have during the course of his novitiate. These dreams, besides characterising the sanctity of his vocation, and his spiritual advancement in the order, serve likewise as so many supernatural means to direct the shāikh regarding the periods when he may again breathe in the ear of the neophyte the second words of the initiation, "*Yā Allāh!*" ("O God!"), and successively all the others to the last, "*Yā Qahhār!*" ("O avengeful God!"). The full complement of this exercise is called *Chilleh*, or "forty days," a period sometimes even longer, according to the dispositions, more or less favourable, of the candidate. Arrived at the last grade of his novitiate, he is then supposed to have fully ended his career, called *Takmilu 's-Sulūk*, and acquired the degree of perfection for his solemn admission into the corps to which he has devoted himself. During all his novitiate, the recipient bears the name of *Murid*, or "Disciple," and the shāikh who directs him in this pretended celestial career takes the title of *Murshid*, or "Spiritual Guide."

The founder of the Alwānīs laid out the first rules of this novitiate; they were subsequently perfected by the institution of the Qādiris, and more so by the Khalwatīs. The darveshes of these two last societies are distinguished in some countries by the decoration of their turban, on the top of which

are embroidered the words "*Lā ilāha illā 'llāh*" (There is no god but God).

The tests of the novice among the Maulawis seem to be still more severe, and the reception of these dervishes is attended with ceremonies peculiar to their order. The aspirant is required to labour in the convent or *takyah* 1,001 successive days in the lowest grade, on which account he is called the *kōrrā kolak* (jackal). If he fails in this service only one day, or is absent one night, he is obliged to recommence his novitiate. The chief of the kitchen, or *ashjibāshī*, one of the most notable of the darweshes, presents him to the *shaikh*, who, seated in an angle of the *sofā*, receives him amid a general assembly of all the darweshes of the convent. The candidate kisses the hand of the *shaikh*, and takes a seat before him on a mat, which covers the floor of the hall. The chief of the kitchen places his right hand on the neck, and his left hand on the forehead of the novice, whilst the *shaikh* takes off his cap and holds it over his head, reciting the following Persian *distich*, the composition of the founder of the order:—

"It is true greatness and felicity to close the heart to all human passions; the abandonment of the vanities of this world is the happy effect of the victorious strength given by the grace of our Holy Prophet."

These verses are followed by the exordium of the *Takbir*, "*Allāhu akbar*—God is great," after which the *shaikh* covers the head of the new darwesh, who now rises and places himself with the *Ashjibāshī* in the middle of the hall, where they assume the most humble posture, their hands crossed upon the breast, the left foot over the right foot, and the head inclined towards the left shoulder. The *shaikh* addresses these words to the head of the kitchen:—

"May the services of this darwesh, thy brother, be agreeable to the throne of the Eternal, and in the eyes of our *Pir* (the founder of the order); may his satisfaction, his felicity, and his glory grow in this nest of the humble, in the cell of the poor; let us exclaim '*Hū!*' in honour of our Maulawi."

They answer "*Hū!*" and the accepted novice, arising from his place, kisses the hand of the *shaikh*, who at this moment addresses to him some paternal exhortations on the subject of the duties of his new condition, and closes by ordering all the darweshes of the meeting to recognise and embrace their new brother.

The following is said to be the usual method of admitting a Muhammadan to the order of a *ba shār* faqir in India. Having first performed the legal ablutions, the *murid* (disciple) seats himself before the *murshid* (spiritual guide). The *murshid* then takes the *murid*'s right hand, and requires of him a confession of sin according to the following form:—

"I ask forgiveness of the great God than Whom there is no other deity, the Eternal, the Everlasting, the Living One: I turn to

Him for repentance, and beg His grace and forgiveness."

This, or a similar form of repentance, is repeated several times. The *murid* then repeats after the *murshid*:—

"I beg for the favour of God and of the Prophet, and I take for my guide to God such a one (here naming the *murshid*) not to change or to separate from him. God is our witness. By the great God. There is no deity but God. Amen."

The *murshid* and the *murid* then recite the first chapter of the *Qur'an*, and the *murid* concludes the ceremony by kissing the *murshid*'s hand.

After the initiatory rite, the *murid* undergoes a series of instructions, including the *zikrs*, which he is required to repeat daily. The *murid* frequently visits his *murshid*, and sometimes the *murshids* proceed on a circuit of visitation to their disciples. The place where these "holy men" sit down to instruct the people is ever afterwards held sacred, a small flag is hoisted on a tree, and it is fenced in. Such places are called "*takyah*," and are protected and kept free from pollution by some faqir engaged for the purpose.

Another account of the admission of a *murid*, or "disciple," into the order of *Qādiriyyah* faqirs, is given by Tawakkul Beg in the *Journal Asiatique*:—

"Having been introduced by Akhund Mullā Muhammad to *Shaikh* Mullā Shāh, my heart, through frequent intercourse with him, was filled with such a burning desire to arrive at a true knowledge of the mystical science, that I found no sleep by night, nor rest by day. When the initiation commenced, I passed the whole night without sleep, and repeated innumerable times the *Sūratu 'l-Ikhlas*:—

'Say: 'He is God alone;

God the eternal:

He begetteth not, and He is not begotten:

And there is none like unto Him.'

(*Sūrah cxli.*)

"Whosoever repeats this *Sūrah* one hundred times can accomplish all his vows. I desired that the *shaikh* should bestow on me his love. No sooner had I finished my task, than the heart of the *shaikh* became full of sympathy for me. On the following night I was conducted to his presence. During the whole of that night he concentrated his thoughts on me, whilst I gave myself up to inward meditation. Three nights passed in this way. On the fourth night the *shaikh* said:—'Let Mullā Sanghim and *Salih* Beg, who are very susceptible to ecstatic emotions, apply their spiritual energies to Tawakkul Beg.'

"They did so, whilst I passed the whole night in meditation, with my face turned toward Makkah. As the morning drew near, a little light came into my mind, but I could not distinguish form or colour. After the morning prayers, I was taken to the *shaikh* who bade me inform him of my mental state. I replied that I had seen a light with

my inward eye. On hearing this, the shaikh became annated and said: 'Thy heart is dark, but the time is come when I will show myself clearly to thee.' He then ordered me to sit down in front of him, and to impress his features on my mind. Then having blindfolded me, he ordered me to concentrate all my thoughts upon him. I did so, and in an instant, by the spiritual help of the shaikh, my heart opened. He asked me what I saw. I said that I saw another Tawakkul Beg and another Mullā Shāh. The bandage was then removed, and I saw the shaikh in front of me. Again they covered my face, and again I saw him with my inward eye. Astonished, I cried: 'O master! whether I look with my bodily eye, or with my spiritual sight, it is always you I see.' I then saw a dazzling figure approach me. The shaikh told me to say to the apparition, 'What is your name?' In my spirit I put the question, and the figure answered to my heart: 'I am 'Abdu 'l-Qādir al-Jilānī, I have already aided thee, thy heart is opened.' Much affected, I vowed that in honour of the saint, I would repeat the whole Qur'ān every Friday night.

"Mullā Shāh then said: 'The spiritual world has been shown to thee in all its beauty.' I then rendered perfect obedience to the shaikh. The following day I saw the Prophet, the chief Companions, and legions of saints and angels. After three months I entered the cheerless region in which the figures appeared no more. During the whole of this time the shaikh continued to explain to me the mystery of the doctrine of the Unity and of the knowledge of God; but as yet he did not show me the absolute reality. It was not until a year had passed that I arrived at the true conception of unity. Then in words such as these I told the shaikh of my inspiration. 'I look upon the body as only dust and water, I regard neither my heart nor my soul, alas! that in separation from Thee (God) so much of my life has passed. *Thou wert I and I knew it not.*' The shaikh was delighted, and said that the truth of the union with God was now clearly revealed to me. Then addressing those who were present, he said:—

"Tawakkul Beg learnt from me the doctrine of the Unity, his inward eye has been opened, the spheres of colours and of images have been shown to him. At length, he entered the colourless region. He has now attained to the Unity; doubt and scepticism henceforth have no power over him. No one sees the Unity with the outward eye, till the inward eye gains strength and power."

Each institution imposes on its darweshes the obligation to recite certain passages at different times of the day in private, as well as in common with others. Several have also practices which are peculiar to themselves, and which consist in dances, or rather religious circular movements. In each convent there is a room consecrated to these exercises. Nothing is simpler than its construction; it contains no ornaments of any

nature: the middle of the room, turned towards Makkah, contains a niche or *mihrāb*, in front of which is a small carpet, mostly made of the skin of a sheep, on which the shaikh of the community reclines; over the niche the name of the founder of the order is written. In some halls this inscription is surmounted by two others—one containing the Confession of Faith, and the other the words "Bismillāh," &c. ("In the name of God, the most Clement and Merciful.") In others are seen on the wall to the right and the left of the niche tablets, on which are written in large letters the name of God (Allāh), that of Muhammad, and those of the four first Khalifas. At others are seen the names of al-Hasan and al-Husain, grandsons of the Prophet, and some verses of the Qur'ān, or others of a moral character.

The exercises which are followed in these halls are of various kinds, a description of which is given in the account of zikk.

The more zealous faqirs devote themselves to the most austere acts, and shut themselves up in their cells, so as to give themselves up for whole hours to prayer and meditation; the others pass very often a whole night in pronouncing the words *Hū* and *Allāh*, or rather the phrase, *Lā ilāha illā 'llāh*. So as to drive away sleep from their eyes, some of them stand for whole nights in very uncomfortable positions. They sit with their feet on the ground, the two hands resting upon their knees. They fasten themselves in this attitude by a band of leather passed over their neck and legs. Others tie their hair with a cord to the ceiling, and call this usage *Chilleh*. There are some, also, who devote themselves to an absolute retirement from the world, and to the most rigid abstinence, living only on bread and water for twelve days successively, in honour of the twelve Imāms of the race of 'Alī. This retirement is called *Khalwah*. They pretend that the shaikh 'Amr Khalwati was the first to follow it, and that he often practised it. They add that one day, having left his retirement, he heard a celestial voice saying, "O 'Amr Khalwati, why dost thou abandon us?" and that, faithful to this oracle, he felt himself obliged to consecrate the rest of his days to works of penitence, and even to institute an order under the name of Khalwatis, a name signifying "living in retirement." For this reason, darwoshes of this order consider it their duty, more than any others, to live in solitude and abstinence. The more devoted among them observe sometimes a painful fast of forty days consecutively, called by them *al-ur'wāin* (forty). Amongst them all their object is the expiation of their sins, the sanctification of their lives, and the glorification of Islam; the prosperity of the state, and the general salvation of the Muhammadan people. The most ancient and the greatest of the orders, such as the Alwānis the Adhamis, the Qādiris, the Rūfā'is, the Naqshbandis, the Khalwatis, &c., are considered as the cardinal orders; for which reason they call themselves the *Usūls*, or "Originals,"

They give to the others the names of the *Furū*, or "Branches," signifying thereby secondary ones, to designate their filiation or emanation from the first. The order of the Naqshbandis and *Khalwatīs* hold, however, the first rank in the temporal line; the one on account of the conformity of its statutes to the principles of the ten first confraternities, and to the lustre which causes the grandees and principal citizens of the empire to incorporate themselves in it; and the other, because of its being the source of the mother society which gave birth to many others. In the spiritual line, the order of the Qādiris, Maulawīs, Bakhtāshis, Rūfā'is, and the Sādis, are the most distinguished, especially the three first, on account of the eminent sanctity of their founders, of the multitude of the miracles attributed to them, and of the superabundance of the merit which is deemed especially attached to them.

Although all of them are considered as mendicant orders, no darwesh is allowed to beg, especially in public. The only exception is among the Bakhtāshis, who deem it meritorious to live by alms; and many of these visit not only private houses, but even the streets, public squares, bureaux, and public houses, for the purpose of recommending themselves to the charity of their brethren.

They only express their requests by the words "*Shayid Ullāh*," a corruption from "*Shayun li-'llāh*," which means, "Something for the love of God." Many of these make it a rule to live only by the labour of their hands, in imitation of Hājī Bakhtāsh, their founder; and, like him, they make spoons, ladles, graters, and other utensils, of wood or marble. It is these, also, who fashion the pieces of marble, white or veined, which are used as collars or buckles for the belts of all the darweshes of their order, and the *kashkūls*, or shell cups, in which they are obliged to ask alms.

Although in no wise bound by any oaths, all being free to change their community, and even to return to the world, and there to adopt any occupation which may please their fancy, it is rarely that anyone makes use of this liberty. Each one regards it as a sacred duty to end his days in the dress of his order. To this spirit of poverty and perseverance, in which they are so exemplary, must be added that of perfect submission to their superior. This latter is elevated by the deep humility which accompanies all their conduct, not only in the interior of the cloisters, but even in private life. One never meets them anywhere but with head bent and the most respectful countenance. They never salute anyone, particularly the Maulawīs, and the Bakhtāshis, except by the exclamation, "*Yā Hū!*" The words *Al bi-'llāh*, "thanks to God," frequently are used in their conversation; and the more devout or enthusiastic speak only of dreams, visions, celestial spirits, supernatural objects, &c.

They are seldom exposed to the trouble and vexations of ambition, because the most ancient darweshes are those who may aspire

to the grade of shaikh, or superior of the convent. The shaikhs are named by their respective generals, called the Raisu 'l-Masha'ikh (chief of shaikhs). Those of the Maulawīs have the distinctive title of *Chelchely Efendi*. All reside in the same cities which contain the ashes or the founders of their orders, called by the name of *Āstāneh* signifying "the court." They are subordinate to the Mufti of the capital, who exercises absolute jurisdiction over them. In the Turkish Empire the Shaikhu 'l-Islām has the right of removing all the generals of the various orders, even those of the Qādiris, the Maulawīs, and of the Bakhtāshis, although the dignity be hereditary in their family, on account of their all three being sprung from the blood of the same founders of their orders. The Mufti has likewise the right to confirm the shaikhs who may be nominated by any of the generals of the orders.

(See *The Derwishes or Oriental Spiritualism*, by John P. Brown; Malcolm's *Persia*; Lane's *Modern Egyptians*; D'Oheron's *Ottoman Empire*; Ubicini's *Letters on Turkey*; Herkhot's *Musulmans*; *Taḡkiratu 'l-Auliya*, by Shaikh Faridu 'd-Din al-Aṭṭār.)

FAQR (فقر). The life of a Faqir or an ascetic.

FARA' (فزع). The first-born of either camels, sheep, or goats, which the Arab pagans used to offer to idols. This was allowed by the Prophet at the commencement of his mission, but afterwards abolished. (*Mishkāt*, book iv. c. 50.)

FARĀ'IZ (فرائض), pl. of *Farizah*, "Inheritances." A term used for the law of inheritance, or '*Imu 'l-Farā'iz*. *Farizah* means literally an ordinance of God, and this branch of Muslim law is so called because it is established fully in the Qur'an, Sūrah iv. [INHERITANCE.]

FARAQ (فراق). *Lit.* "Separation." *Faraq-i-Awval* is a term used by Sūfi mystics to express that state of mind in which the soul is drawn away from a contemplation of God by a contemplation of his creation; and *faraq-i-sāni* (the second separation) is when the soul is constantly contemplating the stability of the creation with the eternity of the Creator. ('Abdu 'r-Razzāq's *Dictionary of Sūfi Terms*.)

FĀRAQLĪT (فارقليط). The Arabic rendering of the Greek *παράκλητος*, "Paraclete." Muhammadan writers assert that it is the original of the word translated *Aḥmad* in the following verse in the Qur'an, Sūrah lxi. v. 6:—

"And call to mind when Jesus, son of Mary, said:—'O children of Israel! Verily I am an Apostle of God unto you, attesting the *Taurāt* revealed before me, and giving good tidings of a Prophet that shall come after whose name is *Aḥmad*."

Aḥmad is another derivative of the root to which Muhammad belongs, signifying, like it,

"the Praised." It is not improbable that in some imperfect copies of St. John xvi. 7, *παράκλητος* may have been rendered *περικλυτος*, which in some early Arabic translation of the Gospel may have been translated *Ahmad*. In the *Majma'u 'l-Bihar*, a work written three hundred years ago, the word *faraght* is said to mean a distinguisher between truth and error. The word also occurs several times in the well-known Shi'ah work, the *Hayatu 'l-Qubub* (vide Merrick's translation, page 86). The author says, "It is well known that his (the Prophet's) name in the Taurat is *Muhammad*, in the gospels (Injil) *Tabitab*, and in the Psalms (*Zuhin*) *Farak-leet*." And again (p. 308), "God said to Jesus, O Son of my handmaid . . . verily I will send the chosen of prophets, Ahmad, whom I have selected of all my creatures, oven *Forkalet*, my friend and servant" [JESUS.]

FARSAKH (فرسخ). Persian *Far-sung*. A land measure which occurs in Muhammadan books of law. It is a league of 16,000 feet, or three and a half miles in length.

FARWAH (فروة). An Arab of the Banu Juzam and Governor of 'Ammān, who is represented by tradition (upon imperfect evidence) as one of the early martyrs of Islām. Having been converted to Islām, the Roman authorities crucified him. (Muir's *Life of Mahomet*, vol. ii. p. 103.)

FARZ (فرض). That which is obligatory. A term used for those rules and ordinances of religion which are said to have been established and enjoined by God Himself, as distinguished from those which are established upon the precept or practice of the Prophet, and which are called *sunnah*.

FARZ KIFĀ'Ī (فرض كفائي). A command which is imperative (*farz*) upon all Muslims, but which if one person in eight or ten performs it, it is sufficient (*kifā'i*), or equivalent to all having performed it.

They are generally held to be five in number: (1) To return a salutation; (2) To visit the sick and inquire after their welfare; (3) To follow a bier on foot to the grave; (4) To accept an invitation to dinner; (5) Replying to a sneeze. [SNEEZING.]

They are also said to be six or seven in number, when there are added one or two of the following: (1) To give advice when asked for it; (2) To help a Muslim to verify his oath; (3) To assist a person in distress. 'Abdu 'l-Haqq says this last injunction applies to all cases, whether that of a Muslim or an infidel. (*Mishkāt*, book v. c. i. part 1.)

FARZU 'L-'AIN (فرض العين). An injunction or ordinance the obligation of which extends to every Muslim, as prayer, fasting, &c.

FĀSID (فاسد). A seditious or rebellious person

FĀSIQ (فاسق). A term used in Muhammadan law for a reprobate person who neglects decorum in his dress and behaviour. The acceptance of such a person's evidence is not admissible. He is not regarded as a Muslim citizen, although he may profess Islām.

FASTING. Arabic *Saum* (صوم); Persian *Rozah* (روزه). Fasting was highly commended by Muhammad as an atonement for sin. The following are the fasts founded upon the example of the Prophet and observed by devout Muslims:—

(1) The thirty-days of the month of *Ramāzān*. This month's fast is regarded as a divine institution, being enjoined in the Qur'ān (Sūrah ii. 180) and is therefore compulsory. [RAMAZAN.]

(2) The day *'Ashūrā'*. The tenth day of the month Muḥarram. This is a voluntary fast, but it is pretty generally observed by all Muslims, for Abū Qatādah relates that the Prophet said he hoped that the fast of *'Ashūrā'* would cover the sins of the coming year. (*Mishkāt*, book vii. ch. vii. pt. 1.) [ASHURA.]

(3) The six days following the *Idu 'l-Fitr*. Abū Aiyūb relates that the Prophet said "The person who fasts the month of *Ramāzān*, and follows it up with six days of the month of Shawwāl, will obtain the rewards of a continued fast." (*Mishkāt*, book vii. ch. vii. pt. 1.)

(4) The Monday and Thursday of every week are recommended as fast days, as distinguished from the Christian fast of Wednesday. Abū Hurairah relates that the Prophet said, "The actions of God's servants are represented at the throne of God on Mondays and Thursdays." (*Mishkāt*, book vii. ch. vii. pt. 2.) These days are only observed by strictly religious Muslims.

(5) The month of *Shabān*. 'Āyishah relates that "the Prophet used sometimes to fast part of this month and sometimes the whole." (*Mishkāt*, book vii. ch. vii. pt. 1.) It is seldom observed in the present day.

(6) The 13th, 14th, and 15th of each month. These days are termed *al-ayyāmū 'l-biz*, i.e. the bright days, and were observed by Muhammad himself as fasts. (*Mishkāt*, book vii. ch. vii. pt. 2.) These are generally observed by devout Muslims.

(7) Fasting alternate days, which Muhammad said was the fast observed by David, King of Israel. (*Mishkāt*, book vii. ch. vii. pt. 1.)

In the Traditions, fasting is commended by Muhammad in the following words:—

"Every good act that a man does shall receive from ten to seven hundred rewards, but the rewards of fasting are hundred and bounds, for fast is for God alone and He will give its rewards."

"He who fasts abandons the cravings of his appetites for God's sake."

"There are two pleasures in fasting: one when the person who fasts breaks it and the other in the next world when he meets his

[MAHDI.] He subdued the Amirs in the north of Africa, who had become independent of the Abassides, and established his authority from the Atlantic to the borders of Egypt. He founded Mahadī on the site of the ancient Aphrodisium, a town on the coast of Africa, about a hundred miles south of Tunis, and made it his capital. He became the author of a great schism among the Muhammadans by disowning the authority of the Abassides, and assuming the titles of *Khalifah* and *Amir al-Mu'minin*, "Prince of the Faithful." His fleets ravaged the coasts of Italy and Sicily, and his armies frequently invaded Egypt, but without any permanent success.

(2) *Al-Qā'im* succeeded his father in A.D. 933. During his reign, an impostor, Abū Yazid, originally an Ethiopian slave, advanced certain peculiar doctrines in religion, which he was enabled to propagate over the whole of the north of Africa, and was so successful in his military expeditions as to deprive *al-Qā'im* of all his dominions, and confine him to his capital, Mahadī, which he was besieging when *al-Qā'im* died.

(3) *Al-Mansūr* succeeded his father in A.D. 946, when the kingdom was in a state of the greatest confusion. By his valour and prudence he regained the greater part of the dominions of his grandfather 'Ubaidu 'llah, defeated the usurper Abū Yazid, and laid the foundation of that power which enabled his son *al-Mu'izz* to conquer Egypt.

(4) *Al-Mu'izz* (A.D. 955) was the most powerful of the Fatimide *Khalifahs*. He was successful in a naval war with Spain, and took the island of Sicily; but his most celebrated conquest was that of Egypt, which was subdued in A.D. 972. Two years afterwards he removed his court to Egypt, and founded Cairo. The name of the Abasside *Khalifah* was omitted in the Friday prayers, and his own substituted in its place; from which time the great schism of the Fatimide and Abasside *Khalifahs* is more frequently dated than from the assumption of the title by 'Ubaidu 'llah. The armies of *al-Mu'izz* conquered the whole of Palestine and Syria as far as Damascus.

(5) *Al-Aziz* (A.D. 978). The dominions recently acquired by *al-Mu'izz* were secured to the Fatimide *Khalifahs* by the wise government of his son, *al-Aziz*, who took several towns in Syria. He married a Christian woman, whose brothers he made patriarchs of Alexandria and Jerusalem.

(6) *Al-Hakim* was only eleven years of age when he succeeded his father in A.D. 996. He is distinguished even among Oriental despots by his cruelty and folly. His tyranny caused frequent insurrections in Cairo. He persecuted the Jews and Christians, and burnt their places of worship. By his order the Church of the Resurrection at Jerusalem was destroyed (A.D. 1009). His persecutions of the Christians induced them to appeal to their brethren in the West, and was one of the causes that led to the crusades. He carried his folly so far as to seek to become

the founder of a new religion, and to assert that he was the express image of God. He was assassinated in A.D. 1021, and was succeeded by his son.

(7) *Az-Zāhir* (A.D. 1021) was not so cruel as his father, but was addicted to pleasure, and resigned all the cares of government to his Vizirs. In his reign the power of the Fatimide *Khalifahs* began to decline. They possessed nothing but the external show of royalty; secluded in the harem, they were the slaves of their vizirs whom they could not remove, and dared not disobey. In addition to the evils of misgovernment, Egypt was afflicted in the reign of *az-Zāhir* with one of the most dreadful famines that ever visited the country.

(8) *Al-Mustansir* (A.D. 1037) was only nine years old when he succeeded his father. The Turks invaded Syria and Palestine in his reign, took Damascus and Jerusalem (1076), where the princes of the house of Ortok, a Turkish family, established an independent kingdom. They advanced to the Nile with the intention of conquering Egypt, but were repulsed.

(9) *Al-Musta'li* (A.D. 1094), the second son of *al-Mustansir*, was seated on the throne by the all-powerful Vizir Afzal, in whose hands the entire power rested during the whole of *al-Musta'li's* reign. The invasion of Asia Minor by the Crusaders in 1097 appeared to Afzal a favourable opportunity for the recovery of Jerusalem. Refusing to assist the Turks against the Crusaders, he marched against Jerusalem, took it (1098), and deprived the Ortok princes of the sovereignty which they had exercised for twenty years. His possession of Jerusalem was, however, of very short duration, for it was taken in the following year (1099) by the Crusaders. Anxious to recover his loss, he led an immense army in the same year against Jerusalem, but was entirely defeated by the Crusaders near Ascalon.

(10) *Al-Amir* (A.D. 1101).

(11) *Al-Hāfiz* (A.D. 1129).

(12) *Az-Zāfir* (A.D. 1149).

(13) *Al-Fāiz* (A.D. 1154).

During these reigns the power of the Fatimides rapidly decayed.

(14) *Al-Āzid* (A.D. 1160) was the last *Khalifah* of the Fatimide dynasty. At the commencement of his reign Egypt was divided into two factions, the respective chiefs of which, Dargham and Shāwir, disputed for the dignity of Vizir. Shāwir implored the assistance of Nūru 'd-dīn, who sent an army into Egypt under the command of Shīrkūh, by means of which his rival was crushed. But becoming jealous of Nūru 'd-dīn's power in Egypt, he solicited the aid of Amauri, King of Jerusalem, who marched into Egypt and expelled Shīrkūh from the country. Nūru 'd-dīn soon sent another army into Egypt under the same commander, who was accompanied by his nephew, the celebrated *Ṣalāhu 'd-dīn* (Saladin). Shīrkūh was again unsuccessful, and was obliged to retreat. The ambition of Amauri afforded

shortly afterwards a more favourable opportunity for the reduction of Egypt. Amauri, after driving Shirkūh out of the country, meditated the design of reducing it to his own authority. Shāwir, alarmed at the success of Amauri, entreated the assistance of Nūru d-dīn, who sent Shirkūh for the third time at the head of a numerous army. He repulsed the Christians, and afterwards put the treacherous Vizir to death. Shirkūh succeeded to his dignity, but dying shortly after, Saladin obtained the post of Vizir. As Nūru d-dīn was attached to the interests of the Abassides, he gave orders for the proclamation of al-Mustahdī, the Abasside Khalīfah, and for depriving the Fatimides of the Khalīfate. 'Azīd, who was then on a sick-bed, died a few days afterwards [KHALIFAH.]

FATQ (فتق). *Lit.* "Opening." A term used by Sūfī mystics to explain the eternity of matter, together with its development in creation. ('Abdu'r-Razzāq's *Dict. of Sūfī Terms*.)

FATRAH (فترة). *Lit.* "Languor," or "Intermission." (1) The interval between the supposed revelation of the xvith Sūrah of the Qur'ān and the lxxvth and xcivth Sūrahs. It is during this period that the powers of inspiration of the Prophet are said to have been suspended, and it was then that he contemplated suicide by intending to cast himself from Mount Hira'. The accounts of this interval are confused and contradictory, and various are the periods assigned to it, viz. from seven months to seven years.

(2) The term is also used for the time which elapses between the disappearance of a prophet and the appearance of another. (*Ghiyāṣu'l-Lughah in loco*.)

(3) A term used by Sūfī mystics for a declension in spiritual life. ('Abdu'r-Razzāq's *Dict. of Sūfī Terms*.)

AL-FATTĀH (الفتاح), "The Opener" of that which is difficult.

One of the ninety-nine names or attributes of God. It occurs in the Qur'ān, Sūrah xxxiv., "For He is the opener who knows."

FATWĀ (فتوى). A religious or judicial sentence pronounced by the Khalīfah or by a Muftī, or Qāzī. It is generally written. The following is a *fatwā* delivered by the present Muftī of the Hanafī sect at Makkah in reply to the question as to whether India is a *Dāru'l-Islām*. *Fatwās* are generally written in a similar form to this, but in Arabic:—

"All praises are due to the Almighty, who is Lord of all the creation!

O Almighty, increase my knowledge!

As long as even some of the peculiar observances of Islām prevail in it it is the *Dāru'l-Islām*.

The Almighty is Omniscient, Pure and High!

This is the *Fatwā* passed by one who hopes for the secret favour of the Al-

mighty, who praises God, and prays for blessings and peace on his Prophet.

(Signed) JAMAL IBN 'ABDU'L-LAH SHAIKH 'UMARU'L-HANAFI, the present Mufti of Makkah (the Honoured).

May God favour him and his father."

FAUJDĀR (فوجدار). An officer of the Moghul Government who was invested with the charge of the police, and jurisdiction in all criminal matters. A criminal judge. *Faujdārī* is a term now used in British courts for a criminal suit as opposed to *diwānī*, or civil.

FAUTU'L-HAJJ (فوت الحج). The end of the Pilgrimage. [PILGRIMAGE.]

FAẒL (فضل). *Lit.* "That which remains over and above; redundant." A word used in the Qur'ān for God's grace or kindness. Sūrah ii. 244: "God is Lord of grace to men, but most men give no thanks." The Christian idea of divine grace, as in the New Testament, seems to be better expressed by *fayz-i-aqdas*.

FAẒULĪ (فضولي). *Lit.* "That which is in excess." A term used in Muhammadan law for anything unauthorised, e.g. *bar'i-fazūlī*, is an unauthorised sale. *Nikāh-i-fazūlī* is an unauthorised marriage, when the contracts are made by an unauthorised agent.

FEAST DAYS. Arabic 'īd (عيد); dual 'idān; plural 'ayūd. The two great festivals of the Muhammadans are, the 'Idu'l-Fitr, and the 'Idu'l-Aẓḥā. The other festivals which are celebrated as days of rejoicing are, the *Shab-i-Barāt*, or the fifteenth day of Sha'bān; the *Nau-Rōz*, or New Year's day; the *Alkhir-i-Chahār Shamba*, or the last Wednesday of the month of Šafar; the *Laylatu'r-Raghā'ib*, or the first Friday in the month of the month Rajab; the *Maulūd*, or the birthday of Muhammad.

An account of these feasts is given under their respective titles.

FEMALE INFANTICIDE, which existed amongst the ancient Arabians, was condemned by Muhammad. *Vide* Qur'ān:—

Sūrah xvi. 60: "For when the birth of a daughter is announced to any one of them, dark shadows settle on his face, and he is sad. He hideth himself from the people because of the bad news: shall he keep it with disgrace or bury it in the dust? Are not their judgments wrong?"

Sūrah xvii. 33: "Kill not your children for fear of want: for them and for you will We (God) provide."

Sūrah lxxxi. 8: "... And when the damsel that had been buried alive shall be asked (at the Day of Judgment) for what crime she was put to death."

FIDYAH (فدية). A ransom. From *fidā*, "to ransom," "to exchange." An expia-

tion for sin, or for duties unperformed. The word occurs three times in the Qur'ān:—

Sūrah ii. 180: "For those who are able to keep it (the fast) and yet break it, there shall be as an *expiation* the maintenance of a poor man."

Sūrah ii. 192: "Perform the pilgrimage and the visitation of the holy places. . . . But whoever among you is sick, or hath an ailment of the head, must *expiate* by fasting, or alms, or a sacrifice."

Sūrah lvii 14: "On that day (the Day of Judgment) no *expiation* shall be taken from you (*i.e.* the hypocrites) or from those who do not believe: your abode is the fire."

The other word used in the Qur'ān for the same idea is *kaffārah*. [KAFFARAH, EXPIATION.]

FIG. Arabic *at-Tin* (التين). The title of the xvth Sūrah of the Qur'ān, so called because Muḥammad makes the Almighty swear by that fruit in the first verse. Al-Baiḏawī says God swears by figs because of their great use. They are most excellent, because they can be eaten at once, having no stones, they are easy of digestion, and help to carry off the phlegm, and gravel in the kidneys or bladder, and remove obstructions of the liver, and also cure piles and gout. (*Tafsīru 'l-Baiḏawī, in loco*).

FIJĀR (فجار). *Lit.* "That which is unlawful." A term given to a series of sacrilegious wars carried on between the Quraish and the Banū Hawāzin, when Muḥammad was a youth, about A.D. 580-590. (Muir, vol. ii 3.)

AL-FĪL (الفيل). The title of the cvth Sūrah of the Qur'ān, as it gives an account of the *Ashābu 'l-Fil*, or "People of the Elephant." [ELEPHANT.]

FINES. Arabic *Diyyah* (دية), A term which, in its strictest sense, means a sum exacted for any offence upon the person, in consideration for the claim of *gisās*, or retaliation, not being insisted upon. (This does not apply to wilful murder.) A full and complete fine is that levied upon a person for manslaughter, which consists of either one hundred female camels or ten thousand dirhams (silver), or one thousand dinārs (gold).

The fine for slaying a woman is half that for slaying a man, "because the rank of a woman is lower than that of a man, so also her faculties and uses!" The fine for slaying a *zimmi* (be he a Jew, Christian, or idolater) is the same as for slaying a Muslim.

A complete fine is also levied for the destruction of a nose, or a tongue, or a virile member, and, also, if a person tear out the beard, or the hair of the scalp, or the whiskers, or both eyebrows, so that they never grow again, "because the beauty of the countenance is thereby effaced."

A complete fine is due for any fellow parts, as for two eyes, two lips, &c., and one half the fine for one single member.

For each finger, a tenth of the complete

fine is due, and as every finger has three joints, a third of the fine for the whole is due for each joint.

The fine for a tooth is a twentieth of the complete fine.

A half fine is due for merely destroying the use of a limb, but if a person strike another in any way so as to completely destroy the beauty of his person, a complete fine must be paid. Wounds on the face, viz. from the crown of the head to the chin, are specially treated, and are termed *shijāh*. Of *shijāh*, or "face wounds," there are ten: (1) *hārījah*, or such as draw no blood—a mere scratch; (2) *dāmiyah*, a scratch which draws blood, without causing it to flow; (3) *damīyah*, a scratch which causes blood to flow; (4) *bāzi'ah*, a cut through the skin; (5) *mutalāḥimah*, a cut to the flesh. (6) *simhāq*, a wound reaching into the pericranium; (7) *mūsiḥah*, a wound which lays bare the bone; (8) *hāshimah*, a fracture of the skull; (9) *munākilah*, a fracture which causes the removal of part of the skull; (10) *ammah*, a wound extending to the brain.

For an *ammah* wound, a third of the complete fine is due. Fifteen camels are due for a *munākilah*, ten for a *hāshimah*, five for a *mūsiḥah*, and so on.

All other wounds on other parts of the body may be adjusted for according to the above scale, but are left to the decision of the judge.

For further information on the subject see "Bābu 'l-Diyah" in the *Durrū 'l-Mukhtār*, or the *Ḥidāyah*, or the *Fatāwā 'l-ʿAlamgiri*, or the *Raddu 'l-Muhtār*.

FIQH (فقه). The dogmatic theology of the Muslims. Works on Muḥammadan law, whether civil or religious. The books most read by the Sunnis are the *Ḥidāyah*, written by a learned man named 'Alī ibn Abi Bakr, A.H. 598, part of which has been translated by the late Colonel Charles Hamilton; the *Durrū 'l-Mukhtār*, by 'Alā'u 'd-dīn, A.H. 1088; the *Sharḥu 'l-Wiqāyah*, by 'Ubaidu 'llāh ibn Mas'ūd, A.H. 745; the *Raddu 'l-Muhtār*, by Saiyid Muḥammad Amīn ibn 'Ābidī 'd-dīn, and the *Fatāwā 'l-ʿAlamgiri*. Amongst the Imāmiyah School, or Shī'ahs, the principal works are *Kitābu 'sh-Sharā'i*, by Abū 'l-Ḥasan 'Alī (A.H. 326); the *Muqni' fi 'l-Fiqh*, by Abū Ja'far (A.H. 360); the *Sharā'i'u 'l-Islām*, by Shaikh Najmū 'd-dīn (A.H. 679); and the *Jāmi'u 'l-Abbāsī*, by Bahā'u 'd-dīn (A.H. 1081).

FĪRĀSAH (فراشة), or *farāsah*. A Sūfi term for the enlightenment of the heart. A penetration into the secrets of the unknown. *ʿIlmu 'l-firāsah*, "The science of physiognomy."

FĪRĀSH (فراش). *Lit.* "A couch." In Muḥammadan law "a wife."

FIR'AUN (فرعون). [PHAROAH.]

FIRDAUS (فردوس). The highest stage of celestial bliss. [PARADISE.]

FIRE. Arabic *nār* (نار). (1) The term *an-nār*, "the fire," is generally used in the Qur'an and the Traditions for "hell." (2) In the Qur'an (Sūrah xxxvii. 29) the power of God is declared as being able to "give fire out of a green tree." On which al-Baizāwī says "the usual way of getting fire is by rubbing two pieces of wood together, one of which is *markh* and the other *afār*, and they produce fire, although both the sticks are green." (3) The burning to death of human beings is condemned by Muhammad, who said "Let no one punish with the punishment of fire but God."

FIRST-BORN. Although the Arabian legislator followed the Mosaic law in so many of his legal enactments, he has carefully avoided any legislation as to the rights of primogeniture, although it formed such a marked feature in the Pentateuch, in which the first-born of man and beast were devoted to God, and were redeemed with a price. In the Muslim law of inheritance, all the sons share equally, whilst in the Mosaic law the eldest son received a double portion of the father's inheritance. (Deut. xxi. 17.)

In cases of chiefship, or monarchy, the eldest son usually inherits, but it rests entirely upon his fitness for the position. Very often the eldest son is passed by and a younger brother selected as ruler. This was also the case amongst the Jews when Solomon succeeded his father in the kingdom. (1 Kings i. 30; ii. 22.)

The curious fact that Muḥammad made no provision for these rights of primogeniture, may have arisen from his having had no son to survive him.

FISH. Arabic *samak* (سمك). (1) Fish which, dying of themselves, float upon the surface of the water, are abominated, according to Abū Ḥanīfah. Ash-Shāfi'i, and Mālik say they are indifferent. Abū Ḥanīfah teaches that fish which are killed by accident are lawful, but such as die of themselves without any accident are unlawful. There are, however, different opinions regarding those which die of extreme heat or cold.

(2) In the law of sale, it is not lawful to sell fish which is not yet caught, nor is it lawful to sell fish which the vendor may have caught and afterwards thrown into a large tank.

(3) Whilst the destruction of all animals, except noxious ones, is forbidden during the pilgrimage, fishing in the sea is permitted by the Qur'an, Sūrah v. 97: "Lawful for you is the game of the sea."

FITAN (فتن), pl. of *fitnah*. Seditions; strifes; commotions.

A term specially used for those wars and commotions which shall precede the Resurrection. A chapter is devoted to the subject in all the books of traditions. (See *Saḥīḥu'l-Bukhārī*, p. 1045; *Saḥīḥu Muslim*, p. 388.)

Muhammad is related to have said, "There

will be *Khalifahs* after me that will not go the straight road in which I have gone, nor will follow my example, but in those times there will be the hearts of devils in the bodies of men." Ḥuzaifah then said to him, "O Prophet, what shall I do if I live to see those days?" And the Prophet said, "Obey him who has the rule over you, even though he flog your back and take your money."

Ṣaṭīyah, in a tradition (recorded in at-Tirmizī and Abū Dā'ud), said that Muhammad said that the succession would last for thirty years, and that the "four rightly directed *Khalifahs*" reigned exactly that time; Abū Bakr, two years; 'Umar, ten; 'Uṣman, twelve; and 'Alī, six.

A mover or leader of sedition is called a *bayḥā* or rebel. [REBELLION.]

FITRAH (فطرة) *Lit.* "Nature." Certain ancient practices of the prophets before the time of Muhammad, which have not been forbidden by him.

'Āyishah relates that the Prophet said: "There are ten qualities of the prophets—clipping the mustachios, so that they do not enter the mouth, not cutting or shaving the beard, cleansing the teeth (*i.e.* *minwāk*), cleansing the nostrils with water at the usual ablutions, cutting the nails, cleaning the finger joints, pulling out the hairs under the arm-pits, shaving the hair of the privates, washing with water after passing urine, and cleansing the mouth with water at the time of ablution." (See *Saḥīḥu Muslim*.)

The nose is to be washed out with water because it is supposed that the devil resides in the nose during the night. (See *Mishkāt*.)

There is a chapter in the *Avesta* of the Parsees, containing injunctions as to the paring of the nails of the hands and feet.

FIVE FOUNDATIONS OF ISLĀM (1) *Shahādah*, or bearing witness that there is no deity but God; (2) *Ṣalāt*, or the observance of the five stated periods of prayer; (3) *Zakāt*, giving the legal alms once a year; (4) *Saum*, fasting during the whole of the month of Ramazān; (5) *Hajj*, the pilgrimage to Makkah once in a life-time. They are also called the five foundations of *practice*, as distinguished from the six foundations of *faith*. [ISLAM, IMAN.]

FIVE KEYS OF SECRET KNOWLEDGE, which are with God alone, are said to be found in the last verse of the Sūrah Luqmān (xxxix. 34) of the Qur'an: "God! with Him is (1) the Knowledge of the Hour; (2) and He sendeth down rain; (3) and He knoweth what is in the wombs; (4) but no soul knoweth what shall be on the morrow; (5) neither knoweth any soul in what land he shall die. Verily God is knowing and is informed of all."

FIVE SENSES, *The.* Arabic *al-ḥawāssul 'l-khamsah* (الحواس الخمسة). According to Muḥammadan writers, there are five external (*ẓāhiri*) senses, and five internal

(*bāṭinī*) senses. The former being those five faculties known amongst European writers as seeing (*basrah*), hearing (*sām'ah*), smelling (*shām'ah*), taste (*zā'iqah*), touch (*lāmsah*). The latter: common sense (*ḥiss-i-mushṭarak*), the imaginative faculty (*qūwat-i-khayāl*), the thinking faculty (*qūwat-i-mutasarriḥah*), the instinctive faculty (*qūwat-i-wāḥimāh*), the retentive faculty (*qūwat-i-ḥāfiẓah*).

FOOD. Arabic *ṭā'am* (طعام), pl. *at'imah*. The injunctions contained in the Qur'an (Sūrah ii. 167) respecting food are as follows: "O ye who believe! eat of the good things with which we have supplied you, and give God thanks if ye are His worshippers. Only that which dieth of itself, and blood, and swine's flesh, and that over which any other name than that of God hath been invoked, hath God forbidden you. But he who shall partake of them by constraint, without desire, or of necessity, then no sin shall be upon him. Verily God is forgiving and merciful." Sūrah v. 92: "O Believers! wine (*khām*) and games of chance, and statues, and divining-arrows are only an abomination of Satan's work! Avoid them that ye may prosper."

The other injunctions concerning food are found in the Traditions and sayings of Muḥammad.

No animal, except fish and locusts, is lawful food unless it be slaughtered according to the Muḥammadan law, namely, by drawing the knife across the throat and cutting the wind-pipe, the carotid arteries, and the gullet, repeating at the same time the words "*Bismillāhi, Allāhu akbar*," i.e. "In the name of God, God is great." A clean animal, so slaughtered, becomes lawful food for Muslims, whether slaughtered by Jews, Christians, or Muḥammadans, but animals slaughtered by either an idolater, or an apostate from Islām, is not lawful.

Zabḥ, or the slaying of animals, is of two kinds. *Ikhtiyārī*, or "of choice, and *Istirārī*, or of necessity. The former being the slaughtering of animals in the name of God, the latter being the slaughter effected by a wound, as in shooting birds or animals, in which case the words *Bismillāhi, Allāhu akbar* must be said at the time of the discharge of the arrow from the bow or the shot from the gun.

According to the *Hidāyah*, all quadrupeds that seize their prey with their teeth, and all birds which seize it with their talons are unlawful, because the Prophet has prohibited mankind from eating them. Hyenas, foxes, elephants, weasels, pelicans, kites, carrion crows, ravens, crocodiles, otters, asses, mules, wasps, and in general all insects, are forbidden. But there is some doubt as to the lawfulness of horses' flesh. Fishes dying of themselves are also forbidden.

The prohibition of wine in the Qur'an under the word *khām* is held to exclude all things which have an intoxicating tendency, such as opium, charrs, bhang, and tobacco.

A Muslim can have no religious scruples to eat with a Christian, as long as the food

eaten is of a lawful kind. Saiyid Ahmad Khan Bahādar C.S.I., has written a treatise proving that Muḥammadans can eat with the *Ahl-i-Kitāb*, namely, Jews or Christians. The Muḥammadans of India, whilst they will eat food cooked by idolatrous Hindūs, refuse to touch that cooked either by Native or European Christians; and they often refuse to allow Christians to draw water from the public wells, although Hindūs are permitted to do so. Such objections arise solely from jealousy of race, and an unfriendly feeling towards the ruling power. In Afghanistan and Persia, no such objections exist; and no doubt much evil has been caused by Government allowing Hindūstānī Muslims to create a religious custom which has no foundation whatever, except that of national hatred to their English conquerors. [EATING.]

FORBIDDEN FRUIT. The Men-tioned in the Qur'an, Sūrah ii. 33: "And we (God) said, 'O Adam, dwell thou and thy wife in Paradise and eat therefrom amply as you wish, but do not draw near this tree' (*shajarah*)."

Concerning this tree, the Commentators have various opinions. Husain says some say it was a fig tree, or a vine, but most people think it was a grain of wheat (*hintah*) from a wheat stalk. [ADAM, FALL.]

FORGIVENESS. [PARDON, 'AFU.]

FORGIVENESS OF INJURIES.

Enjoined in the Qur'an in the following words (Sūrah xlii. 38): "Let the recompense of evil be only a like evil—but he who forgiveth and maketh peace, shall find his reward for it from God; verily He loveth not those who act unjustly. And there shall be no way open (i.e. no blame) against those who, after being wronged, avenged themselves. . . . Whoso beareth wrongs and forgiveth—this is a bounden duty."

FORNICATION. Arabic *zinā'* (زنا).

The word *zinā'* includes both fornication with an unmarried person, and adultery with a married person. [ADULTERY.]

The sin of fornication must be established, as in the case of adultery, either by *proofs* or by confession.

To establish it by proof, four witnesses are required, and if any person bring an accusation against a woman of chaste reputation and fail to establish it, he must be punished with eighty stripes. [QAZF.]

When a person for conscience sake confesses the sin of fornication, the confession must be repeated four times at four different appearances before a qāzī, and the person confessing must be very exact and particular as to the circumstances, so that there can be no mistake. A self-accused person may also retract the confession at any period before, or during, the infliction of the punishment, and the retraction must be accepted.

The punishment for fornication is one hundred stripes (or fifty for a slave). The

scourging to be inflicted upon a man standing and upon a woman sitting; and the woman is not to be stripped. It should be done with moderation, with a strap or whip, which has no knots upon it, and the stripes should be given not *all* upon the same part of the body. [DIRRAIL.]

In some countries banishment is added to the punishment of scourging for fornication, especially if the sin is often repeated, so as to constitute common prostitution.

The law is founded upon the following verse in the Qur'an, Surah xxiv. 2-5:—

"The whore and the whoremonger—scourge each of them with an hundred stripes; and let not compassion keep you from *carrying out* the sentence of God, if ye believe in God and the last day: And let some of the faithful witness their chastisement.

"The whoremonger shall not marry other than a whore or an idolatress; and the whore shall not marry other than a whoremonger or an idolater. Such *alliances* are forbidden to the faithful.

"They who defame virtuous women, and bring not four witnesses, scourge them with *four score* stripes, and receive ye not their testimony for ever, for these are perverse persons—

"Save those who afterwards repent and live virtuously; for truly God is Lenient, Merciful!"

The Muhammadan law differs from Jewish law with regard to fornication; see Exodus xxii. 16, 17:—"If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins." Deut. xxii. 25-29:—"If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city and lie with her, then ye shall bring them out unto the gate of the city, and ye shall stone them with stones that they die: the damsel because she cried not, being in the city, and the man because he hath humbled his neighbour's wife; so shalt thou put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her and lie with her, then the man only that lay with her shall die. But unto the damsel shalt thou do nothing: there is in the damsel no sin worthy of death. . . . If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found, then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days."

FORTUNE-TELLING. Arabic *kahānah* (كاهن). Mu'āwiyah ibn Hakam relates that he asked the Prophet if it were right to consult fortune-tellers about future events, and he replied, "Since you have embraced Islam, you must not consult them [MAGIC.]

FOSTERAGE. Arabic *razā'ah*, *rizū'ah* (رِزْءَة). According to Abū Hanifah, the period of fosterage is thirty months; but the two disciples, Yūsuf and Muḥammad, hold it to be two years, whilst Zūfar maintains that it is three years. Fosterage with respect to the prohibitions attached to it is of two kinds; first where a woman takes a strange child to nurse, by which all future matrimonial connection between that child and the woman, or her relations within the prohibited degrees, is rendered illegal; secondly, where a woman nurses two children, male and female, upon the same milk, which prohibits any future matrimonial connection between them. For further particulars on this subject, see Hamilton's *Hidāyah*, vol. i. page 187.

FOUNDLING. Arabic *ṭaqīṭ* (طَقِيط). Lit. "That which is picked up." The person who finds the child is called the *mul-taqīṭ*. The taking up of a foundling is said to be a laudable and generous act, and where the finder sees that the child's life is in peril, it is an incumbent religious duty. (*Hidāyah*, vol. ii. p. 252.)

The maintenance of a foundling is defrayed from the public treasury, but the finder is not to demand anything for his trouble and expense, but after the finding of the child has been reported to the magistrate, the child is legally placed under the care of the *mul-taqīṭ*, and supported by the state. A foundling is declared to be free, and not a slave, and unless he be found on the land or property of a Jew or Christian, he is declared a Muslim. But if the child be found on the property of a Jew or Christian, he will be declared a Jew or Christian as the case may be. The *mul-taqīṭ* cannot contract the foundling in marriage without the sanction of the magistrate, but he may send him to school and in every respect see to his education and training without consulting the magistrate.

FRIDAY. Arabic *Jum'ah* (جُمُعَة). "The Day of Assembly." The Muhammadan Sabbath, on which they assemble in the *Jāmi'* 'Masjid, or chief mosque, and recite two rik'abs of prayers and listen to the oration, or khutbah at the time of mid-day prayer. Muḥammad claims in the Traditions to have established Friday as a day of worship by divine command. He says, "Friday was ordered as a divine day of worship both for the Jew and Christian, but they have acted contrary to the command. The Jew fixed Saturday and the Christian fixed Sunday."

According to the same traditions, Friday is "the best day on which the sun rises, the day on which Adam was taken into Paradise and turned out of it, the day on which he repented and on which he died. It will also be the Day of Resurrection."

There is also a certain hour on Friday (known only to God) on which a Muslim obtains all the good he asks of the Almighty. Muḥammad prayed that God may put a seal on the heart of every Muslim who through

negligence omits prayer for three successive Fridays. Muḥammad said:—

"Whoever bathes on Friday and comes to prayers in the beginning and comes on foot and sets near the Imam and listens to the *khutbah*, and says nothing playful, but sits silent, every step he took will get the rewards of a whole year's worshipping and rewards of one year's fast and one year's prayings at night."

"There are three descriptions of people present on Friday, one of them who comes to the masjid talking triflingly, and this is what he gets instead of rewards; and there is a man who is present for making supplications, and he asks God, and if He wills He gives him, if not, refuses; the third a man who attends to hear the *khutbah* and is silent, and does not incommode anyone, and this Friday covers his sins till the next, and three days longer; for God says, Whoever doth one good act will receive ten in return. (*Mishkāt*, book iv. c. xliii) [*KHUTBAH*.]

FRIENDSHIP with Jews and Christians is condemned in the Qur'an, Sūrah v. 56: "O ye who believe! take not the Jews and Christians for your friends (or patrons): they are the friends of each other, but whoso amongst you takes them for friends, verily he is of them, and, verily, God guides not an unjust people."

FRUITS OF THE EARTH are described in the Qur'an as evidences of God's love and care for his creatures.

Sūrah vi. 142:—

"He it is who produceth gardens of the vine trellised and untrellised, and the palm trees, and the corn of various food, and olives, and pomegranates, like and unlike. Eat of their fruit when they bear fruit, and pay the due thereof on the day of its ingathering, and be not prodigal, for God loveth not the prodigal."

Sūrah xiii. 3:—

"And He it is who hath outstretched the earth, and placed on it the firm mountains, and rivers; and of every fruit He hath placed on it two kinds; He causeth the night to enshroud the day. Verily in this are signs for those who reflect."

"And on the earth hard by each other are its various portions: gardens of grapes and corn, and palm trees single or clustered. Though watered by the same water, yet some make we more excellent as food than other; Verily in all this are signs for those who understand."

FUGITIVES. (1) A fugitive slave, either male or female, is called *ābiq* (أبيق). The capture of a fugitive slave is a laudable

act, and the captor is entitled to a reward of forty dirhams. (2) A fugitive on account of religion is called *muhājir* (مهاجر). Special blessings are promised to those who flee their country on account of their being Muslims.

Sūrah iv. 101: "Whosoever flees in the way of God shall find in the earth a spacious refuge."

Sūrah xxii. 57 "Those who flee in God's way and then are slain or die, God will provide them with a godly provision." [*SLAVES, MUHAJIR.*]

FULS (فلس). An idol (or an idol temple), belonging to the Banī Tayy, a tribe divided between the profession of idolatry and Christianity. Destroyed by 'Alī by order of Muḥammad, A.H. 630. (Muir, vol. iv. p. 177.)

FUNERAL. Arabic *janāzah* (جنازة) [*BURIAL.*]

FURĀT (فورات). The river Euphrates, said to be one of the rivers of Eden. [*EDEN.*]

AL-FURQĀN (الفرقان). (1) The title of the xxvth Sūrah of the Qur'an. (2) One of the titles of the Qur'an (Sūrah ii. 181; iii. 2; xxv. 1). (3) The title given to the Taurāt revealed to Moses (Sūrah ii. 50; xxi. 49). (4) The victory on the day of the battle of Badr (Sūrah viii. 42). (5) A term used by Sūfī mystics for a distinguishing between truth and error.

Muḥammadan lexicographers are unanimous in interpreting the word *furqān* to mean that which distinguishes between good and evil, lawful and unlawful. The Jews use the word *peret*, or *pirka*, from the same root, to denote a section or portion of scriptures.

FUṢṢILAT (فصلت). *Lit.* "Were made plain." A title of the xliist Sūrah of the Qur'an, from the word occurring in the second verse. The Sūrah is also known as the *Hāmin as-Sajdah*, to distinguish it from the Sūrah xxxiind, which is also called *as-Sajdah*, or "Adoration."

FUTURE LIFE. The immortality of the soul and the reality of a future life are very distinctive doctrines of the religion of Muḥammad, and very numerous are the references to it in the Qur'an. The whole system of Islām is based upon the belief in the future existence of the soul of man. A description of the special character of this future life will be found in the article on *PARADISE*.

The terms generally used to express a future life are *Dāru 'l-Akhirat*, *Dāru 'l-Baqā'* *Dāru 'l-Uqbā'*.

G.

GABR (جبر). [MAJUS.]

GABRIEL. Arabic *Jibrā'il* (جبرائيل). In the Qur'ān *Jibrīl* (جبريل). The angelic being who is supposed to have been the medium of the revelation of the Qur'ān to Muhammad. He is mentioned only twice in the Qur'ān by name. *Suratu 'l-Baqarah* ii. 91: "Whoso is the enemy of Gabriel—for he hath by God's leave caused to descend on thy heart the confirmation of previous revelations," &c. And again in *Suratu 't-Tahrim*, lxvi. 4. "God is his Protector, and Gabriel." He is, however, supposed to be spoken of in *Sūrah* ii. 81, 254: v. 109; xvi. 104, as "the Holy Spirit," *Rūhu 'l-Qudus*; in *Sūrah* xxvi. 193, as "the Faithful Spirit," *ar-Rūhu 'l-Amin*; and in *l'il*. 5, as "one terrible in power," *Shadidu 'l-Quwā*.

The account of Gabriel's first appearance to Muhammad is related as follows by Abū 'l-Fidā': "Muhammad was wont to retire to Mount Hirā for a month every year. When the year of his mission came, he went to Mount Hirā in the month of Ramazān for the purpose of sojourning there, having his family with him: and there he abode until the night arrived in which God was pleased to bless him. Gabriel came to him, and said to him, 'Recite!' And he replied, 'What shall I recite?' And he said, 'Recite thou, in the name of thy Lord who created. Created man from clots of blood. Recite thou! For the Lord is most Beneficent. Who hath taught the use of the pen. Hath taught man that which he knoweth not.' After this the Prophet went to the middle of the mountain, and heard a voice from heaven which said, 'Thou art the Messenger of God and I am Gabriel.' He continued standing in his place to contemplate Gabriel until he withdrew." [QUR'AN.]

Sir William Muir says: "It is clear that at a later period at least, if not from the first, Mahomet confounded Gabriel with the Holy Ghost. The idea may have arisen from some such misapprehension as the following. Mary conceived Jesus by the power of the Holy Ghost, which overshadowed her. But it was Gabriel who visited Mary to announce the conception of the Saviour. The Holy Ghost was therefore another name for Gabriel. We need hardly wonder at this ignorance when Mahomet seems to have believed that Christians held Mary to be the third person in the Trinity!"

With reference to the verse quoted above, from the *Suratu 'l-Baqarah*, Sale says the Commentators say that the Jews asked what angel it was that brought the Qur'ān to Muhammad, and on being told that it was Gabriel, they replied that he was their enemy, and the messenger of wrath and judgment; but that if it had been Michael they

would have believed on him, because that angel was their friend, and the messenger of peace and plenty.

It is also important to observe that the only distinct assertion of Gabriel being the medium of divine revelation, occurs in a *Madaniyah Sūrah*.

Gabriel is called in Muslim books *ar-Rūhu 'l-A'zam*, "The Supreme Spirit"; *ar-Rūhu 'l-Mu-karram*, "The Honoured Spirit"; *Rūhu 'l-Ilqā'*, "The Spirit of casting into"; *Rūhu 'l-Qudus*, "The Holy Spirit"; and *ar-Rūhu 'l-Amin*, "The Faithful Spirit."

GAMBLING (Arabic *maisir*, ميسر; *qimār* قمار) is forbidden in the Qur'ān.

Sūrah ii. 216: "They will ask thee concerning wine, and games of chance. Say both is a great sin, and advantage also, to men, but their sin is greater than their advantage."

Sūrah v. 93: "Only would Satan sow hatred and strife among you, by wine and games of chance, and turn you aside from the remembrance of God, and from prayer: will ye not, therefore, abstain from them?"

The evidence of a gambler is not admissible in a Muhammadan court of law, because gaming is a great crime. (*Hidāyah* ii. p. 638.)

GARDEN. Arabic *jannah* (جنة); Heb. גֶּן, pl. גִּנִּים. In the Qur'ān the

residence of our first parents is called *Al-jannah*, "the garden," and not *Jannatu 'Adn*, or the "Garden of Eden." *Jannatu 'Adn* being the fourth stage of celestial bliss. *Al-jannāt*, "the gardens," is a term frequently used in the Qur'ān for the state of heavenly joy; and the stages of paradise, which are eight, are known as—(1) The garden of eternity, (2) The dwelling of peace, (3) The dwelling which abideth, (4) The garden of Eden, (5) The garden of refuge, (6) The garden of delight, (7) The garden of 'Ilīyūn, (8) The garden of Paradise. [PARADISE.]

GENII. Arabic *jinn* (جن), and *jānn* (جان). Muhammad was a sincere believer in the existence of good and evil genii, and has left a record of his belief in the LXXIII chapter of his Qur'ān, entitled the *Suratu 'l-Jinn*. It opens thus:—

"SAY: It hath been revealed to me that a company of JINN listened and said,—Verily, we have heard a marvellous discourse (Qur'ān);

"It guideth to the truth; wherefore we believed in it, and we will not henceforth join any being with our Lord;

"And He,—may the majesty of our Lord be exalted!—hath taken no spouse neither hath he any offspring.

"But the foolish among us hath spoken of God that which is unjust:

"And we verily, thought that no one amongst men or jinn would have uttered a lie against God.

"There are indeed people among men, who have sought for refuge unto people among jinn: but they only increased their folly:

"And they thought as ye think, that God would not raise any from the dead.

"And the Heavens did we essay, but found them filled with a mighty garrison, and with flaming darts;

"And we sat on some of the seats to listen, but whoever listeneth findeth an ambush ready for him of flaming darts."

The following exhaustive account of the Muhammadan belief on the subject is taken from the writings of the late Mr. Lane (the learned author of the *Modern Egyptians* and of *Notes on the Arabian Nights*), but slightly altered to meet the requirements of the present work.

According to a tradition from the Prophet, this species consists of five orders, namely, Jānn (who are the least powerful of all), Jinn, Shaitāns (or devils), 'Ifrits, and Marids. The last, it is added, are the most powerful; and the Jānn are transformed Jinn, like as certain apes and swine were transformed men. It must, however, be remarked that the terms *Jinn* and *Jānn* are generally used indiscriminately as names of the whole species, whether good or bad, and that the former term is the more common. Also, that *Shaitān* is commonly used to signify any evil genius. An 'Ifrit is a powerful evil genius; a *Marid*, an evil genius of the most powerful class. The Jinn (but, generally speaking, evil ones) are called by the Persians *Deves*, the most powerful evil Jinn, *Naraks* (which signifies "males," though they are said to be males and females); the good Jinn, *Piris*, though this term is commonly applied to females. In a tradition from the Prophet, it is said, "The Jānn were created of a smokeless fire." The word which signifies "a smokeless fire" has been misunderstood by some as meaning "the flame of fire." *Al-Jauhari* (in the *Sihāh*) renders it rightly; and says that of this fire was the Shaitān or Iblis created. *Al-Jānn* is sometimes used as a name for Iblis, as in the following verse of the Qur'an (Sūrah xv. 27): "And the Jānn [the father of the Jinn, i.e. Iblis] we had created before [i.e. before the creation of Adam] of the fire of the Samūm [i.e. of the fire without smoke]." *Jānn* also signifies "a serpent," as in other passages of the Qur'an, and is used in the same book as synonymous with Jinn. In the last sense it is generally believed to be used in the tradition quoted in the commencement of this paragraph. There are several apparently contradictory traditions from the Prophet, which are reconciled by what has been above stated: in one it is said that Iblis was the father of all the Jānn and Shaitān; Jānn being here synonymous with Jinn; in another, that Jānn was the father of all the Jinn, here Jānn being used as a name for Iblis.

"It is held," says al-Qazwīnī, "that the Jinn are aerial animals, with transparent bodies, which can assume various forms. People differ in opinion respecting these beings; some consider the Jinn and Shaitāns as unruly men, but these persons are of the Mu'tazilahs [a sect of Muslim breethinkers], and some hold that God, whose name he exalted, created the angels of the light of fire, and the Jinn of its flame [but this is at variance with the general opinion], and the Shaitāns of its smoke [which is also at variance with the common opinion]; and that [all] these kinds of beings are [usually] invisible to men, but that they assume what forms they please, and when their form becomes condensed they are visible." This last remark illustrates several descriptions of genii in the *Arabian Nights*, where the form of the monster is at first undefined, or like an enormous pillar, and then gradually assumes a human shape and less gigantic size.

It is said that God created the Jānn [or Jinn] two thousand years before Adam [or, according to some writers, much earlier], and that there are believers and infidels and every sect among them, as among men. Some say that a prophet named Yūsuf was sent to the Jinn: others, that they had only preachers or admonishers; others, again, that seventy apostles were sent, before Muhammad, to Jinn and men conjointly. It is commonly believed that the preadamite Jinn were governed by forty (or, according to some, seventy-two) kings, to each of whom the Arab writers give the name of Sulaiman (or Solomon); and that they derive their appellation from the last of these, who was called Jānn ibn Jānn, and who, some say, built the Pyramids of Egypt.

The following account of the preadamite Jinn is given by al-Qazwīnī:—

"It is related in histories that a race of Jinn in ancient times, before the creation of Adam, inhabited the earth, and covered it, the land and the sea, and the plains and the mountains; and the favours of God were multiplied upon them, and they had government, and prophecy, and religion and law; but they transgressed and offended, and opposed their prophets, and made wickedness to abound in the earth: whereupon God, whose name he exalted, sent against them an army of angels, who took possession of the earth, and drove away the Jinn to the regions of the islands, and made many of them prisoners; and of those who were made prisoners was 'Azazil (afterwards called Iblis, from his despair), and a slaughter was made among them. At that time, 'Azazil was young; he grew up among the angels [and probably for that reason was called one of them], and became learned in their knowledge, and assumed the government of them; and his days were prolonged until he became their chief; and thus it continued for a long time, until the affair between him and Adam happened, as God, whose name he exalted, hath said, 'When we said unto the Angels, Worship ye Adam, and

[all] worshipped except Iblis, [who] was [one] of the Jinn.' (Sūrah I. 49)."

Iblis, we are told by another authority, was sent as a governor upon the earth, and judged among the Jinn a thousand years, after which he ascended into heaven, and remained employed in worship until the creation of Adam. The name of Iblis was originally, according to some, 'Azazil (as before mentioned), and according to others, al-Haris; his patronymic is Abū Munnah or Abū 'l-*Ḥimr*. It is disputed whether he was of the angels or of the Jinn. There are three opinions on this point: (1) That he was of the angels, from a tradition from Ibn 'Abbas; (2) That he was of the Shaitāns (or evil Jinn), as it is said in the Qur'ān, "Except Iblis [who] was [one] of the Jinn"; this was the opinion of al-Ḥasanu 'l-Basri, and is that commonly held; (3) That he was neither of the angels nor of the Jinn, but created alone of fire. Ibn 'Abbās founds his opinion on the same text from which al-Ḥasanu 'l-Basri derives his: "When we said unto the angels, worship ye Adam, and [all] worshipped except Iblis, [who] was [one] of the Jinn" (before quoted); which he explains by saying that the most noble and honourable among the angels are called "the Jinn," because they are veiled from the eyes of the other angels on account of their superiority; and that Iblis was one of these Jinn. He adds, that he had the government of the lowest heaven and of the earth, and was called the *Tā'us* (*lit.* "Peacock") of the angels; and that there was not a spot in the lowest heaven but he had prostrated himself upon it; but when the Jinn rebelled upon the earth, God sent a troop of angels, who drove them to the islands and mountains; and Iblis being elated with pride, and refusing to prostrate himself before Adam, God transformed him into a Shaitān. But this reasoning is opposed by other verses, in which Iblis is represented as saying, "Thou hast created me of fire, and has created him [Adam] of earth." It is therefore argued, "If he were created originally of fire, how was he created of light? for the angels were [all] created of light." The former verse may be explained by the tradition that Iblis, having been taken captive, was exalted among the angels; or, perhaps, there is an ellipsis after the word "Angels": for it might be inferred that the command given to the Angels was also (and *a fortiori*) to be obeyed by the Jinn.

According to a tradition, Iblis and all the Shaitāns are distinguished from the other Jinn by a longer existence. "The Shaitāns," it is added, "are the children of Iblis, and die not but with him; whereas the [other] Jinn die before him, though they may live many centuries. But this is not altogether accordant with the popular belief: Iblis and many other evil Jinn are to survive mankind, but they are to die before the general resurrection, as also even the angels, the last of whom will be the Angel of Death, 'Iz'ā'il. Yet not all the evil Jinn are to live thus long. Many of them are killed by shooting stars,

hurled at them from heaven; wherefore, the Arabs, when they see a shooting star (*shihāb*), often exclaim, 'May God transfix the enemy of the faith!' Many also are killed by other Jinn, and some even by men. The fire of which the Jinn is created circulates in his veins, in place of blood; therefore, when he receives a mortal wound, this fire, issuing from his veins, generally consumes him to ashes.

The Jinn, it has been already shown, are peaceable. They also eat and drink, and propagate their species, sometimes in conjunction with human beings; in which latter case, the offspring partakes of the nature of both parents. In all these respects they differ from the angels. Among the evil Jinn are distinguished the five sons of their chief, Iblis; namely, Tir, who brings about calamities, losses, and injuries; al-A'war, who encourages debauchery; Sūt, who suggests lies; Dāsīm, who causes hatred between man and wife; and Zalanbūr, who presides over places of traffic.

The most common forms and habitations or places of resort of the Jinn must now be described. The following traditions from the Prophet are to the purpose:—

The Jinn are of various shapes, having the forms of serpents, scorpions, lions, wolves, jackals, &c. The Jinn are of three kinds—one on the land, one on the sea, and one in the air. The Jinn consist of forty troops, each troop consisting of six hundred thousand. The Jinn are of three kinds—one have wings and fly; another are snakes and dogs, and the third move about from place to place like men. Domestic snakes are asserted to be Jinn on the same authority.

The Prophet ordered his followers to kill serpents and scorpions if they intruded at prayers; but on other occasions, he seems to have required first to admonish them to depart, and then, if they remained, to kill them. The Doctors, however, differ in opinion whether all kinds of snakes or serpents should be admonished first; or whether any should; for the Prophet, say they, took a covenant of the Jinn [probably after the above-mentioned command], that they should not enter the houses of the faithful; therefore, it is argued, if they enter, they break their covenant, and it becomes lawful to kill them without previous admonishment. Yet it is related that 'Ayishah, one of the Prophet's wives, having killed a serpent in her chamber, was alarmed by a dream, and fearing that it might have been a Muslim Jinni, as it did not enter her chamber, when she was undressed, gave in alms, as an expiation, twelve thousand dirhams (about £300), the price of the blood of a Muslim.

The Jinn are said to appear to mankind most commonly in the shapes of serpents, dogs, cats, or human beings. In the last case they are sometimes of the stature of men, and sometimes of a size enormously gigantic. If good, they are generally resplendently handsome; if evil, horribly hideous. They become invisible at pleasure (by a rapid

extension or rarefaction of the particles which compose them), or suddenly disappear in the earth or air, or through a solid wall. Many Muslims in the present day profess to have seen and held intercourse with them.

The *Zaubrah*, which is a whirlwind that raises the sand or dust in the form of a pillar of prodigious height, often seen sweeping across the deserts and fields, is believed to be caused by the flight of an evil genii. To defend themselves from a Jinn thus "riding in the whirlwind," the Arabs often exclaim, "Iron! Iron!" (*Hadid! Hadid!*) or, "Iron! thou unlucky!" (*Hadid! yā Mashūm!*), as the Jinn are supposed to have a great dread of that metal; or they exclaim, "God is most great!" (*Allāhu akbar!*) A similar superstition prevails with respect to the waterspout at sea.

It is believed that the chief abode of the Jinn is in the mountains of Qāf, which are supposed to encompass the whole of our earth. But they are also believed to pervade the solid body of our earth, and the firmament; and to choose, as their principal places of resort, or of occasional abode, baths, wells, the latrina, ovens, ruined houses, market-places, the junctures of roads, the sea, and rivers.

The Arabs, therefore, when they pour water, &c., on the ground, or enter a bath, or let down a bucket into a well, or visit the latrina, and on various other occasions, say, "Permission!" or "Permission, ye blessed!" (*Izn! or Izn yā Mubārakūn!*). The evil spirits (or evil genii), it is said, had liberty to enter any of the seven heavens till the birth of Jesus, when they were excluded from three of them. On the birth of Muhammad, they were forbidden the other four. They continue, however, to ascend to the confines of the lowest heaven, and there listening to the conversation of the angels respecting things decreed by God, obtain knowledge of futurity, which they sometimes impart to men, who by means of talismans or certain invocations make them to serve the purposes of magical performances.

What the Prophet said of Iblīs in the following tradition, applies also to the evil Jinn over whom he presides: His chief abode [among men] is the bath; his chief places of resort are the markets and junctures of roads; his food is whatever is killed without the name of God being pronounced over it; his drink, whatever is intoxicating; his *Mu'azzin*, the *mizmār* (a musical pipe), i.e. any musical instrument; his Qur'ān, poetry; his written character, the marks made in geomancy; his speech, falsehood; his snares are women.

That particular genii presided over particular places, was the opinion of the early Arabs. It is said in the Qur'ān (Sūrah lxxii. 6), "And there were certain men who sought refuge with certain of the Jinn." In the commentary of the Jalālān, I find the following remark on these words:—"When they halted, on their journey, in a place of

fear, each man said, 'I seek refuge with the lord of this place, from the mischief of his foolish ones!'" In illustration of this, I may insert the following tradition, translated from *al-Qazwini*:—"It is related by a certain narrator of traditions, that he descended into a valley with his sheep, and a wolf carried off a ewe from among them; and he arose, and raised his voice, and cried, 'O inhabitant of the valley!' whereupon he heard a voice saying, 'O wolf, restore to him his sheep!' and the wolf came with the ewe, and left her, and departed." The same opinion is held by the modern Arabs, though probably they do not use such an invocation.

A similar superstition, a relic of ancient Egyptian credulity, still prevails among the people of Cairo. It is believed that each quarter of this city has its peculiar guardian-genius, or Agathodæmon, which has the form of a serpent.

It has already been mentioned that some of the Jinn are Muslims, and others infidels. The good acquit themselves of the imperative duties of religion, namely, prayers, almsgiving, fasting during the month of Ramazān, and pilgrimage to Makkah and Mount 'Arafāt, but in the performance of these duties they are generally invisible to human beings.

No man, it is said, ever obtained such absolute power over the Jinn as Sulaimān ibn Dā'ūd (Solomon, the son of David). This he did by virtue of a most wonderful talisman, which is said to have come down to him from heaven. It was a sealing ring, upon which was engraved "the most great name" of God [*AL-ISMU 'L-A'ZAM*], and was partly composed of brass and partly of iron. With the brass he stamped his written commands to the good Jinn; with the iron (for a reason before mentioned) those to the evil Jinn or devils. Over both orders he had unlimited power, as well as over the birds and the winds, and, as is generally said, the wild beasts. His *wazīr*, Asaf the son of Barkhiyah, is also said to have been acquainted with "the most great name," by uttering which the greatest miracles may be performed, even that of raising the dead. By virtue of this name, engraved on his ring, Sulaimān compelled the Jinn to assist in building the temple of Jerusalem, and in various other works. Many of the evil genii he converted to the true faith, and many others of this class, who remained obstinate in infidelity, he confined in prisons. He is said to have been monarch of the whole earth. Hence, perhaps, the name of Sulaimān is given to the universal monarchs of the preadamite Jinn; unless the story of his own universal dominion originated from confounding him with those kings of the Jinn.

The injuries related to have been inflicted upon human beings by evil genii are of various kinds. Genii are said to have often carried off beautiful women, whom they have forcibly kept as their wives or concubines. Malicious or disturbed genii are asserted often to station themselves on the roofs, or at the windows.

of houses, and to throw down bricks and stones on persons passing by. When they take possession of an uninhabited house, they seldom fail to persecute terribly any person who goes to reside in it. They are also very apt to pilfer provisions, &c. Many learned and devout persons, to secure their property from such depredations, repeat the words, "In the name of God, the Compassionate, the Merciful!" on locking the doors of their houses, rooms, or closets, and on covering the bread-basket, or anything containing food. During the month of Ramazān, the evil genii are believed to be confined in prison; and, therefore, on the last night of that month, with the same view, women sometimes repeat the words above mentioned, and sprinkle salt upon the floors of the apartments of their houses.

To complete this sketch of Arabian mythology, an account must be added of several creatures generally believed to be of inferior orders of the Jinn. One of these is the *Ghūl*, which is commonly regarded as a kind of Shaitān, or evil genii, that eats men, and is also described by some as a Jinn, or an enchanter, who assumes various forms. The *Ghūls* are said to appear in the forms of various animals, and of human beings, and in many monstrous shapes; to haunt burial-grounds and other sequestered spots; to feed upon dead human bodies; and to kill and devour any human creature who has the misfortune to fall in their way; whence the term "*Ghūl*" is applied to any cannibal.

An opinion quoted by a celebrated author respecting the *Ghūl* is, that it is a demoniacal animal, which passes a solitary existence in the deserts, resembling both man and brute; that it appears to a person travelling alone in the night and in solitary places, and, being supposed by him to be itself a traveller, lures him out of his way. Another opinion stated by him is this: that, when the Shaitāns attempt to hear words by stealth [from the confines of the lowest heaven], they are struck by shooting stars, and some are burnt; some falling into a sea, or rather a large river (*bahr*), become converted into crocodiles; and some, falling upon the land, become *Ghūls*. The same author adds the following tradition: "The *Ghūl* is any Jinn that is opposed to travels, assuming various forms and appearances; and affirms that several of the Companions of the Prophet saw *Ghūls* in their travels; and that 'Umar among them saw a *Ghūl* while on a journey to Syria, before Islām, and struck it with his sword."

It appears that "*Ghūl*" is, properly speaking, a name only given to a female demon of the kind above described; the male is called '*Qutrub*.' It is said that these beings, and the *Ghaddār*; or *Gharrār*, and other similar creatures, which will presently be mentioned, are the offspring of Iblis and of a wife whom God created for him of the fire of the Samūm (which here signifies, as in an instance before mentioned, "a smokeless fire"); and that they sprang from an egg. The female

Ghūl, it is added, appears to men in the deserts, in various forms, converses with them, and sometimes prostitutes herself to them.

The *Si'lāt*, or *Si'lā'*, is another demoniacal creature, described by some [or rather, by most authors] as of the Jinn. It is said that it is mostly found in forests; and that when it captures a man, it makes him dance, and plays with him as the cat plays with the mouse. A man of Isfahan asserted that many beings of this kind abounded in his country; that sometime the wolf would hunt one of them by night, and devour it, and that, when it had seized it, the *Si'lā'* would cry out, "Come to my help, for the wolf devoureth me!" or it would cry, "Who will liberate me? I have a hundred *dīnārs*, and he shall receive them!" But the people knowing that it was the cry of the *Si'lā'*, no one would liberate it; and so the wolf would eat it.

An island in the sea of China (Sin) is called "the island of the *Si'lā'*," by Arab geographers, from its being said to be inhabited by the demons so named; they are described as creatures of hideous forms, supposed to be Shaitāns, the offspring of human beings and Jinn, who eat men.

The *Ghaddār* is another creature of a similar nature, described as being found in the borders of al-Yaman, and sometimes in Tihāmah, and in the upper parts of Egypt. It is said that it entices a man to it, and either tortures him in a manner not to be described or merely terrifies him, and leaves him.

The *Dalhān* is also a demoniacal being, in habiting the islands of the seas, having the form of a man, and riding on an ostrich. It eats the flesh of men whom the sea casts on the shore from wrecks. Some say that a *Dalhān* once attacked a ship on the sea, and desired to take the crew; but they contended with it; whereupon it uttered a cry which caused them to fall on their faces, and it took them.

The *Shiqq* is another demoniacal creature, having the form of half a human being (like a man divided longitudinally), and it is believed that the *Nasnās* is the offspring of a *Shiqq* and of a human being. The *Shiqq* appears to travellers; and it was a demon of this kind who killed, and was killed by 'Al-qamah, the son of Safwān, the son of 'Umayyah, of whom it is well known that he was killed by a Jinn. So says al-Qazwini.

The *Nasnās* (above mentioned) is described as resembling half a human being; having half a head, half a body, one arm, and one leg, with which it hops with much agility; as being found in the woods of al-Yaman, and being endowed with speech; "but God," it is added, "is all knowing." It is said that it is found in *Hazramaut* as well as al-Yaman; and that one was brought alive to al-Mutawakkil. It resembled a man in form, excepting that it had but half a face, which was in its breast, and a tail like that of a sheep. The people of *Hazramaut*, it is added, eat it; and its flesh is sweet. It is only generated in their country

A man who went there asserted that he saw a captured Nasnās, which cried out for mercy, conjuring him by God and by himself.

A race of people whose head is in the breast, is described as inhabiting an island called Jabah (supposed to be Java), in the sea of Hind, or India. A kind of Nasnās is also described as inhabiting the island of Raij, in the sea of China, and having wings like those of the bat.

The *Ḥatīf* is a being that is heard, but not seen; and is often mentioned by Arab writers. It is generally the communicator of some intelligence in the way of advice, or direction, or warning. (See Lane's *Modern Egyptians*; Lane's *Notes on the Arabian Nights*.)

GENTILES. Arabic *Ummī* (أُمِّي), from *umm*, "a mother"; pl. *ummiyūn*, *lit.* "Ignorant as new-born babes." Hebrew

גוֹיִם. According to al-Balẓawī, all the people of the earth who do not possess a divine Book. In the Qur'an, the term is specially applied to the idolaters of Arabia.

Sūrah lxii. 2: "He (God) it is who sent unto the Gentiles a Prophet, amongst them to recite to them His signs and to purify them, and to teach them the Book, the wisdom, although they were before in obvious error."

GEORGE, St. [JIRJIS, AL-KHIZR.]

AL-GHĀBAH (الغابة). "The desert." A name given to the open plain near al-Madīnah.

GHABN (غبن). Fraud or deceit in sales.

GHADDĀR (غدار). A species of demon said to be found on the borders of al-Yaman. [GENIL]

GHADĪR (غدير). A festival of the Shī'ahs on the 18th of the month of Zū'l-Hijjah, when three images of dough filled with honey are made to represent Abū Bakr, 'Umar, and 'Usmān, which are stuck with knives, and the honey is sipped as typical of the blood of the usurping Khalifahs. The festival is named from *Ghadīr*, "a pool," and the festival commemorates, it is said, Muḥammad having declared 'Alī his successor at *Ghadīr Khūm*, a watering place midway between Makkah and al-Madīnah.

GHAIB (غيب). *Lit.* "Secret." The terms *Ghaib* 'l-*Huwiyyāh*, "Secret essence," and *al-Ghaib* 'l-*Muṭlag*, "the absolute unknowable," are used by Sūfī mystics to express the nature of God. ('Abdu'r-Raz-zāq's *Dict. of Sūfī Terms*.)

GHAIRAH (غيرة). "Jealousy." Muḥammad is related to have said, "There is a kind of jealousy (*ghairah*) which God likes, and there is a kind of jealousy which he abominates. The jealousy which God likes is when a man has suspicion that his wife or slave girl comes and sits by a stranger; the jealousy which God abominates is when, without cause, a man harbours in his heart a

bad opinion of his wife." (*Mishkāt*, book xiii. c. xv. pt 2.)

GHAIR-I-MAHDĪ (غیر مهدی). *Lit.* "Without Mahdī." A small sect who believe that the Imam Mahdī will not reappear. They say that one Saiyid Muḥammad of Jeypore was the real Mahdī, the twelfth Imām, and that he has now gone never more to return. They venerate him as highly as they do the Prophet, and consider all other Muslims to be unbelievers. On the night called Lailatu 'l-Qadr, in the month of Ramazān, they meet and repeat two rak'ah prayers. After that act of devotion is over, they say: "God is Almighty, Muḥammad is our Prophet, the Qur'an and Mahdī are just and true. Imām Mahdī is come and gone. Whosoever disbelieves this is an infidel." They are a very fanatical sect. (See *Qaum-i-Islām*.)

GHAMARĀT (غمرات), plural of *ghamarah*, "abyss." A word used to express the agonies of death. It occurs in the Qur'an, Sūrah vi. 93: "But couldst thou see when the ungodly are in the floods of death (*ghamarātu 'l-mawt*), and the angels reach forth their hands, saying, 'Yield up your souls:—this day shall ye be recompensed with a humiliating punishment.'"

AL-GHANĪ (الغنى). "The Independent One." One of the ninety-nine special names or attributes of God, expressing the superiority of the Almighty over the necessities and requirements of mankind. The word occurs in the Qur'an, Sūrah lx. 6, and is translated by Palmer, "He is rich."

GHASB (غصب). "Using by force; usurpation."

Ghasb, in its literal sense, means the forcibly taking a thing from another. In the language of the law it signifies the taking of the property of another which is valuable and sacred, without the consent of the proprietor, in such a manner as to destroy the proprietor's possession of it, whence it is that usurpation is established by exacting service from the slave of another, or by putting a burden upon the quadruped of another, but not by sitting upon the carpet of another; because by the use of the slave of another, and by loading the quadruped of another, the possession of the proprietor is destroyed, whereas by sitting upon the carpet of another the possession of the proprietor is not destroyed. It is to be observed that if any person knowingly and wilfully usurp the property of another, he is held in law to be an offender, and becomes responsible for a compensation. If, on the contrary, he should not have made the usurpation knowingly and wilfully (as where a person destroys property on the supposition of its belonging to himself, and it afterwards proves the right of another), he is in that case also liable for a compensation, because a compensation is the right of men; but he is not an offender, as his erroneous offence is cancelled (*Hidayah*, vol. iii. p. 522.)

AL-GHĀSHIYAH (الغاشية). "The Covering, Overwhelming." A name given to the LXXXVth Sūrah of the Qur'ān, the word occurring in the first verse for the Day of Judgment: "Has there come to thee the story of the overwhelming?"

GHĀSIL (غاسل). "A washer of the dead." An official is generally appointed for this purpose by the Imām of the parish.

GHASSĀN (عسان). A tribe of Arabs inhabiting the western side of the Syrian desert in the time of Muḥammad. (See Muir's *Life of Mahomet*, vol. i. p. clxxxiii.)

GHATAFĀN (غطفان). An Arabian tribe descended from Qais.

GHAUṢ (غوث). *Lit.* "One to whom we can cry for help." A mediator. A title given to a Muḥammadan saint. Some hold it to be the highest order of sanctity, whilst others regard it as second in rank to that of *Qutb*. According to the *Ghiyāṣu 'l-Lughah* it is an inferior rank of sanctity to that of *Qutb*.

GHAZAB (غضب). "Anger," "wrath." A word used frequently in the Qur'ān for the wrath of God, e.g. Sūrah iv. 95: "God shall be angry with him."

GHĀZĪ (غازي). One who fights in the cause of Islām. A hero; a warrior. One who slays an infidel. It is also a title of distinction conferred by Muslim rulers upon generals and warriors of renown. In the Turkish Empire the title of *Chāzi* implies something similar to our "Field Marshal." The Prophet is related to have said, "God is sponsor for him who goes forth to fight in the road of God, for His satisfaction and for that of His Prophet. He shall, if he be not killed, return to his home with plunder and rewards. And if he die, his reward is paradise." (*Mishkāt*, book xvii. c. 1.)

GHAZWĀH (غزوة). A military force when it is led by either an Apostle (*Rasūl*) or an Imām. A small force commanded by one of the Imām's lieutenants is a *sariyah*, or brigade. (See *Ghiyāṣu 'l-Lughah*, *in loco*.)

AL-GHAZZĀLĪ (الغزالي). Abū Hamīd Muḥammad ibn Muḥammad ibn Ahmad al-Ghazzālī, is a well known Sunni doctor surnamed *Hujjat* 'l-Islām ("the proof of Islām"). He was a native of Tūs, and for sometime a professor in the college at Naisāpūr. Born A.H. 450 (A.D. 1058), died A.H. 505 (A.D. 1111), at Tūs. His exposition on the nature of God will be found in the article GOD. His great theological work is the *Ihyā'u 'Ulūmī 'd-Dīn*.

GHĪBAH (غيبه). "Slander; calumny." Anything whispered of an absent person to his detriment, although it be true. (*Bukhārī* expressing a false accusation.) *Ghībah* is condemned in the Qur'ān (Sūrah

xliv. 12): "O believers, avoid frequent suspicions, for some suspicions are a crime, neither let one of you traduce (*ghībah*) another in his absence." A chapter is devoted to the condemnation of backbiting and calumny in the Traditions (*vide Mishkāt*, book xxii. ch. x.)

GHIFĀR (غفار). An Arabian tribe in the time of Muḥammad who inhabited a tract of country in the vicinity of al-Madinah. They were descendants of Abū Zarri 'l-Ghifārī.

GHISHĀWĀH (غشاوة). *Lit.* "A covering." A dimness in the eye. A word used in the Qur'ān for spiritual blindness. Sūrah ii. 6: "Their hearts and their ears hath God sealed up, and over their eyes is a covering."

GHISLĪN (غسلين). The water, blood, and matter, supposed by Muḥammadans to run down the skin and flesh of the damned in hell. See Qur'ān, Sūrah lxi. 36: "No friend shall he have here that day, nor food but *ghislīn*."

GHŪL (غول). A man-devouring demon of the woods. A species of Jinn [GENN.]

GHULĀM (غلام), pl. *ghilmah*. A boy under age. A term used in modern Muslim for a slave, the legal word being *abd*. It occurs in the Qur'ān for a son. Sūrah iii. 42: "She (Mary) said, 'How can I have a son when a man has not touched me?'"

GHULĀT (غلاة). *Lit.* "The Zealots." A title given to a leading sect of the Shī'ahs who, through their excessive zeal for the Imāms, have raised them above the degree of human beings.

GHULŪL (غلول). Defrauding or purloining any part of the lawful plunder in a *jihād* or religious war. Forbidden in the Qur'ān, Sūrah iii. 155: "But he who shall defraud, shall come forth with his defraudings on the day of the resurrection: then shall every soul be paid what it hath merited, and they shall not be treated with injustice."

GHURĀB (غراب). *Lit.* "A crow." *Ghurābu 'l-Bain*: "The crow of separation." A term used by the Sūfī mystics for a certain state of separation from God. (Abdu 'r-Razzāq's *Dict. of Sūfī Terms*.)

GHURRAH (غرة). A fine of five hundred dirhams. A slave of that value. It is the fine for a person striking a woman so as to occasion a miscarriage. (*Hidāyah*, vol. iv. p. 552.)

GHUSL (غسل), as distinguished from *ghasl* (washing) is the religious act of bathing the whole body after a legal impurity. It is founded upon the express injunction of the Qur'ān, Sūrah v. 9: "If ye are polluted then purify yourselves." And the

Traditions most minutely relate the occasions on which the Prophet performed the ceremony of *ghusl* or bathing. The Muslim teachers of all sects are unanimous in prescribing the washing of the whole body after the following acts, which render the body *junub*, or impure: (1) *Hayz*, menses; (2) *nifas*, puerperium; (3) *jinā*, coitus; (4) *ihtilām* pollutio nocturna. It is absolutely necessary that every part of the body should be washed, for 'Alī relates that the Prophet said, He who leaves but one hair unwashed on his body, will be punished in hell accordingly." (*Mishkāt*, book ii. c. viii.)

GHUSL MASNUN (غسل مسنون). *Lat.* "Washings which are Sunnah."

Such washings are founded upon the Sunnah, or precept and practice of Muhammad, although they are not supposed to be of divine institution. They are four in number: (1) Upon the admission of a convert to Islām; (2) Before the Friday prayers and on the great festivals; (3) After washing the dead; (4) After blood-letting. (See *Ṣaḥīḥu l-Bukhārī*, p. 39, *Bābu 'l-Ghusl*.) Akrimah relates that people came from al-ʿIrāq and asked Ibn 'Abbās if he believed that bathing on Fridays was a divine institution, and Ibn 'Abbās replied, "No, but bathing is a great purifier, and I will tell you how the custom of bathing began. The people were engaged in daily labour and wore blankets, and the people sweated to such a degree as to cause a bad smell, so the Prophet said, 'O men! bathe ye on Fridays and put some scent on your clothes.'" (Matthew's *Mishkāt*, vol. i. p. 120, from the Ḥadīṣ of Abū Dā'ūd.)

GIANTS. There is but one allusion to giants in the Qur'an, namely, to the tribe 'Ād, who are spoken of as men "with lofty statures" (Sūrah lxxix. 6), and the commentator, Shāh 'Abdu 'l-Aziz of Delhi, says they were men of not less than twelve yards in stature. According to a tradition in the *Kitābu 'sh-Shafah* by the Qāzī 'Ayāz (p. 65), Adam was sixty yards in height. In the *Qhiyāṣu 'l-Lughah*, a giant named 'Ūj is mentioned, who was born in the days of Adam and lived until the time of Moses, a period of 3,500 years, and that he was so high, that the flood in the days of Noah only reached to his waist! There are traditions and stories of giants whose graves exist unto the present day, throughout the whole of Asia. Opposite the Church Mission House at Peshawur is a grave nine yards long, which is held in great reverence by both Muhammadans and Hindus. De la Belle, in his *Travels in Persia*, vol. ii. p. 89, mentions several which exist in Persia. Giant graves in Hindustan are numerous.

GIDEON. In the Qur'an there is evidently a confusion in one passage between the story of Saul as told therein, and the account of Gideon given in the Old Testament, as the following extracts will show:—

"And when Saul marched forth with his forces, he said, 'God will test you by a river:

He who drinketh of it shall not be of my band; but he who shall not taste it, drinking a drink out of the hand excepted, shall be of my band.' And, except a few of them, they drank of it. And when they had passed it, he and those who believed with him, the former said, 'We have no strength this day against Goliath (Jālūt) and his forces.' But they who held it as certain that they must meet God, said, 'How oft, by God's will, hath a small host vanquished a numerous host! and God is with the steadfastly enduring.'" (Sūrah ii. 250.)

Which compare with Judges vii. 5:—

"So they brought down the people unto the water; and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. . . . The Lord said, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand."

GIFTS. Arabic *hibah* (هبة), pl. *hibāt*. A deed of gift. The term *hibah* in the language of Muslim law means a transfer of property made immediately and without exchange. He who makes the gift is called the *wāhib*, or donor; the thing given, *maḥbūb*; and the person to whom it is given is *maḥbūb lahu*.

Muhammad sanctioned the retraction of a gift when he said, "A donor preserves his right to his gift, so long as he does not obtain a return for it." Although there is another tradition which says: "Let not a donor retract his gift; but let a father if he pleases retract his gift to his son." Ash-Shafi'i maintains that it is not lawful to retract a gift, except it be from a father to a son. All the doctors are agreed that to retract a gift is an abomination, for Muhammad said: "The retraction of a gift is like eating one's spittle." The general opinion is that a gift to a stranger may be retracted, but not a gift to a kinsman. A retracted gift, by the mutual consent of the parties, should be effected by a decree of the Qāzī, or judge. (*Hidāyah*, vol. iii. p. 290.)

GIRDLE. Arabic *niḥāq* (نطاق). Amongst the Bakhshashis and several other orders of faqir investiture with a girdle is the sign of incorporation into the order. The Bakhshashis say that Adam was the first to wear the girdle worn by them, and after him fifteen other prophets wore it in succession, viz. Seth, Noah, Shu'aib, Job, Joseph, Abraham, Husha', Yūsha', Jirjis, Jonas, Ṣāliḥ, Zakariah, al-Khizr, Ilyās, and Jesus. (Brown's *Dervishes*, p. 145.)

GNOSTICS. "The singular correspondence between the allusions to the crucifixion in the Corān, and the wild speculations of the early heretics, have led to the conjecture that Mahomet acquired his notions of Christianity from a Gnostic source. But Gnosticism had disappeared from Egypt

before the sixth century, and there is no reason for supposing that it had at any time gained footing in Arabia. Besides, there is no affinity between the supernaturalism of the Gnostics and Docetae, and the rationalism of the Corān. According to the former, the Deity must be removed far from the gross contact of evil matter; and the Æon Christ, which alighted upon Jesus at His baptism, must ascend to its native regions before the crucifixion. With Mahomet, on the contrary, Jesus Christ was a mere man—wonderfully born, indeed—but still an ordinary man, a servant of the Almighty, as others had been before him. But although there is no ground for believing that Gnostic doctrines were taught to Mahomet, yet some of the strange fancies of those heretics, preserved in Syrian tradition, may have come to the ears of his informants (the chief of whom, even on Christian topics, seem to have been Jews, unable probably to distinguish heretical fable from Christian doctrine), and have been by them adopted as a likely and convenient mode of explaining away that which formed the great barrier between Jews and Christians." (Muir's *Life of Mahomet*, now ed. p. 161.)

GOD. The name of the Creator of the Universe in the Qur'an is *Allāh*, which is the title given to the Supreme Being by Muhammadans of every race and language.

Allāh is supposed to be derived from *ilāh*, a deity or god, with the addition of the definite article *al*—*Al-ilāh*, "the God"—or, according to some authorities, it is from *lāh*, i.e. *Al-lāh*, "the secret one." But Abū Hanīfah says that just as the essence of God is unchangeable, so is His name, and that *Allāh* has ever been the name of the Eternal Being. (See *Ghiyāṭu 'l-Lughah*.)

Allāh may be an Arabic rendering of the Hebrew אֱלֹהִים *el*, and the unused root אָלַל *al*, "to be strong," or from אֱלֹהֶיךָ, the singular form of אֱלֹהִים. It is expressed in Persian and Hindustani by the word *Khudā*, derived from the Persian *khud*, self; the self-existing one.

Another word very frequently used for the Almighty in the Qur'an is *Rabb*, which is generally translated in English versions of the Qur'an, "Lord." It seems to stand in the relative position of the Jehovah of the Old Testament and the Κύριος of the New Testament. The word is understood by Muslims to mean "the sustainer," but it is probably derived from the Hebrew רַבָּה *rabbah*, "a stronghold," or from its root *rab*, which, according to Gesenius, means "a multitude," or anything of size or importance.

The title *Allāh* is called the *Isma'īlī-Zāt*, or, the essential name of God, all other titles, including *Rabb*, being considered *Asmā'u 's-Sifāt*, or "attributes" of the Divine Being. These attributes are called *al-Asmā'u 'l-lusnā*,

or the "excellent names." The expression occurs in the Qur'an (Sūrah vii. 179), "But God's are excellent names, call on Him thereby." This verse is commented upon in the Traditions, and Abū Hurairah says that Muhammad said, "Verily, there are ninety-nine names of God, and whoever recites them shall enter into Paradise."

In the same tradition these names (or attributes) are given as follows:—

1. *Ar-Rahmān* . . . The Merciful.
2. *Ar-Rahīm* . . . The Compassionate.
3. *Al-Malik* . . . The King.
4. *Al-Quddūs* . . . The Holy.
5. *As-Salām* . . . The Peace.
6. *Al-Mu'min* . . . The Faithful.
7. *Al-Muḥaimin* . . . The Protector.
8. *Al-'Azīz* . . . The Mighty.
9. *Al-Jabbār* . . . The Repairer.
10. *Al-Mutakabbir* . . . The Great.
11. *Al-Khāliq* . . . The Creator.
12. *Al-Bārī* . . . The Maker.
13. *Al-Musawwir* . . . The Fashioner.
14. *Al-Ghaffār* . . . The Forgiver.
15. *Al-Qahhār* . . . The Dominant.
16. *Al-Wahhāb* . . . The Bestower.
17. *Ar-Razzāq* . . . The Provider.
18. *Al-Fattāh* . . . The Opener.
19. *Al-'Alīm* . . . The Knower.
20. *Al-Qābir* . . . The Restrainer.
21. *Al-Bāsīt* . . . The Spreader.
22. *Al-Khāfi* . . . The Abaser.
23. *Ar-Rāfi* . . . The Exalter.
24. *Al-Murizz* . . . The Honourer.
25. *Al-Muzil* . . . The Destroyer.
26. *As-Sāmī* . . . The Hearer.
27. *Al-Basīr* . . . The Seer.
28. *Al-Hākim* . . . The Ruler.
29. *Al-'Adl* . . . The Just.
30. *Al-Latīf* . . . The Subtle.
31. *Al-Khabir* . . . The Aware.
32. *Al-Halīm* . . . The Clement.
33. *Al-'Azīm* . . . The Grand.
34. *Al-Ghāfir* . . . The Forgiving.
35. *Ash-Shakūr* . . . The Grateful.
36. *Al-'Alī* . . . The Exalted.
37. *Al-Kabīr* . . . The Great.
38. *Al-Hafīz* . . . The Guardian.
39. *Al-Muqīt* . . . The Strengthenener.
40. *Al-Ḥasīb* . . . The Reckoner.
41. *Al-Jalīl* . . . The Majestic.
42. *Al-Karīm* . . . The Generous.
43. *Ar-Raqīb* . . . The Watcher.
44. *Al-Mujīb* . . . The Approver.
45. *Al-Wasī* . . . The Comprehensive.
46. *Al-Hakīm* . . . The Wise.
47. *Al-Wadūd* . . . The Loving.
48. *Al-Majīd* . . . The Glorious.
49. *Al-Bāzī* . . . The Raiser.
50. *Ash-Shahīd* . . . The Witness.
51. *Al-Haqq* . . . The Truth.
52. *Al-Wakīl* . . . The Advocate.
53. *Al-Qawi* . . . The Strong.
54. *Al-Matin* . . . The Firm.
55. *Al-Walī* . . . The Patron.
56. *Al-Hamid* . . . The Laudable.
57. *Al-Muhsi* . . . The Counter.
58. *Al-Mubdi* . . . The Beginner.
59. *Al-Mwid* . . . The Restorer.
60. *Al-Mukyi* . . . The Quickener.

61. *Al-Mumīt* . . . The Killer.
 62. *Al-Hayy* . . . The Living.
 63. *Al-Qayyūm* . . . The Subsisting.
 64. *Al-Wājid* . . . The Finder.
 65. *Al-Majid* . . . The Glorious.
 66. *Al-Wāhid* . . . The One.
 67. *Al-Samad* . . . The Eternal.
 68. *Al-Qādir* . . . The Powerful.
 69. *Al-Muqtadīr* . . . The Prevailing.
 70. *Al-Muqaddim* . . . The Bringing forward.
 71. *Al-Mu'akhkhir* . . . The Deferrer.
 72. *Al-Awwal* . . . The First.
 73. *Al-Akhir* . . . The Last.
 74. *Az-Zāhir* . . . The Evident.
 75. *Al-Bāṭin* . . . The Hidden.
 76. *Al-Wālī* . . . The Governor.
 77. *Al-Mutālī* . . . The Exalted.
 78. *Al-Baṣīr* . . . The Righteous.
 79. *At-Tauwāb* . . . The Acceptor of Repentance.
 80. *Al-Muntaqim* . . . The Avenger.
 81. *Al-'Afwū* . . . The Pardoner.
 82. *Ar-Ra'uf* . . . The Kind.
 83. *Māliku 'l-Mulk* . . . The Ruler of the Kingdom.
 84. *Zū 'l-Jalāli wa'l-Ikrām* . . . The Lord of Majesty and Liberality.
 85. *Al-Muqsit* . . . The Equitable.
 86. *Al-Jāmī* . . . The Collector.
 87. *Al-Ghānī* . . . The Independent.
 88. *Al-Mughnī* . . . The Enricher.
 89. *Al-Mufī* . . . The Giver.
 90. *Al-Mānī* . . . The Withholder.
 91. *Az-Zār* . . . The Distresser.
 92. *An-Nāfi* . . . The Profiter.
 93. *An-Nūr* . . . The Light.
 94. *Al-Hādī* . . . The Guide.
 95. *Al-Badī* . . . The Incomparable.
 96. *Al-Bāqī* . . . The Enduring.
 97. *Al-Wārīs* . . . The Inheritor.
 98. *Ar-Rashid* . . . The Director.
 99. *As-Ṣabūr* . . . The Patient.

The list either begins or closes with *Allāh*, thus completing the number of one hundred names, which are usually recited on a rosary in the ceremony of *Zikr* [zikr], as well as at all leisure moments, by devout Muslims. The Wahhābīs do not use a rosary but count the names on their fingers, which they say was the custom of the Prophet, for from the Traditions it appears that Muhammad did not use a rosary.

According to the Traditions (*Mishkāt*, book x. c. i.), the Almighty has an "exalted name" known as the *Ismu 'l-A'zam*, which Muhammad is related to have said was either in the *Sūratu 'l-Baqarah*, the second chapter of the Qur'ān, 158th verse, or in the *Sūratu 'l-Imrān*, the third chapter, first verse. The names of God which occur in these two verses are *ar-Rahmān*, "the Merciful," *ar-Rahīm*, "The Compassionate," *al-Hayy*, "the Living," and *al-Qayyūm*, "the Subsisting." There is, however, another tradition, from which it would appear that the name may be either *al-Aḥad*, "the One," or *as-Samad*, "the Eternal."

Abdu 'l-Haqq, in his remarks on these traditions, says that it is generally held, ac-

cording to a tradition by 'Ayishah, that this great name is known only to the prophets and other saintly persons. The compiler of the *Kitābu 'l-Ta'rifāt* says it is none other than the name of *Allāh*.

The Prophet having said that whoever calls upon God by this name shall obtain all his desires (*Mishkāt*, book x. c. i. pt. 2), the various sects of faqirs and mystics spend much time in endeavouring to ascertain what the name really is [DA'WĀH], and the person who is able to assert that he has obtained this secret knowledge possesses great influence over the minds of the superstitious.

There can be little doubt that the discussion regarding this exalted name has arisen from the circumstance that Muhammad became aware of the fact that the Jews never recited the great name of Jehovah, and spoke of it as "the great and terrible name," "the peculiar name" of God.

The attributes of God as expressed in the ninety-nine names, are divided into the *asmā'u 'l-jalāliyah*, or the glorious attributes, and the *asmā'u 'l-jamāliyah*, or the terrible attributes. Such names as *ar-Rahīm*, "the Merciful," *al-Karīm*, "the Kind," and *al-'Afwū*, "the Forgiver," belonging to the former; and *al-Qawī*, "the Strong," *al-Muntaqim*, "the Avenger," and *al-Qādir*, "the Powerful," to the latter.

In praying to God it is usual for the worshipper to address the Almighty by that name or attribute which he wishes to appeal to. For example, if praying for pardon, he will address God as either *al-'Afwū*, "the Pardoner," or *at-Tauwāb*, "the Receiver of repentance."

A belief in the existence of God, His Unity, His Absolute Power, and in the other essential attributes of an Eternal and Almighty Being, is the most important part of the Muslim religion, and is supposed to be expressed in the two clauses of the well-known formula : —

لَا إِلَهَ إِلَّا اللَّهُ

Lā ilāha ill-lā 'l-lahu.

There is no deity But Allāh.

The first clause, "There is no deity," is known as the *Nafī*, or that which is rejected, and the second clause, "But Allāh," as the *Iṣbat*, or that which is established, the term *Nafī wa-Iṣbat* being applied to the first two clauses of the Muslim's *Kalimah*, or creed.

The teaching of Muhammad in his Qur'ān as to the nature of God, forms such an important consideration in an exposition of Islām, that no apology is needed for full and lengthy quotations from that book on the subject.

The following verses are arranged in chronological order according to *Jalālu 'd-dīn as-Suyūṭī's* list :—

Sūratu 'l-Ikhlās, Chapter cxiii.

(One of the earliest chapters of the Qur'ān)

"Say, He is God, One [God]

"God, the Eternal.

"He begetteth not nor is begotten,
"And there is none equal unto Him."

Sūratu 'l-A'rāf. Chapter vii. 52.
(Given at al-Madīnah.)

"Verily your Lord is God, who created the heavens and the earth in six days: then He ascended the throne. He causeth the night to cover the day; it followeth it swiftly: and He created the sun and the moon and the stars, made subject utterly to His command. Do not the whole creation and command belong to Him? Blessed be God, the Lord of the Worlds."

Sūratu Maryam. Chapter xix. 91-96,
(Given at Makkah.)

"They say, 'The Compassionate hath gotten offspring': Yo have done an impious thing.

"It wanteth little but that the heavens be rent thereat, and that the earth cleave asunder, and that the mountains fall down in pieces.

"For that they have attributed offspring to the Compassionate, when it becometh not the Compassionate to get offspring.

"There is none of all that are in the heavens and the earth but he shall come unto the Compassionate as a servant. He hath known them and numbered them with an exact numbering

"And each of them shall come unto Him on the day of resurrection, alone.

"Verily those who have believed and have done the things that are right, on them the Compassionate will bestow [His] love."

Sūratu 'l-Ḥijr. Chapter xv. 16-25.
(Given at Makkah.)

"We (God) have placed in heaven the twelve signs of the Zodiac, and adorned them for the beholders with the constellations;

"And We have guarded them (by means of shooting stars) from every accursed devil.

"Excepting him who listened by stealth, whom a manifest shooting star pursueth.

"We have also spread forth the earth, and thrown thereon firm mountains, and We have caused to spring forth in it every kind [of green thing] weighed.

"And We have provided for you therein necessities of life, and for him whom ye do not sustain;

"And there is not a thing but the storehouses thereof are with Us and We send it not down save in determined quantities.

"We also send the fertilizing winds, and We send down water from heaven, and give you to drink thereof; and ye are not the storers of it.

"And verily We give life and death, and We are the heirs of all the creation.

"We also know those who have gone before you, and We know those who follow after [you].

"And verily thy Lord will assemble them together: for He is Wise, Knowing"

Sūratu 'l-An'am. Chapter vi. 59-64.
(Given at Makkah.)

"With Him are the keys of the hidden things: none knoweth them but He: and He knoweth whatsoever is on the land and in

the sea, and there falleth not a leaf but He knoweth it, nor a grain in the dark parts of the earth, nor a moist thing nor a dry thing, but [it is noted] in a distinct writing.

"And it is He who taketh your souls at night, and knoweth what ye have gained in the day; then He reviveth you therein, that an appointed time may be fulfilled. Then unto Him shall ye return: then will He declare unto you what ye have done.

"And He is the Supreme over His servants, and He sendeth watchers over you, until when death cometh unto any one of you, Our messengers take his soul, and they fail not.

"Then are they returned unto God their Lord, the True. Doth not judgment belong to Him? And He is the most quick of reckoners.

"SAY, Who delivereth you from the darknesses of the land and of the sea, when ye supplicate Him humbly and in secret, saying, 'If Thou deliver us from these dangers, we will assuredly be of [the number of] the thankful'?"

"SAY, God delivereth you from them and from every affliction"

Ib. 95-103:—

"Verily God causeth the grain to come forth, and the date-stone: He bringeth forth the living from the dead, and He bringeth forth the dead from the living: This is God; then wherefore are ye turned away?"

"He causeth the dawn to appear, and hath ordained the night for rest, and the sun and the moon for reckoning time: this is the appointment of the Mighty, the Wise.

"And it is He who hath ordained for you the stars, that ye may be guided by them in the darkness of the land and of the sea: We have clearly shown the signs of Our power unto the people who know."

"And it is He who hath produced you from one soul, and there is a place of rest and of storing: We have clearly shown the signs to the people who understand.

"And it is He who hath sent down water from heaven, and We have produced thereby the germs of everything, and We have caused the green thing to come forth therefrom, from which We draw forth grains massed; and from the palm-tree, from its fruit-branch, clusters of dates heaped together: and gardens of grapes, and the olive and the pomegranate, like one another and not like. Look ye at their fruits when they bear fruit, and their ripening. Verily therein are signs unto the people who believe.

"Yet they have set up the Jinns as partners of God, though He hath created them, and without knowledge have they falsely attributed to Him sons and daughters. Extolled be His purity, and high be He exalted above that which they attribute [to Him]!"

"He is the Author of the heavens and the earth. How then should He have offspring, when He hath no consort, and hath created everything and knoweth everything?"

"This is God your Lord. There is no God but He, the Creator of everything: therefore

worship ye Him; and He is guardian over everything.

"The eyes see Him not, but He seeth the eyes: and He is the Gracious, the Knowing."

Sūratu Bani Isrā'il. Chapter lxvii. 1-4.

(Given at Makkah.)

"Blessed be He in whose hand is the dominion and who is all powerful;

"Who hath created death and life, that He may prove you, which of you [will be] best in works: and He is the Mighty, the Very-Forgiving:

"Who hath created seven heavens, one above another. Thou seest not any fault in the creation of the Compassionate. But lift up the eyes again to heaven. Dost thou see any fissures?

"Then lift up the eyes again twice; the sight shall return unto thee dull and dim."

Sūratu 'l-Ankabūt. Chapter xxix. 40-43.

(Given at Makkah.)

"The likeness of those who take to themselves Tutelars instead of God is as the likeness of the spider, which maketh for herself a dwelling; and the frailest of dwellings surely is the dwelling of the spider! If they knew —!

"Verily God knoweth whatever thing they invoke in His stead; and He is the Mighty, the Wise.

"And these parables we propound unto men; but none understand them except the wise.

"God hath created the heavens and the earth in truth: verily therein is a sign unto the believers."

Sūratu 'l-Baqarah. Chapter ii. 157-160.

(Given at al-Madinah.)

"And your God is One God: there is no god but He, the Compassionate, the Merciful.

"Verily in the creation of the heavens and the earth, and the varying of night and day, and the ships that course upon the sea laden with what is profitable to mankind, and the water that God hath sent down from heaven, quickening the earth thereby after its death, and scattering about it all kinds of beasts; and in the changing of the winds, and the clouds that are compelled to do service between heaven and earth, are signs unto a people who understand.

"Yet among men are those who take to themselves, beside God, idols, which they love as with the love of God: but those who have believed are more loving towards God than these towards their idols."

Ib., 256:—

"God! There is no God but He, the Ever-Living, the Ever-Subsisting. Slumber seizeth Him not, nor sleep. To Him belongeth whatsoever is in the Heavens and whatsoever is in the Earth. Who is he that shall intercede with Him, unless by His permission? He knoweth what [hath been] before them and what [shall be] after them, and they shall not compass aught of His knowledge save what He willeth. His Throne comprehendeth the Heavens and the Earth, and the care of them burdeneth Him not. And He is the High, the Great.

Sūratu 'Alī 'Imrān. Chapter iii. 25.

(Given at al-Madinah.)

"Say, O God, to whom belongeth dominion, Thou givest dominion to whom Thou wilt, and from whom Thou wilt Thou takest it away; Thou exaltest whom Thou wilt, and whom Thou wilt Thou humblest. In Thy hand is good. Verily Thou art all-powerful.

"Thou causest the night to pass into the day, and Thou causest the day to pass into the night; and Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living; and Thou givest sustenance to whom Thou wilt without measure."

Sūratu 'r-Ra'd. Chapter xiii. 13.

(Given at al-Madinah.)

"It is He who maketh the lightning to appear unto you, [causing] fear and hope of rain, and formeth the pregnant clouds.

"And the thunder proclaimeth His perfection with His praise; and [likewise] the angels, in fear of Him. And He sendeth the thunderbolts, and striketh with them whom He pleaseth, whilst they dispute concerning God; for He is mighty in power."

Sūratu 'n-Nisā'. Chapter iv. 51.

(Given at al-Madinah.)

"Verily God will not forgive the associating with Him [any other being as a god], but will forgive other sins unto whom He pleaseth; and whoso associateth [another] with God hath wrought a great wickedness."

The following is an interpretation of the Muslim belief in the existence and nature of God, by the famous scholastic, divine, the Imām al-Ghazzālī, in his book entitled *al-Maqsadu 'l-asnā*, an extract from which Ockley has translated from *Pocock's Specimen Historiæ Arabum*:—

"Praise be to God the Creator and Restorer of all things; who does whatsoever He pleases, who is master of the glorious throne and mighty force, and directs His sincere servants into the right way and the straight path; who favoureth them, who have once borne testimony to the unity, by preserving their confessions from the darkness of doubt and hesitation; who directs them to follow His chosen apostle, upon whom be the blessing and peace of God; and to go after His most honourable companions, to whom he hath vouchsafed His assistance and direction which is revealed to them in His essence and operations by the excellencies of His attributes, to the knowledge whereof no man attains but he that hath been taught by hearing. To these, as touching His essence, He maketh known that He is one, and hath no partner; singular, without anything like Him; uniform, having no contrary; separate, having no equal. He is ancient, having no first; eternal, having no beginning; remaining for ever, having no end; continuing to eternity, without any termination. He persists, without ceasing to be; remains without failing, and never did cease, nor ever shall cease to be described by glorious attributes, nor is subject to any decree so as to be determined by any precise limits or set times,

but is the First and the Last, and is within and without.

"(*What God is not.*) He, glorified be His name, is not a body endued with form, nor a substance circumscribed with limits or determined by measure; neither does He resemble bodies, as they are capable of being measured or divided. Neither is He a substance, neither do substances exist in Him; neither is He an accident, nor do accidents exist in Him. Neither is he like to anything that exists, neither is anything like to Him; nor is he determinate in quantity nor comprehended by bounds, nor circumscribed by the differences of situation, nor contained in the heavens. He sits upon the throne, after that manner which He Himself hath described, and in that same sense which He Himself means, which is a sitting far removed from any notion of contact, or resting upon, or local situation; but both the throne itself, and whatsoever is upon it, are sustained by the goodness of his power, and are subject to the grasp of His hand. But He is above the throne, and above all things, even to the utmost ends of the earth; but so above as at the same time not to be a whit nearer the throne and the heaven; since He is exalted by (infinite) degrees above the throne no less than He is exalted above the earth, and at the same time is near to everything that hath a being: nay, 'nearer to man than their jugular veins, and is witness to everything': though His nearness is not like the nearness of bodies, as neither is His essence like the essence of bodies. Neither doth He exist in anything, neither doth anything exist in Him; but He is too high to be contained in any place, and too holy to be determined by time: for He was before time and place were created, and is now after the same manner as He always was. He is also distinct from the creatures by His attributes, neither is there anything besides Himself in His essence, nor is His essence in any other besides Him. He is too holy to be subject to change, or any local motion; neither do any accidents dwell in Him, nor any contingencies befall Him; but He abides through all generations with His glorious attributes, free from all danger of dissolution. As to the attribute of perfection, He wants no addition of His perfection. As to being, He is known to exist by the apprehension of the understanding; and He is seen as He is by an ocular intuition, which will be vouchsafed out of His mercy and grace to the holy in the eternal mansion, completing their joy by the vision of His glorious presence.

"(*His power.*) He, praised be His name, is living, powerful, mighty, omnipotent, not liable to any defect or impotence; neither slumbering nor sleeping, nor being obnoxious to decay or death. To Him belongs the kingdom, and the power, and the might. His is the dominion, and the excellency, and the creation, and the command thereof. The heavens are folded up in His right hand, and all creatures are couched within His grasp. His excellency consists in His creating and

producing, and His unity in communicating existence and a beginning of being. He created men and their works, and measured out their maintenance and their determined times. Nothing that is possible can escape His grasp, nor can the vicissitudes of things elude his power. The effects of his might are innumerable, and the objects of his knowledge infinite.

"(*His knowledge.*) He, praised be His name, knows all things that can be understood, and comprehends whatsoever comes to pass, from the extremities of the earth to the highest heavens. Even the weight of a pismire could not escape Him either in earth or heaven; but He would perceive the creeping of the black pismire in the dark night upon the hard stone, and discern the motion of an atom in the open air. He knows what is secret and conceals it, and views the conceptions of the minds, and the motions of the thoughts, and the inmost recesses of secrets, by a knowledge ancient and eternal, that never ceased to be His attribute from eternal eternity, and not by any new knowledge, superadded to His essence, either inhering or adventitious.

"(*His will.*) He, praised be His name; doth will those things to be that are, and disposes of all accidents. Nothing passes in the empire, nor the kingdom, neither little nor much, nor small nor great, nor good nor evil, nor profitable nor hurtful, nor faith nor infidelity, nor knowledge nor ignorance, nor prosperity nor adversity, nor increase nor decrease, nor obedience nor rebellion, but by His determinate counsel and decree, and His definite sentence and will. Nor doth the wink of him that seeth, nor the subtlety of him that thinketh, exceed the bounds of His will; but it is He who gave all things their beginning; He is the creator and restorer, the sole operator of what He pleases; there is no reversing His decree nor delaying what He hath determined, nor is there any refuge to man from his rebellion against Him, but only His help and mercy; nor hath any man any power to perform any duty towards Him, but through His love and will. Though men, genii, angels and devils, should conspire together either to put one single atom in motion, or cause it to cease its motion, without His will and approbation, they would not be able to do it. His will subsists in His essence amongst the rest of His attributes, and was from eternity one of His eternal attributes, by which He willed from eternity the existence of those things that He had decreed, which were produced in their proper seasons according to His eternal will, without any *before* or *after*, and in agreement both with His knowledge and will, and not by methodising of thoughts, nor waiting for a proper time, for which reason no one thing is in Him a hindrance from another.

"(*His hearing and sight.*) And He, praised be His name, is hearing and seeing, and heareth and seeth. No audible object, how still soever, escapeth His hearing; nor is any thing visible so small as to escape his sight:

for distance is no hindrance to His hearing, nor darkness to His sight. He sees without pupil or eye-lid, and hears without any passage or ear, even as He knoweth without a heart, and performs His actions without the assistance of any corporeal limb, and creates without any instrument. for His attributes (or properties) are not like those of men, any more than His essence is like theirs.

"(*His word.*) Furthermore. He doth speak, command, forbid, promise, and threaten by an eternal, ancient word, subsisting in His essence. Neither is it like to the word of the creatures, nor doth it consist in a voice arising from the commotion of the air and the collision of bodies, nor letters which are separated by the joining together of the lips or the motion of the tongue. The Qur'an, the Law, the Gospel, and the Psalter, are books sent down by Him to His apostles, and the Qur'an, indeed, is read with tongues, written in books, and kept in hearts: yet as subsisting in the essence of God, it doth not become liable to separation and division whilst it is transferred into the hearts and the papers. Thus Moses also heard the Word of God without voice or letter, even as the saints behold the essence of God without substance or accident. And since these are his attributes, He liveth and knoweth, is powerful and willeth and operateth, and seeth and speaketh, by life and knowledge, and will and hearing, and sight and word, not by His simple essence.

"(*His works.*) He, praised be His name, exists after such a manner that nothing besides Him hath any being but what is produced by His operation, and floweth from His justice after the best, most excellent, most perfect, and most just model. He is, moreover, wise in His works, and just in His decrees. But His justice is not to be compared with the justice of men. For a man may be supposed to act unjustly by invading the possession of another; but no injustice can be conceived by God, inasmuch as there is nothing that belongs to any other besides Himself, so that wrong is not imputable to Him as meddling with things not appertaining to Him. All things, Himself only excepted, genii, men, the devil, angels, heaven, earth, animals, plants, substance, accident, intelligible, sensible, were all created originally by Him. He created them by His power out of mere privation, and brought them into light, when as yet they were nothing at all, but He alone existing from eternity, neither was there any other with Him. Now He created all things in the beginning for the manifestation of His power, and His will, and the confirmation of His word, which was true from all eternity. Not that He stood in need of them, nor wanted them; but He manifestly declared His glory in creating and producing, and commanding, without being under any obligation, nor out of necessity. Loving kindness, the showing favour and grace, and beneficence, belong to Him; whereas it is in His power to pour forth upon men a variety of torments, and afflict them with various

kinds of sorrows and diseases, which, if He were to do, His justice could not be arraigned, nor would he be chargeable with injustice. Yet he rewards those that worship Him for their obedience on account of his promise and beneficence, not of their merit nor of necessity, since there is nothing which He can be tied to perform; nor can any injustice be supposed in Him, nor can He be under any obligation to any person whatsoever. That His creatures, however, should be bound to serve Him, ariseth from His having declared by the tongues of the prophets that it was due to Him from them. The worship of Him is not simply the dictate of the understanding, but He sent messengers to carry to men His commands, and promises, and threats, whose veracity He proved by manifest miracles, whereby men are obliged to give credit to them in those things that they relate."

Included in the attributes of God as given in His ninety nine titles or names, there are the *Haft sijat*, or Seven Attributes; Muhammad al-Baqawi has expressed them as follows:—

(1) *Hayât*, or Life. God Most High is alone to be adored. He has neither associate nor equal. He is free from the imperfections of humanity. He is neither begotten nor does He beget. He is invisible. He is without figure, form, colour or part. His existence has neither beginning nor end. He is immutable. If He so wills, He can annihilate the world in a moment of time and, if it seem good to Him, recreate it in an instant. Nothing is difficult to Him, whether it be the creation of a fly or that of the seven heavens. He receives neither profit nor loss from whatever may happen. If all the Infidels became believers and all the irreligious pious, He would gain no advantage. On the other hand, if all Believers became infidels, He would suffer no loss.

(2) *‘Ilm*, or Knowledge. He has knowledge of all things hidden or manifest, whether in heaven or on earth. He knows the number of the leaves of the trees, of the grains of wheat and of sand. Events past and future are known to Him. He knows what enters into the heart of man and what He utters with His mouth. He alone, except those to whom He has revealed them, knows the invisible things. He is free from forgetfulness, negligence and error. His knowledge is eternal: it is not posterior to His essence.

(3) *Qudrah*, or Power. He is Almighty. If He wills, He can raise the dead, make stones talk, trees walk, annihilate the heavens and the earth, and recreate of gold or of silver thousands similar to those destroyed. He can transport a man in a moment of time from the east to the west, or from the west to the east, or to the seventh heaven. His power is eternal *a priori* and *a posteriori*. It is not posterior to His essence.

(4) *Irādah*, or Will. He can do what He wills, and whatever He wills comes to pass. He is not obliged to act. Everything, good or evil, in this world exists by His will. He wills the faith of the believer and the piety of the

religious. If He were to change His will there would be neither a true believer nor a pious man. He willeth also the unbelief of the unbeliever and the irreligion of the wicked and, without that will, there would neither be unbelief nor irreligion. All we do we do by His will: what He willeth not does not come to pass. If one should ask why God does not will that all men should believe, we answer: "We have no right to enquire about what God wills and does. He is perfectly free to will and to do what He pleases." In creating unbelievers, in willing that they should remain in that state; in making serpents, scorpions and pigs: in willing, in short, all that is evil, God has wise ends in view which it is not necessary that we should know. We must acknowledge that the will of God is eternal and that it is not posterior to His essence.

(5) *Samī'*, or Hearing. He hears all sounds whether low or loud. He hears without an ear, for His attributes are not like those of men.

(6) *Baṣār*, or Seeing. He sees all things, even the steps of a black ant on a black stone in a dark night, yet He has no eye as men have.

(7) *Kalām*, or Speech. He speaks, but not with a tongue as men do. He speaks to some of His servants without the intervention of another, even as He spoke to Moses, and to Muḥammad on the night of the ascension to heaven. He speaks to others by the instrumentality of Gabriel, and this is the usual way in which He communicates His will to the prophets. It follows from this that the Qur'ān is the word of God, and is eternal and uncreated. (*Salāḥ's Faith of Islam.*)

With regard to the Muḥammadan belief in the Supreme Being, Mr. Palgrave, the well-known Oriental traveller, thus expresses himself:—

"There is no god but God,' are words simply tantamount in English to the negation of any deity save one alone; and thus much they certainly mean in Arabic, but they imply much more also. Their full sense is, not only to deny absolutely and unreservedly all plurality, whether of nature or of person, in the Supreme Being, not only to establish the unity of the Unbegetting and Unbegot, in all its simple and uncommunicable Oneness; but besides this, the words in Arabic and among Arabs imply that this one Supreme Being is also the only Agent, the only Force, the only act existing throughout the universe, and leave to all beings else, matter or spirit, instinct or intelligence, physical or moral, nothing but pure unconditional passiveness, alike in movement or in quiescence, in action or in capacity. The solo power, the solo motor, movement, energy, and deed, is God; the rest is downright inertia and mere instrumentality, from the highest archangel down to the simplest atom of creation. Hence, in this one sentence, is summed up a system which, for want of a better name, I may be permitted to call the Pantheism of Force, or of Act, thus exclusively assigned to God, Who

absorbs it all, exercises it all, and to Whom alone it can be ascribed, whether for preserving or for destroying, for relative evil or for equally relative good. I say 'relative,' because it is clear that in such a theology no place is left for absolute good or evil, reason or extravagance, all is abridged in the autocratical will of the One great Agent: '*sic volo, sic jubeo, sit pro ratione voluntas*'; or, more significantly still, in Arabic *Kama yeshao* (*ka-mā yashā'u*), 'as He wills it,' to quote the constantly recurring expression of the Coran.

"Thus immeasurably and eternally exalted above, and dissimilar from, all creatures, which lie levelled before Him on one common plane of instrumentality and inertness, God is One in the totality of omnipotent and omnipresent action, which acknowledges no rule, standard, or limit, save His own sole and absolute will. He communicates nothing to His creatures, for their seeming power and act ever remain His alone, and in return He receives nothing from them; for whatever they may be, that they are in Him, by Him, and from Him only. And, secondly, no superiority, no distinction, no pre-eminence can be lawfully claimed by one creature over its fellow, in the utter equalisation of their unexceptional servitude and abasement; all are alike tools of the one solitary Force which employs them to crush or to benefit, to truth or to error, to honour or shame, to happiness or misery, quite independently of their individual fitness, deserts, or advantage, and simply because 'He wills it,' and 'as He wills it.'

"One might at first sight think that this tremendous Autocrat, this uncontrolled and unsympathising Power, would be far above anything like passions, desires, or inclinations. Yet such is not the case, for He has with respect to His creatures one main feeling and source of action, namely, jealousy of them, lest they should perchance attribute to themselves something of what is His alone, and thus encroach on His all-engrossing kingdom. Hence He is ever more prone to punish than to reward, to inflict pain than to bestow pleasure, to ruin than to build. It is His singular satisfaction to let created beings continually feel that they are nothing else than His slaves, His tools, and contemptible tools also, that thus they may the better acknowledge His superiority, and know His power to be above their power, His cunning above their cunning, His will above their will, His pride above their pride; or rather, that there is no power, cunning, will, or pride, save His own.

"But He Himself, sterile in His inaccessible height, neither loving nor enjoying aught save His own and self-measured decree, without son, companion, or counsellor, is no less barren of Himself than for His creatures, and His own barrenness and lone egoism in Himself is the cause and rule of His indifferent and unregarding despotism around. The first note is the key of the whole tune, and the primal idea of God runs through and

modifies the whole system and creed that centres in Him.

"That the notion here given of the Deity, monstrous and blasphemous as it may appear, is exactly and literally that which the Coran conveys or intends to convey, I at present take for granted. But that it indeed is so, no one who has attentively perused and thought over the Arabic text (for mere cursory reading, especially in a translation, will not suffice), can hesitate to allow. In fact, every phrase of the preceding sentences, every touch in this odious portrait, has been taken, to the best of my ability, word for word, or at least meaning for meaning, from the 'Book,' the truest mirror of the mind and scope of its writer.

"And that such was in reality Mahomet's mind and idea, is fully confirmed by the witness-tongue of contemporary tradition. Of this we have many authentic samples: the *Saheeh* (*Sahih*), the *Commentary of Beydāwī* (*al-Baizāwī*), the *Mishkat ul Masabih* and fifty similar works, afford ample testimony on this point. But for the benefit of my readers in general, all of whom may not have drunk equally deep at the fountain-heads of Islamic dogma, I will subjoin a specimen, known perhaps to many Orientalists, yet too characteristic to be here omitted, a repetition of which I have endured times out of number from admiring and approving Wahhābīs in Nejed.

"Accordingly, when God—so runs the tradition: I had better said, the blasphemy—'resolved to create the human race, He took into His hands a mass of earth, the same whence all mankind were to be formed, and in which they after a manner pre-existed; and having then divided the clod into two equal portions, He threw the one half into hell, saying, "These to eternal fire, and I care not"; and projected the other half into heaven, adding, "and these to Paradise, I care not."' (See *Mishkatu 'l-Masābih Bābu 'l-Qadr*.)

"Commentary would here be superfluous. But in this we have before us the adequate idea of predestination, or, to give it a truer name, pre-damnation, held and taught in the school of the Coran. Paradise and hell are at once totally independent of love or hatred on the part of the Deity, and of merits or demerits, of good or evil conduct, on the part of the creature; and, in the corresponding theory, rightly so, since the very actions which we call good or ill-deserving, right or wrong, wicked or virtuous, are in their essence all one and of one, and accordingly merit neither praise nor blame, punishment nor recompense, except and simply after the arbitrary value which the all-regulating will of the great despot may choose to assign or impute to them. In a word, He burns one individual through all eternity amid red-hot chains and seas of molten fire, and seats another in the plenary enjoyment of an everlasting brothel between forty celestial concubines, just and equally for His own good pleasure, and because He wills it.

"Men are thus all on one common level,

here and hereafter, in their physical, social, and moral light—the level of slaves to one sole Master, of tools to one universal Agent. But the equalising process does not stop here: beasts, birds, fishes, insects, all participate of the same honour or debasement; all are, like man, the slaves of God, the tools and automata of His will; and hence Mahomet is simply logical and self-consistent when in the Coran he informs his followers, that birds, beasts, and the rest are 'nations' like themselves, nor does any intrinsic distinction exist between them and the human species, except what accidental diversity the 'King, the Proud One, the Mighty, the Giant,' &c., as he styles his God, may have been pleased to make, just as He willed it, and so long as He may will it.

"However, should any one think himself aggrieved by such association, he may console himself by reflecting that, on the other hand, angels, archangels, genii, devils, and whatever other spiritual beings may exist, are no less on his level also: and that if he himself be no better than a camel, he is, however, no worse than Gabriel or any seraph. And then, over all and above all, 'There is no god but God.'—(*Central and Eastern Arabia*, vol. i. p. 365.)

GOG AND MAGOG. Arabic *Yājūj wa Mājūj*, also spelt *Ma'jūj wa Ya'jūj* (يَاجُوجَ، مَاجُوجَ). A barbarous people of Central Asia, perhaps the Turkomans, who are in the Qur'an represented as doing evil in the land in the days of Zū 'l-Qarnain (or Alexander). See Sūrah xvi. 93-97:—

"They said, 'O Zū 'l-Qarnain! verily Gog and Magog waste this land; shall we then pay thee tribute, so thou build a rampart between us and them?'

"He said, 'Better than your tribute is the might wherewith my Lord hath strengthened me; but help me strenuously, and I will set a barrier between you and them.

"'Bring me blocks of iron,'—until when it filled the space between the mountain sides—'Ply,' said he, 'your bellows,'—until when he had made it red with heat (fire), he said,—'Bring me molten brass that I may pour upon it.'

"And Gog and Magog were not able to scale it, neither were they able to dig through it.

"'This,' said he, 'is a mercy from my Lord.'

They are also spoken of in Sūrah xxi. 95. 96, as a people who shall appear in the last days:—

"There is a ban on every city which we shall have destroyed, that they shall not arise again,

"Until a way is opened for Gog and Magog, and they shall hasten from every high land."

Al-Baizāwī says Yājūj and Mājūj are two tribes descended from Japheth the son of Noah, and some say Yājūj belong to the Turks and Mājūj to the Jils. (Comp

Ezekiel xxxviii. 2; xxxix. 1; Rev. xvi. 14; xx. 8.)

GOLD. Arabic *ḡahab* (ذهب); Heb.

زَهَبٌ. The *zakāt* imposed upon gold is upon twenty *misqāls* one-half *misqāl*, and upon every four *misqāls* in excess, one *qirāt*, because the alms upon gold is one fortieth of the whole. This is due upon all gold, whether it be in coin or in ornaments. But ash-Shāfi'ī says it is not due upon the ornaments of women or the rings of men. (*Hidāyah*, vol. i. p. 27.)

The sale of gold is only lawful when it is exactly equal in point of weight, for Muḥammad said, "Sell gold for gold, from hand to hand, at an equal rate according to weight, for any inequality in point of weight is usury." (*Idem*, vol. ii. 552.)

"It is not lawful for a man or woman to eat or drink out of gold or silver vessels." (*Idem*, vol. vi. 86.)

GOLIATH. Arabic *Jālūt* (جالوت).

The giant whom King David slew. Mentioned in the Qur'ān, Sūrah ii. 251: "And when they went forth to battle against Jālūt and his army, they said, 'O Lord, give us patience, and strengthen our feet, and help us against the infidels!' Therefore they discomfited them by the will of God, and David slew Jālūt."

The commentators have not ventured to give any account of Jālūt.

GOMORRAH. Arabic *Ghamūrah* (غمورة). Not mentioned by name in the Qur'ān; but *Sadūn wa Ghamūrah* are understood to be the "overturned cities" referred to in Sūrah ix. 71, lxix. 9.

GOOD WORKS. Arabic *aṣ-Ṣāliḥāt* (الصالحات). According to the teaching of the Qur'ān, good works without faith will not save from the torments of hell.

Sūrah xviii. 103-5: "Shall we tell you who are they that have lost their labour most; whose efforts in the present life have been mistaken, and who deemed that what they did was right? They are those who believed not in the signs of the Lord, or that they should ever meet Him. Vain, therefore, are their works; and no weight will we allow them on the day of Resurrection."

Faith in the above is belief in the mission of Muḥammad: all Muslims being considered in a state of grace, no matter what their actions may be. With reference to the good deeds of Muslims, the following is the teaching of Muḥammad, as recorded in the Traditions (*Mishkāt*, book x. chap. iii.):—

"When a man is brought to Islām and he performs it well, God covers all his former sins, and he gets ten rewards for every good act, up to seven hundred, and even more than that, whereas the reward of misdeeds is as one to one, unless God passes that over likewise."

"There are three persons whose actions are not written; one a person asleep until he awakes; the second, a boy not arrived at

puberty; the third, a madman until he recovers his reason."

"Verily, God recordeth both the good deeds and the evil deeds. He who has proposed to do evil and did not do it, for him God recordeth one perfectly good deed. And he who intended to do good and put his intentions into practice, for him God recordeth from ten to seven hundred good deeds (according to their merits). And he who intended to do evil but did it not, God recordeth one good act; but he who intendeth to do evil and doeth it, for him God recordeth one evil deed."

"Verily, the condition of that person who does evil and after that good deeds, is like the condition of a man with tight armour on, which has troubled him. He does one good deed and the rings of the armour become open. He does another good deed, and the armour falls from his body."

"Verily there was a man amongst those who were before you to whom the angel of death came to take his soul, and he was asked 'Have you done any good act?' He said in answer, 'I do not remember that I have done any good.' It was said to him, 'Look well into yourself, and consider if you have done any good work. He said, 'I do not find any good in myself, except that I used to buy and sell in the world and used to claim my right from the rich, but allowed them their leisure to pay me when they liked, and I forgave the poor.' Then God brought that man into paradise."

"An adulteress was forgiven, who passed by a dog at a well, and the dog was holding out his tongue from thirst, which was near killing him. The woman drew off her boot and tied it to the end of her veil, and drew water for the dog, and gave him to drink, and she was forgiven on account of that act. It was asked the Prophet, 'Verily, are there rewards for our doing good to quadrupeds, and giving them water to drink?' He said, 'There are rewards for benefiting every animal having a moist liver.'"

"Your smiling in your brother's face is alms; and your exhorting mankind to virtuous deeds is alms; and your prohibiting the forbidden is alms; and your showing men the road when they lose it is alms; and your assisting the blind is alms; and your removing stones, thorns, and bones, which are inconvenient to man is alms; and your pouring water from your bucket into that of your brother is alms for you."

GOSHAN-NISHIN (گوشه نشین). Lit. "One who sits in a corner." A Persian term for a devout person who in retirement engages in the contemplation of the Deity.

GOSPEL. Arabic *Injīl* (انجيل). A term applied to the whole of the New Testament scriptures. [NEW TESTAMENT.]

GRAMMAR. [ILMU 'L-ADAB.]

GRANDFATHER. Arabic *jadd* (جد). If a father die without appointing an executor, the grandfather represents

the father. And in making contracts of marriage, the grandfather has precedence of an executor, although the executor takes precedence in making the property. (*Hidāyah*, vol. iv. p. 555.) In case of the father being poor, it is the duty of the grandfather to act for his grandchild in the distribution of alms, &c. (*Idem*, vol. ii p. 244.)

GRANDMOTHER. Arabic *jaddah* (جدّة). If the mother of an infant die, the right *hizānah*, or guardianship, rests with the maternal grandmother in preference to the paternal; but if she be not living, the paternal grandmother has the right prior to any other relation. The paternal grandmother is also entitled to a sixth of the effects of a child of her son, if the child's mother be dead, as being the mother's share. (*Hidāyah*, vol. i. p. 286.)

GRAVE. Arabic *qabr* (قبر); Heb. קבר. The graves of Muhammadans are so dug as to allow the body to lie with its face towards Makkah; consequently in India they are dug from north to south. It is usual to dig a grave the depth equal to the height of the breast of a middle-sized man, and to make a recess at the bottom, which is called *lahd*, in which the body is placed. The body having been placed in this recess, it is closed with unburnt bricks, and the grave is filled with earth and a mound raised over it.

The Traditions of Muhammad, as well as the works of Muslim doctors, all teach that a dead body is conscious of pain, and therefore great care is taken to prevent any pressure upon the body.

‘Amir relates that his father Sa’id ibn Abi Waqqas said on his death-bed, “Make a *lahd* for me towards Makkah, and put unburnt bricks upon my grave, as was done in the case of the Prophet (*Sahihu Muslim*, p. 211).”

Sufyān at-Tammār relates that he “saw the Prophet's grave, and the top of it was like a camel's back.” (*Sahihu 'l-Bukhārī*.)

Ibn ‘Abbās says “a red cloth was placed upon the Prophet's grave.” (*Mishkāt*, book v c. vi.)

Jābir says “the Prophet prohibited building with mortar on graves, and also placing inscriptions upon them.” (*Mishkāt*, book v. c. vi.) But notwithstanding this tradition (which is acted upon by the Wahhābīs), masonry tombs are most common in all parts of Islam, and form some of the most striking specimens of Muhammadan architecture. [TOMBS.]

GRAVE, The Punishments of the. [‘AZABU 'L-QABR.]

GREEKS. Arabic *ar-Rūm* (الرّوم), by which is meant the Byzantine or Eastern Empire. In the xxxth chapter of the Qur'an, entitled the *Sūratu 'r-Rūm*, or the “Chapter of the Greeks,” there is a reference to the defeat of the Byzantine power by the Persians with a supposed prophecy of future successes. The chapter begins thus:—

“Alif Jām. Mīm. THE GREEKS have been defeated

“In a land hard by: But after their defeat they shall defeat their foes,

“In a few years. First and last is the affair with God. And on that day shall the faithful rejoice

“In the aid of their God: He aideth whom He will; and He is the Mighty, the Merciful.

“It is the promise of God: To his promise God will not be untrue: but most men know if not.”

Following al-Baizāwī, the Jalālān, and other commentators, Sale remarks that—

The accomplishment of the prophecy contained in this passage, which is very famous among the Muhammadans, being insisted on by their doctors as a convincing proof that the Qur'an really came down from heaven, it may be excusable to be a little particular.

The passage is said to have been revealed on occasion of a great victory obtained by the Persians over the Greeks, the news whereof coming to Makkah, the infidels became strangely elated, and began to abuse Muhammad and his followers, imagining that this success of the Persians, who, like themselves, were idolators, and supposed to have no scriptures, against the Christians, who pretended as well as Muhammad to worship one God, and to have divine scriptures, was an earnest of their own future successes against the Prophet, and those of his religion, to check which vain hopes it was foretold in the words of the text, that how improbable soever it might seem, yet the scale should be turned in a few years, and the vanquished Greeks prevail as remarkably against the Persians. That this prophecy was exactly fulfilled, the commentators fail not to observe, though they do not exactly agree in the accounts they give of its accomplishment, the number of years between the two actions being not precisely determined. Some place the victory gained by the Persians in the fifth year before the Hijrah, and their defeat by the Greeks in the second year after it, when the battle of Badr was fought; others place the former in the third or fourth year before the Hijrah, and the latter in the end of the sixth or beginning of the seventh year after it, when the expedition of al-Hudāibiyah was undertaken. The date of the victory gained by the Greeks in the first of these accounts, interferences with a story which the commentators tell of a wager laid by Abū Bakr with Ubayy ibn Khalf, who turned this prophecy into ridicule. Abū Bakr at first laid ten young camels that the Persians should receive an overthrow within three years, but on his acquainting Muhammad with what he had done, that Prophet told him that the word *bi'z*, made use of in this passage, signified no determinate number of years, but any number from three to nine (though some suppose the tenth year is included), and therefore advised him to prolong the time and to raise the wager, which he accordingly proposed to Ubayy, and they agreed that the time assigned should be nine years and the wager a hundred camels. Before the time was elapsed, Ubayy died of a wound received at Uhud, in

the third year of the Hijrah; but the event afterwards showing that Abū Bakr had won, he received the camels of Uhay's heirs, and brought them in triumph to Muhammad. History informs us that the successes of Khosru Parviz, King of Persia, who carried on a terrible war against the Greek empire, to revenge the death of Maurice, his father-in-law, slain by Phocas, were very great, and continued in an uninterrupted course for two-and-twenty years. Particularly in the year of Christ 615, about the beginning of the sixth year before the Hijrah, the Persians, having the preceding year conquered Syria, made themselves masters of Palestine and took Jerusalem, which seems to be that signal advantage gained over the Greeks mentioned in this passage, as agreeing best with the terms here used, and most likely to alarm the Arabs by reason of their vicinity to the scene of action: and there was so little probability at that time of the Greeks being able to retrieve their losses much less to distress the Persians, that in the following years the arms of the latter made still farther and more considerable progresses, and at length they laid siege to Constantinople itself. But in the year 625, in which the fourth year of the Hijrah began, about ten years after the taking of Jerusalem, the Greeks, when it was least expected, gained a remarkable victory over the Persians, and not only obliged them to quit the territories of the empire, by carrying the war into their own country, but drove them to the last extremity, and spoiled the capital city al-Madāyin; Heraclius enjoying thenceforward a continued series of good fortune, to the deposition and death of Khosrū. (*Sale's Koran, in loco.*)

GROVE, The. Arabic *Aṭṭah* (أطط). The *Ashābu 'l-Aṭṭah*, or "the people of the Grove," are mentioned four times in the Qur'ān, Sūrahs xv. 78, xxvi. 176, xxviii. 21, l. 13, as being a tribe or class of people who treated the prophets as liars. The following particulars regarding them are given in Sūrah xxvi. 170:—

"The people of the grove of Madyan treated the Apostles as liars.

"When Shu'ālb their brother said to them, 'Will ye not fear God?

"I truly am your trustworthy Apostle.

"Fear God, then, and obey me:

"No reward ask I of you for this: my reward is of the Lord of the Worlds alone."

GUARDIANSHIP. Guardianship over a minor is of two kinds: *wilāyah* (ولاية), or guardianship of the property and education and marriage of the ward, and *hiẓānah* (حضانة), or guardianship over the rearing and bringing up of the child.

Guardians are either so by natural right or by testament, or by appointment by a judge.

The guardianship of a minor for the management and preservation of his property devolves first on his or her father, then on the father's executor, next on the paternal grandfather, then on his executor, then on

the executors of such executors, next on the ruling power or his representative, the Qāzī, or judge. In default of a father, father's father, and their executors, as above, all of whom are termed near guardians, it rests in the Qāzī to appoint a guardian of an infant's property. The other paternal kinsmen who are termed remote kindred, and the mother succeed, according to proximity, to the guardianship of an infant for the purpose of education and marriage; they have no right to be guardians of his property, unless appointed to be so by the ruling authority, or in the original proprietor's will, proved by competent witnesses. The mother's right of guardianship is, however, forfeited upon her being remarried to a stranger, but regained when she is divorced by him, and has again become a widow.

In default of the mother as well as of the paternal kindred of a minor, his maternal relations are, according to proximity, entitled to guardianship for the purposes of education and marriage, and not for the management of his property, unless so appointed in the late owner's will or by the Qāzī.

The general rule is that a guardian, executor, or anyone who has the care of the person and property of a minor, can enter into a contract which is or likely to be advantageous and not injurious to his ward.

A guardian may sell or purchase moveables on account of his ward, either for an equivalent or at such a rate as to occasion an inconsiderable loss, but not at such a rate as to make the loss great and apparent. (*Hidāyah* vol. iv. p. 553.)

A guardian is allowed to borrow money for the support and education of his ward, even by pawning the minor's property: the debt so contracted must be paid out of his (the minor's) estate, or by him when he comes of age.

It is not lawful for a guardian to pledge into his own hands goods belonging to his ward on account of a debt due to him or into the hands of his child, being an infant, or into the hands of his slave being a merchant and free from debt. (*Hidāyah*, vol. iv. p. 214.)

A father can pawn the goods of his infant child into his own hands for a debt due from the child, or into the hands of another of his children being an infant.

A father may also pawn on account of his own debt the goods belonging to his minor son, who on coming of age will redeem the goods discharging the debt, and have a claim on the father for the sum.

The contract of pawn entered into by a father with respect to his minor child's goods cannot be annulled by the minor, even if it were not for his own debt or for his own benefit.

The mother is, of all the persons, the best entitled to the custody (*hiẓānah*) of her infant child during marriage and after separation from her husband, unless she be an apostate, or wicked, or unworthy to be trusted. (*Fatāwā-i-'Alamgiri*, vol. i. p. 728.)

Next the mother's mother how high soever is entitled to the custody (*hiẓānah*) of a child; failing her by death, or marriage to a stranger, the full sister is entitled; failing her by death or marriage to a stranger, the half-sister by the mother. On failure of her in the same way the daughter of the full sister, then the daughter of the half-sister by the mother. Next the maternal aunt in the same way, and then the paternal aunts also in like manner. (*Fatāwā-i-Ālamgiri*, vol. i. p. 728.)

An *umm-i-walad* (or a female slave who has borne a child to her master), when emancipated, obtains the right of taking her child. (*Hidāyah*, vol. i. p. 389.)

When it is necessary to remove a boy from the custody of women, or there is no woman of his own people to take charge of him, he is to be given up to his agnate male relatives (*ʿaṣabah*). Of these the father is the first, then the paternal grandfather, how high soever, then the full brother, then the half-brother by the father, then the son of the full brother, then the son of the half-brother by the father, then the full paternal uncle, then the half paternal uncle by the father, then the sons of paternal uncles in the same order. But though a boy may be given up to the son of his paternal uncle, a girl should not be entrusted to him.

No male has any right to the custody of a female child, but one who is within the prohibited degrees of relationship to her; and an *ʿaṣabah* who is profligate has no right to her custody. (*Fatāwā-i-Ālamgiri*, vol. i. p. 729.)

A female's custody of a boy terminates when he is seven years old, and of a girl at her puberty.

Male custody of a boy continues till puberty, of a female not only till puberty, but till she can be safely left to herself and trusted to take care of herself.

When a female has neither father nor grandfather nor any of her *ʿaṣabah* to take charge of her, or the *ʿaṣabah* is profligate, it is the duty of the judge to take cognizance of her condition; and if she can be trusted to take care of herself, he should allow her to live alone, whether she be a virgin or a *saʿiyidah*, and if not, he should place her with some female *amin*, or trustee, in whom he has confidence; for he is the superintendent of all Muslims. (*Fatāwā-i-Ālamgiri*, vol. i. p. 730.)

When a mother refuses to take charge of a child without hire, it may be committed to another.

A boy or girl having passed the period of *hiẓānah*, has no option to be with one parent in preference to the other, but must necessarily thenceforth remain in charge of the father. (*Hidāyah*, vol. i. p. 389.)

Before the completion of *ʿiddah*, or dissolution of marriage, the proper place of *hiẓānah* is that where the husband and wife live, and the former cannot take away the child out of the custody of the latter. After completion of her *ʿiddah*, and separation from her husband, a woman can take her child to the place of her nativity, provided the marriage had been contracted there, or it is so near from the place of separation or husband's residence, that if the husband should leave the latter in the morning to visit the child, he can return to his residence before night. There is also no objection to her removing with the child from a village to the city or chief town of the district, the same being advantageous to the child, and in no respect injurious to the father. If the child's mother be dead, and its *hiẓānah* or custody has passed to the maternal grandfather, she cannot remove the child to her own city, though the marriage had taken place there. Other women than the grandmother are like her in respect to the place of *hiẓānah*.

When an *umm-i-walad* has been emancipated, she has no right to take her child from the city in which the father is residing.

(*Hidāyah*, vol. i.; *Fatāwā-i-Ālamgiri*, vol. i.; *Durrul-Mukhtār*, p. 846; *Jāmiʿu'r-Rumūz*; *Tagore Lectures*, 1879; *Baillie's Digest*, p. 430.)

QUEST. Arabic *ẓaif* (ميف).
[HOSPITALITY.]

GURZ (گرز). (1) The Persian word for the *mitraqah*, or iron mace, where-with the infidel dead are smitten in their graves by the angels Munkar and Nakir. [*ʿAZABU'L-QABR*.]

(2) An iron mace pointed at one end and having a knob at the other covered with spikes, and used by the Gurz Mār, or Rufaʿi faqirs, for striking against their breasts in their devotional exercises. (*Qānūn-i-Islām*, p. 291.)

H.

HABĀ' (هباء). "Dust," especially the finer particles which fly about and are only conspicuous in the sun's rays.

A term used by the Sūfī mystics for those portions of matter (*hayūla*) which God has distributed in creation. (*ʿAbdu'r-Razzāq's Dict of Sūfī Terms*.)

HABĪB AN-NAJJĀR (حبيب النجار).

"Habīb the Carpenter," whose story is told in the Qurʾān (*Sūrah xxxvi. 12*), as follows:—

"Set forth to them the instance of the people of the city (*i.e.* of Antioch) when the Sent Ones came to it.

"When we sent two (*i.e.* John and Jude)

unto them and they charged them both with imposture—therefore with a third (i.e. Simon Peter) we strengthened them: and they said, 'Verily we are the Sent unto you of God.'

"They said, 'Ye are only men like us: Nought hath the God of Mercy sent down. Ye do nothing but lie.'

"They said, 'Our Lord knoweth that we are surely sent unto you;

"To proclaim a clear message is our only duty.'

"They said, 'Of a truth we augur ill from you; if ye desist not we will surely stone you, and a grievous punishment will surely befall you from us.

"They said, 'Your augury of ill is with yourselves. Will ye be warned? Nay, ye are an erring people.'

"Then from the end of the city a man (i.e. Habib, the carpenter) came running: He said 'O my people! follow the Sent Ones;

"Follow those who ask not of you a recompence and who are rightly guided.

"And why should I not worship Him who made me, and to whom ye shall be brought back?

"Shall I take gods beside Him? If the God of mercy be pleased to afflict me, their intercession will not avert from me aught, nor will they deliver:

"Truly then should I be in a manifest error

"Verily, in your Lord have I believed; therefore hear me.'

"It was said to him, 'Enter thou into Paradise' (i.e. after they had stoned him to death). And he said, 'Oh that my people knew

"How gracious God hath been to me and that He hath made me one of His honoured ones.'

"But no army sent we down out of heaven after his death, nor were we then sending down our angels—

"There was but one shout from Gabriel, and lo! they were extinct.

"Oh! the misery that rests upon my servants! No apostle cometh to them but they laugh him to scorn."

Al-Baizawi, the commentator, says the people of the City of Antioch were idolaters, and that Jesus sent two of his disciples, Yahiya and Yunas (John and Jude) to preach to them. And when they arrived, they met Habib, the carpenter, to whom they made known their mission. Habib said, "What signs can ye show that ye are sent of God?" And the disciples replied, "We can heal the sick and give sight to those who are born blind, and cure the leprosy." Then Habib brought his sick son to them and they laid their hands upon him and he was healed. And Habib believed on Jesus, and he made known the gospel to the people of the city. Many of the people then came to the disciples and were also healed. The news then reached the ear of the governor of the city, and he sent for the two disciples and they preached to him. He replied, "Is your God different from our God?" They said, "Yes, He is who made the world and the gods." The governor then

sent them away and put them in prison. When they were in prison, Jesus sent Sham'un (Simon Peter), and he came secretly and made friends with the servants of the governor, and in time gained access to the governor's presence, and performed a miracle in the presence of the governor by raising a child who had been dead seven days. The child when raised from the dead, said he had seen Jesus Christ in heaven, and that he had interceded for the three disciples in prison. The governor believed and many others with him. Those who did not believe raised a disturbance in the city, and Habib the carpenter exhorted them to believe. For this he was stoned, and, having died, entered into Paradise.

Habib's tomb is still seen at Antioch, and is visited by Muhammadans as a shrine.

HABIL (هَبِيل) [ADEL.]

HABWAH (هَبْوَة). The posture of sitting with the legs and thighs contracted towards the belly the back bent forwards, and supported in that position by the arms crossed over the knees. Muslims are forbidden to sit in this posture during the recital of the *Khutbah* on Fridays (*Mishkat* book iv. p. 45, pt. 2) as it inclines to drowsiness.

HADAS (حَدَث). State of an unclean person, of one who has not performed the usual ablutions before prayer.

HADD (حَد), pl. *hudud*. In its primitive sense *hadd* signifies "obstruction," whence a porter or gate-keeper is called *haddad* or "obstructor," from his office of prohibiting people from entering. In law it expresses the punishments, the limits of which have been defined by Muhammad either in the Qur'an or in the Hadis. These punishments are (1) For adultery, stoning; (2) For fornication, a hundred stripes; (3) For the false accusation of a married person with adultery (or *Qazf*), eighty stripes; (4) For apostasy, death; (5) For drinking wine, eighty stripes; (6) For theft, the cutting off of the right hand; (7) For highway robbery: for simple robbery or the highway, the loss of hands and feet; for robbery with murder, death, either by the sword or by crucifixion. (*Hidayah*, vol. ii. p. 1. [PUNISHMENT.]

AL-HADID (الْحَدِيد). "Iron." The title of the LXXth Surah of the Qur'an in which the word occurs (verse 25): "We sent down iron in which are both keen violence and advantage to men."

HADIS (حَادِثَة). What happens for the first time; new, fresh. That which is born in time as opposed to *qadim*, or that which is without a beginning, as God.

HALIS (حَالِيس), pl. *ahadis*. [TRANSDITION.]

HADIS QUDSI (حَادِثَة قُدْسِيَة). A divine saying. A term used for a *hadis* which relates a revelation from God in the language of the Prophet. An example is found in the *Mishkat* (book i. c. i. pt. 1): "Abu Hurairah said, 'The Prophet of God related these words

of God, "The sons of Adam vex me, and abuse the age, whereas I am The AGE itself: In my hands are all events: I have made the day and night." "

HADIYAH (هدي). A present or offering made to persons of consequence, kings or rulers.

HADY (هدي). Cattle sacrificed at Makkah during the Pilgrimage, as distinguished from animals sacrificed on the Great Festival, which are called *uzhiyah*. These animals are branded and sent off with strings round their necks, as offerings to the sacred temple. They may be bullocks, or camels, or sheep, or goats. (*Mishkāt*, book xi. c. viii.)

HĀFIẒ (حافظ). *Lit.* "A guardian" or protector. (1) One of the names of God, *al-Hāfiẓ*. (2) A governor, e.g. *Hāfiẓ 'l-Bait*; the guardian of the Makkah temple. (3) One who has committed the whole of the Qur'ān to memory.

'Usmān relates that the Prophet said: "The best person amongst you is he who has learnt the Qur'ān and teaches it. (*Mishkāt*, book vii. c. i.) In the east it is usual for blind men to commit the Qur'ān to memory, and to thus obtain the honourable distinction of *Hāfiẓ*.

HĀFṢAH (حفصة). One of Muḥammad's wives. She was the daughter of 'Umar, and the widow of Khunais, an early convert to Islām. She married Muḥammad about six months after her former husband's death. During the lifetime of the Prophet she was a person of considerable influence in his counsels, being the daughter of 'Umar. She survived Muḥammad some years, and has recorded several traditions of his sayings.

HĀGAR. Arabic *Hājar* (هاجر). The slave wife of Abraham and the mother of Ishmael. Al-Baiḥāwī says that Hājar was the slave girl of Sarah, the wife of Abraham, and she admitted her to Abraham, and from her was born Ishmael. Sarah became jealous of Hājar (because she had a son), and she demanded of Abraham that he should put both the mother and child away, and he sent them away in the direction of Makkah, and at Makkah God produced for them the spring Zamzam [ZAMZAM]. When the tribe of Jurhum saw that there was water in that place, they said to Hājar, "If you will share with us the water of this spring, we will share with you the milk of our herds," and from that time Makkah became a place of importance. (*Tafsīru 'l-Baiḥāwī*, p. 424.)

HAIR. Arabic *sha'r*, *sha'ar* (شعر). Heb. שער.

The sale of human hair is unlawful in the same manner as the use of it for any purpose is unlawful. Being a part of the human body, it is necessary to preserve it from disgrace, to which an exposure of it to sale necessarily subjects it. It is related in the traditions that God has cursed women who use false hair. (*Hidāyah*, vol. ii. p. 439.) [HEAD.]

HĀ'ITĪYAH (حائطية). A sect of Muslims founded by Ahmad ibn Hā'it, who said there were two Gods, one whose existence is from eternity (*qadīm*), i.e. Allāh, and the other who is created in time (*muhaddas*), i.e. al-Masih (Christ), and that it is he who will judge the world in the last day. And he maintained that this is the meaning of the words which occur in the traditions: "God created man in his own image." (*Kitābu 'l-Ta'rīfāt*, in loco.)

HAIWĀN (حيوان). The animal creation: which is divided into *haiwān nātiq*, or rational beings; and *haiwān sākit*, or irrational beings. [ANIMALS, BEINGS.]

AL-HAIY (الحى); Heb. חי. "The Living One." One of the ninety-nine attributes of God. The term frequently occurs in the Qur'ān.

HĀ'IZAH (حائضه). A menstruous woman. [MENSTRUATION.]

HĀJAR (هاجر). [HAGAR.]

AL-HAJARU 'L-ASWAD (الحجر الاسود). *Lit.* "The Black Stone." The famous black stone which forms part of the sharp angle of the Ka'bah in the temple at Makkah. Mr. Burkhardt says, "It is an irregular oval, about seven inches in diameter, with an undulating surface, composed of about a dozen smaller stones of different sizes and shapes, well joined together with a small quantity of cement, and perfectly well smoothed; it looks as if the whole had been broken into as many pieces by a violent blow, and then united again. It is very difficult to determine accurately the quality of this stone, which has been worn to its present surface by the millions of touches and kisses it has received. It appeared to me like a lava, containing several small extraneous particles of a whitish and of a yellow substance. Its colour is now a deep reddish brown approaching to black. It is surrounded on all sides by a border composed of a substance which I took to be a close cement of pitch and gravel of a similar, but not quite the same, brownish colour. This border serves to support its detached pieces; it is two or three inches in breadth, and rises a little above the surface of the stone. Both the border and the stone itself are encircled by a silver band, broader below than above, and on the two sides, with a considerable swelling below, as if a part of the stone were hidden under it. The lower part of the border is studded with silver nails."

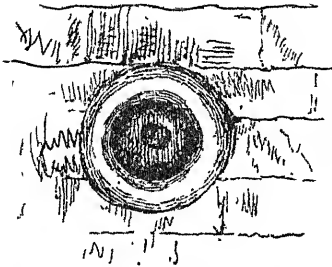
Captain Burton remarks, "The colour appeared to me black and metallic, and the centre of the stone was sunk about two inches below the metallic circle. Round the sides was a reddish brown cement, almost level with the metal, and sloping down to the middle of the stone. The band is now a massive arch of gold or silver gilt. I found the aperture in which the stone is, one span and three fingers broad."

According to Ibn 'Abbās, Muḥammad said

the black stone came down from Paradise, and at the time of its descent it was whiter than milk, but that the sins of the children of Adam have caused it to be black, by their touching it. That on the Day of Resurrection, when it will have two eyes, by which it will see and know all those who touched it and kissed it, and when it will have a tongue to speak, it will give evidence in favour of those who touched and kissed it.

Maximus Tyrius, who wrote in the second century, says "The Arabians pay homage to I know not what god, which they represent by a quadrangular stone," alluding to the Ka'bah or temple which contains the black stone. The Guebars or Ancient Persians, assert that the Black Stone was amongst the images and relics left by Mahabad and his successors in the Ka'bah, and that it was an emblem of Saturn. It is probably an aerolite, and owes its reputation, like many others, to its fall from the sky. Its existence as an object of adoration in aniconoclastic religious system, can only be accounted for by Muhammad's attempt to conciliate the idolaters of Arabia.

A complete list of the falls of aerolites and meteoric stones through the atmosphere, is published in the *Edinburgh Philosophical Journal*, from a work by Chladni in German, in which the subject is ably and fully treated.



THE HAJARU 'L-ASWAD. (Burton.)

HAJB (حج). A legal term in the Muhammadan law of inheritance, signifying the cutting off of an heir from his portion.

HĀJĪ (حاجي), also *hājī*. A person who has performed the *hajj*, or pilgrimage to Makkah. It is retained as a title of honour by those who have performed the pilgrimage, e.g. *Hājī Qāsim*, i.e. "Qāsim the Pilgrim." [HAJJ.]

HAJJ (حج). *Lit.* "setting out," "tending towards." The pilgrimage to Makkah performed in the month of Zū 'l-Hijjah, or the twelfth month of the Muhammadan year. It is the fifth pillar of Muhammadan practical religion, and an incumbent religious duty, founded upon express injunctions in the Qur'an. According to Muhammad it is a divine institution, and has the following authority in the Qur'an for its due observance:—

(It is noticeable that all the verses in the Qur'an with regard to the pilgrimage are in the later Sūrah's, when they are arranged in their chronological order.)

Sūrah xxii. 28:—

"And proclaim to the peoples a PILGRIMAGE (*hajj*). Let them come to thee on foot and on every fleet camel, arriving by every deep defile:

"That they may bear witness of its benefits to them, and may make mention of God's name on the appointed days (i.e. the ten first days of Zū 'l-Hijjah), over the brute beasts with which He hath supplied them for sustenance: Therefore eat thereof yourselves, and feed the needy, the poor:

"Then let them bring the neglect of their persons to a close, and let them pay their vows, and circuit the ancient House.

"This *do*. And he that respecteth the sacred ordinances of God, this will be best for him with his Lord."

Sūrah ii. 153:—

"Verily, as-Ṣafā and al-Marwah are among the signs of God: whoever then maketh a pilgrimage (*hajj*) to the temple, or visiteth it, shall not be to blame if he go round about them both. And as for him who of his own accord doeth what is good—God is Grateful, Knowing."

Idem, 192:—

"Accomplish the pilgrimage (*hajj*), and the visitation (*umrah*) for God: and if ye be hemmed in by foes, send whatever sacrifice shall be the easiest, and shave not your heads until the offering reach the place of sacrifice. But whoever among you is sick or has an ailment of the head, must expiate by fasting, alms, or an offering.

"And when ye are safe from foes, he who contents himself with the visitation (*umrah*) until the pilgrimage (*hajj*), shall bring whatever offering shall be the easiest. But he who findeth nothing to offer, shall fast three days in the pilgrimage itself, and seven days when ye return: they shall be ten days in all. This is binding on him whose family shall not be present at the sacred Mosque (*al-Masjidul 'l-harām*). And fear God, and know that God is terrible in punishing.

"Let the pilgrimage be made in the months already known (i.e. Shawwāl, Zū 'l-Qa'dah, and Zū 'l-Hijjah): whoever therefore undertaketh the pilgrimage therein, let him not know a woman, nor transgress, nor wrangle in the pilgrimage. The good which ye do, God knoweth it. And provide for your journey; but the best provision is the fear of God: fear me, then, O men of understanding!

"It shall be no crime in you if ye seek an increase from your Lord (i.e. to trade); and when ye pass swiftly on from 'Arafāt, then remember God near the holy temple (*al-Masjidul 'l-harām*); and remember Him, because He hath guided you who before this were of those who went astray:

"Then pass on quickly where the people quickly pass (i.e. from 'Arafāt), and ask pardon of God, for God is Forgiving, Merciful.

"And when ye have finished your holy rites, remember God as ye remember your own fathers, or with a yet more intense remembrance! Some men there are who say, 'O our Lord! give us our portion in this

world: but such shall have no portion in the next life:

"And some say, 'O our Lord! give us good in this world and good in the next, and keep us from the torment of the fire.'

"They shall have the lot which they have merited: and God is swift to reckon.

"Beware God in mind during the stated days: but if any haste away in two days (*i.e.* after the *hajj*), it shall be no fault in him: And if any tarry longer, it shall be no fault in him, if he fear God. Fear God, then, and know that to Him shall ye be gathered."

Sūrah iii. 90:—

"The first temple that was founded for mankind, was that in Bakkaḥ (*i.e.* Makkah).—Blessed, and a guidance to human beings.

"In it are evident signs, even the standing-place of Abraham (*Maḡāmu Ibrahim*): and he who entereth it is safe. And the pilgrimage to the temple, is a service due to God from those who are able to journey thither."

Sūrah v. 2.—

"O Believers! violate neither the rites of God, nor the sacred month, nor the offering, nor its ornaments, (*i.e.* on the necks of animals), nor those who press on to the sacred house (*al-Baitu 'l-Haram*), seeking favour from their Lord and his good pleasure in them."

The performance of the pilgrimage is incumbent upon every Muslim, once in his life time, if he be an adult, free, sane, well in health, and has sufficient money for the expenses of the journey and for the support of his family during his absence.

If a woman perform the pilgrimage she must do it in company with her husband, or a near relative (*mahram*). If she can obtain the protection of a near relative and has the necessary expenses for the journey, it is not lawful for her husband to prevent her performing the pilgrimage. This *mahram* is a near relative whom it is not lawful for her to marry.

The Imām ash-Shāfi'ī denies the necessity of such attendance, stating that the Qur'an makes no such restriction. His objection is, however, met by a Tradition. "A certain man came to the Prophet and said: 'My wife is about to make the hajj, but I am called to go on a warlike expedition.' The Prophet said: 'Turn away from the war and accompany thy wife in the hajj.'"

For a lawful hajj there are three actions which are *farḡ*, and five which are *wājib*; all the rest are *sunnah* or *muṣtaḥabb*. The *farḡ* are: to wear no other garment except the *ihram*; to stand in 'Arafāt; to make the *tawāf*, or circuit round the Ka'bah.

The *wājib* duties are: to stay in al-Muzdalifah; to run between Mount as-Safā and Mount al-Marwah; to perform the Ramy 'r-Rijām, or the casting of the pebbles; if the pilgrims are non-Meccans, to make an extra *tawāf*; to shave the head after the pilgrimage is over.

The hajj must be made at the appointed season. Sūrah ii. 198: "Let the pilgrimage be made in the months already known." These months are Shawwāl, Zū 'l-Qa'dah, and the first ten days of Zū 'l-Hijjah. The actual hajj must be in the month Zū 'l-Hijjah, but

the preparations for, and the *niyah*, or intention of the hajj can be made in the two preceding months. The *'umrah*, or ordinary visitation [*'UMRAH*], can be done at any time of the year except on the ninth and four succeeding days of Zū 'l-Hijjah. On each of the various roads leading to Makkah, there are at a distance of about five or six miles from the city stages called *Miqāt*. The following are the names. On the Madinah road, the stage is called Zū 'l-Halifah; on the 'Irāq road, Zātū 'Arq; on the Syrian road, Hujfah; on the Najd road, Qarn; on the Yaman road, Yalamlam.



THE PILGRIM.

The following is the orthodox way of performing the pilgrimage, founded upon the example of the Prophet himself. (See *Ṣaḡīru 'l-Bukhārī, Kitābu 'l-Manāsik*, p. 205.)

Upon the pilgrim's arrival at the last stage near Makkah, he bathes himself, and performs two rak'ah prayers, and then divesting himself of his clothes, he assumes the pilgrim's sacred robe, which is called *ihram*. This garment consists of two seamless wrappers, one being wrapped round the waist, and the other thrown loosely over the shoulder, the head being left uncovered. Sandals may also be worn, but not shoes or boots. After he has assumed the pilgrim's garb, he must not anoint his head, shave any part of his body, pare his nails, nor wear any other garment than the *ihram*. The pilgrim having now entered upon the hajj, faces Makkah, and makes the *niyah* (intention), and says: "O God, I purpose to make the hajj; make this service easy to me and accept it from me." He then proceeds on his journey to the sacred city and on his way, as well as at different periods in the pilgrimage, he recites, or sings with a loud voice, the pilgrim's song, called the *Talbiyah* (a word signifying waiting or

standing for orders). In Arabic it runs thus (as given in the *Sahih* 'l-Bukhārī, p. 210):—

"*Labbaika! Allāhumma! Labbaika!*
Labbaika! La Shārika laka! Labbaika!
Inna 'l-hamda wa 'n-nu'mata laka, wa 'l-
mulku laka!

Lā shārika laka!"

Which, following the Persian commentator, 'Abdu'l-Haqq, may be translated as follows:—

"I stand up for Thy service, O God! I stand up!

I stand up! There is no partner with Thee! I stand up!

Verily Thine is the Praise, the Blessing and the Kingdom!

There is no partner with Thee!"

Immediately on his arrival at Makkah he performs legal ablutions in the Masjidu 'l-harām, and then kisses the black stone (al-Hajaru 'l-aswad). He then encompasses the Ka'bah seven times; three times at a quick step or run, and four times at a slow pace. These acts are called the *ṭawāf* and are performed by commencing on the right and leaving the Ka'bah on the left. Each time as the pilgrim passes round the Ka'bah, he touches the Ruknu 'l-Yamānī, or the Yamānī corner, and kisses the sacred black stone. He then proceeds to the Maqāmu Ibrāhīm (the place of Abraham), where he recites the 119th verse of the 11th Sūrah of the Qur'ān, "Take ye the station of Abraham for a place of prayer," and performs two rak'ah prayers, after which he returns to the black stone and kisses it. He then goes to the gate of the temple leading to Mount as-Safā, and from it ascends the hill, reciting the 153rd verse of the 11th Sūrah of the Qur'ān, "Verily as-Safā and al-Marwah are the signs of God." Having arrived at the summit of the mount, turning towards the Ka'bah, he recites the following:—

"There is no deity but only God! God is great! There is no deity but God alone! He hath performed His promise, and hath aided His servant and hath put to flight the hosts of infidels by Himself alone!"

These words are recited thrice. He then runs from the top of Mount as-Safā to the summit of Mount al-Marwah seven times, repeating the aforesaid prayers on the top of each hill. This is the sixth day, the evening of which is spent at Makkah, where he again encompasses the Ka'bah.

Upon the seventh day he listens to the *khutbah*, or oration, in the great mosque, in which are set forth the excellences of the pilgrimage and the necessary duties required of all true Muslims on the following days.

On the eighth day, which is called Tarwiyah, he proceeds with his fellow pilgrims to Mina, where he stays and performs the usual services of the Muslim ritual, and remains the night.

The next day (the ninth), after morning prayer, he proceeds to Mount 'Arafāt, where he recites the usual prayers and listens to another *khutbah*. He then leaves for al-Muzdalifah, a place midway between Mina and 'Arafāt, where he should arrive for the sunset prayer.

The next day, the tenth, is the *Yawmu n-Nahr*, or the "Day of Sacrifice," known all through the Muslim world and celebrated as the *'Idu 'l-Azhā*. Early in the morning, the pilgrims having said their prayers at Muzdalifah, then proceed in a body to three pillars in Mina, the first of which is called the *Shaitānu 'l-Kabīr*, or "Great Devil." The pilgrim casts seven stones at each of these pillars, the ceremony being called the *Ramyu 'r-Rijām*, or casting of stones. Holding the *rajam*, or pebble between the thumb and fore-finger of the right hand, the pilgrim throws it at a distance of not less than fifteen feet, and says—"In the name of God, the Almighty, I do this, and in hatred of the devil and his shame." The remaining six stones are thrown in the same way. It is said that this ceremony has been performed ever since the days of Abraham. The pilgrim then returns to Mina and performs the sacrifice of the *'Idu 'l-Azhā*. The victim may be a sheep, or a goat, or a cow, or a camel, according to the means of the pilgrim.

Placing its head towards the Ka'bah, its fore-legs being bandaged together, the pilgrim stands on the right side of his victim and plunges the knife into its throat with great force, and cries with a loud voice, "*Allāhu Akbar!*" "God is great! O God, accept this sacrifice from me!"

This ceremony concludes the pilgrimage, and the *hāji* or pilgrim then gets himself shaved and his nails pared, and the *ihram* or pilgrim garment is removed. Although the pilgrimage is over, he should still rest at Makkah the three following days, which are known as the *Ayyāmu 't-Tashriq*, or the days of drying up of the blood of the sacrifice. Three well-earned days of rest after the peripatetic performance of the last four days.

Before he leaves Makkah he should once more perform the circuits round the Ka'bah and throw stones at the Satanic pillars at Mina, seven times. He should also drink of the water of the *zamzam* well.

Most Muslims then go to al-Madīnah, and make their salutations at the shrine of Muhammad. This is regarded as an incumbent duty by all except the Wahhābīs, who hold that to make the visitation of the Prophet's tomb a religious ceremony is *shirk*, or associating the creature with God.

From the time the pilgrim has assumed the *ihram* until he takes it off, he must abstain from worldly affairs and devote himself entirely to the duties of the *hajj*. He is not allowed to hunt, though he may catch fish if he can. "O Believers, kill no game while ye are on pilgrimage." (Sūrah v. 96.) The Prophet also said: "He who shows the place where game is to be found is equally as bad as the man who kills it." The *hāji* must not scratch himself, lest vermin be destroyed, or a hair be uprooted. Should he feel uncomfortable, he must rub himself with the open palm of his hand. The face and head must be left uncovered, the hair on the head and beard unwashed and uncut. "Shave not your heads until the offering reach the place of sacrifice."

(Sūrah ii. 192.) On arriving at an elevated place, on descending a valley, on meeting any one, on entering the city of Makkah or the sacred temple, the hājj should continually repeat the word "*Labbauka, Labbauka*"; and whenever he sees the Ka'bah he should recite the *Takbīr*, "God is great!" and the *Ta'īlīh* "There is no deity but God!"

The pilgrimage known as the hājj, as has been already stated, can only be made on the appointed days of the month of *Zu 'l-Hijjah*. A visit at any other time is called the 'Umrah. [UMRAH.] If the pilgrim arrives as late as the ninth day, and is in time to spend that day, he can still perform the pilgrimage legally.

The pilgrimage cannot be performed by proxy by Sunnī Muslims, but is allowed by the Shi'ahs, and it is by both considered a meritorious act to pay the expenses of one who cannot afford to perform it. But if a Muhammadan on his death-bed bequeath a sum of money to be paid to a certain person to perform the pilgrimage, it is considered to satisfy the claims of the Muslim law. If a Muslim have the means of performing the pilgrimage, and omit to do so, its omission is equal to a *kabīrah*, or mortal sin.

According to the saying of the Prophet (*Mishkāt*, book xi. ch. 1), the merits of a pilgrimage to Makkah are very great:—

"He who makes a pilgrimage for God's sake, and does not talk loosely, nor act wickedly, shall return as pure from sin as the day on which he was born." "Verily, they (the hājj and the 'umrah) put away poverty and sin like the fires of a forge removes dross. The reward of a pilgrimage is paradise." "When you see a pilgrim, salute and embrace him, and request him to ask pardon of God for you, for his own sins have been forgiven and his supplications will be accepted."

For a philological and technical explanation of the following terms which occur in this account of the hājj, refer to the words as they occur in this dictionary: 'ARAFAH, AYYAMU 'T-TASHRIQ, HAJARU 'L-ASWAD, HAJI, IHRAH, MARWAH, MASJIDU 'L-HARAM, MAQAMU IBRAHIM, MAHRAM, MIQAT, MUZDALIFAH, TAWAF, 'UMRAH, RAMYU 'L-JIMAR, ZAMZAM, TALBIYAH, RUK'NU 'L-YAMANI, TARWIAH, KHUTBAH, IDU 'L-AZHA, SAFA.

The Muslim who has performed the pilgrimage is called a hājj, which title he retains, e.g. *Hājj Qāsim*, the Pilgrim Qāsim.

Only five Englishmen are known to have visited Makkah, and to have witnessed the ceremonies of the pilgrimage:—Joseph Pitts, of Exeter, A.D. 1678; John Lewis Burckhardt, A.D. 1814; Lieutenant Richard Burton, of the Bombay Army, A.D. 1853; Mr. H. Bicknell, A.D. 1862; Mr. T. F. Keane, 1880. The narratives of each of these "pilgrims" have been published. The first account in English of the visit of a European to Makkah, is that of Lodovico Bartema, a gentleman of Rome, who visited Makkah in 1503. His narrative was published in Willes and Eden's *Decades*, A.D. 1555.

Professor Palmer ("Introduction" to the

Qur'ān, p. liii.) says:—"The ceremonies of the pilgrimage could not be entirely done away with. The universal reverence of the Arab for the Kaabah was too favourable and obvious a means for uniting all the tribes into one confederation with one common purpose in view. The traditions of Abraham the father of their race, and the founder of Muhammad's own religion, as he always declared it to be, no doubt gave the ancient temple a peculiar sanctity in the Prophet's eyes, and although he first settled upon Jerusalem as his *qiblah*, he afterwards reverted to the Kaabah itself. Here, then, Muhammad found a shrine, to which, as well as at which, devotion had been paid from time immemorial; it was one thing which the scattered Arabian nation had in common—the one thing which gave them even the shadow of a national feeling; and to have dreamed of abolishing it, or even of diminishing the honours paid to it, would have been madness and ruin to his enterprise. He therefore did the next best thing, he cleared it of idols and dedicated it to the service of God."

Mr. Stanley Lane Poole (Introduction to *Lane's Selections*, p. lxxiv.) remarks:—

"This same pilgrimage is often urged as a sign of Mohammad's tendency to superstition and even idolatry. It is asked how the destroyer of idols could have reconciled his conscience to the circuits of the Ka'bah and the veneration of the black stone covered with adoring kisses. The rites of the pilgrimage cannot certainly be defended against the charge of superstition; but it is easy to see why Mohammad enjoined them. They were hallowed to him by the memories of his ancestors, who had been the guardians of the sacred temple, and by the traditional reverence of all his people; and besides this tie of association, which in itself was enough to make it impossible for him to do away with the rites, Mohammad perceived that the worship in the Ka'bah would prove of real value to his religion. He swept away the more idolatrous and immoral part of the ceremonies, but he retained the pilgrimage to Mekka and the old veneration of the temple for reasons of which it is impossible to dispute the wisdom. He well knew the consolidating effect of forming a centre to which his followers should gather; and hence he reasserted the sanctity of the black stone that 'came down from heaven'; he ordained that everywhere throughout the world the Muslim should pray looking towards the Ka'bah, and he enjoined him to make the pilgrimage thither. Mekka is to the Muslim what Jerusalem is to the Jew. It bears with it all the influence of centuries of associations. It carries the Muslim back to the cradle of his faith, the childhood of his prophet; it reminds him of the struggle between the old faith and the new, of the overthrow of the idols, and the establishment of the worship of the One God. And, most of all, it bids him remember that all his brother Muslims are worshipping towards the same sacred spot, that he is one of a great company of be-

lievers, united by one faith, filled with the same hopes, reverencing the same thing, worshipping the same God. Mohammad showed his knowledge of the religious emotions in man when he preserved the sanctity of the temple of Islām."

The Makkan pilgrimage admits of no other explanation than this, that the Prophet of Arabia found it expedient to compromise with Arabian idolatry. And hence we find the superstition and silly customs of the Hajj grafted on to a religion which professes to be both monotheistic in its principle, and iconoclastic in its practices.

A careful and critical study of Islām will, we think, convince any candid mind that at first Muhammad intended to construct his religion on the lines of the Old Testament. Abraham, the true Muslim, was his prototype, Moses his law-giver, and Jerusalem his *Qiblah*. But circumstances were ever wont to change not only the Prophet's revelations, but also his moral standards. Makkah became the *Qiblah*: and the spectacle of the Muslim world bowing in the direction of a black stone, whilst they worship the one God, marks Islām, with its Makkan pilgrimage, as a religion of compromise.

Apologists of Islām have endeavoured to

shield Muhammad from the solemn charge of having "forged the name of God," but we know of nothing which can justify the act of giving the stupid and unmeaning ceremonies of the pilgrimage all the force and solemnity of a divine enactment.

The Wahhābīs, the Puritans of Islam, regard the circumambulation of the Prophet's tomb as superstitious (as *shirk*, or associating something with God, in fact), but how can they justify the foolish ceremonies of the hajj? If reverence for the Prophet's tomb is *shirk*, what are the runnings at as-Safā and al-Marwah, the stonings of the pillars, and the kissings of the black stone? No Muslim has ever yet attempted to give a spiritual explanation of the ceremonies of the Makkan pilgrimage, for in attempting to do so he would be charged with the heresy of *shirk*!

Mr. W. S. Blunt in his *Future of Islām*, has given some interesting statistics regarding the pilgrimage to Makkah in the year 1880, which he obtained during a residence at Cairo, Damascus, and Jiddah. The figures, he says, are taken principally from an official record kept for some years past at Jiddah, and checked as far as European subjects are concerned, by reference to the consular agents residing there.

TABLE OF THE MECCA PILGRIMAGE OF 1880.

Nationality of Pilgrims.	Arriving by Sea.	Arriving by Land	Total of Mussulman population represented.
Ottoman subjects including pilgrims from Syria and Irak, but not from Egypt or Arabia proper	8,500	1,000	22,000,000
Egyptians	5,000	1,000	5,000,000
Mogrebbins ("people of the West"), that is to say, Arabic-speaking Mussalmans from the Barbary States, Tripoli, Tunis, Algiers, and Morocco. These are always classed together and are not easily distinguishable from each other.	6,000	—	18,000,000
Arabs from Yemen	3,000	—	2,500,000
" " Oman and Hadramaut	3,000	—	3,000,000
" " Nejd, Assir, and Hasa, most of them Wahhabites	—	5,000	4,000,000
" " Hejaz, of these perhaps 10,000 Meccans	—	22,000	2,000,000
Negroes from Soudan	2,000	—	10,000,000 (?)
" " Zanzibar	1,000	—	1,500,000
Malabari from the Cape of Good Hope	150	—	—
Persians	6,000	2,500	8,000,000
Indians (British subjects)	15,000	—	40,000,000
Malays, chiefly from Java and Dutch subjects	12,000	—	30,000,000
Chinese	100	—	15,000,000
Mongols from the Khanates, included in the Ottoman Haj	—	—	6,000,000
Lazis, Circassians, Tartars, &c. (Russian subjects), included in the Ottoman Haj	—	—	5,000,000
Independent Afghans and Beluchis, included in the Indian and Persian Haj	—	—	3,000,000
Total of pilgrims present at Arafat	98,250.		175,000,000
	Total Census of Islam		

HAJJATU 'L-WADĀ' (حجة الوداع). The last or farewell pilgrimage performed by Muḥammad, and which is taken as the model of an orthodox hajj. It is called the *Hajju 'l-Akbar*, or Greater Pilgrimage, in the Qur'ān, Sūrah ix. 3 (See *Mishkāt*, book xi. ch. iii., and Muir's *Life of Mahomet*.) It is supposed to have commenced February 28, A.D. 632.

HAJJ MABRŪR (حج مبرور). An approved or accepted pilgrimage (*Mishkāt*, book xi. ch. i. pt. 2). A pilgrimage to Makkah performed according to the conditions of Muslim law.

HAKAM (حكم). An arbitrator appointed by a qāzi to settle disputes. It is not lawful to appoint either a slave or an unbeliever or a slanderer, or an infant, as an arbitrator. (*Hidāyah*, vol. ii. p. 638.)

According to the Qur'ān, Sūrah iv. 39, domestic quarrels should be settled by an arbitrator:—"If ye fear a breach between the two (i.e. husband and wife) then appoint an arbitrator from his people, and an arbitrator from her people."

Al-Hakam, the Arbitrator, is one of the ninety-nine attributes of God, although it is not so employed in the Qur'ān.

HĀKIM (حاكم). "A just ruler." The term *Ahkamu 'l-Hākimīn*, "the Most Just of Rulers," is used for God, Qur'ān, Sūrah xcv. 8; also, *Khairu 'l-Hākimīn*, i.e. "Best of Rulers," Sūrah vii. 85.

HAKĪM (حكيم), pl. *ḥukamā'*; Heb. חכם. *Lit.* "A wise person." (1) A philosopher. (2) A doctor of medicine. (3) *Al-Ḥakim*, "The Wise One." One of the ninety-nine attributes of God. It frequently occurs in the Qur'ān, e.g. Sūrah ii. 123: "Thou art the Mighty and the Wise!"

HĀL (حال). A state, or condition. A term used by the Sūfi mystics for those thoughts and conditions which come upon the heart of man without his intention or desire, such as sorrow, or fear, or pleasure, or desire, or lust. If these conditions are stable and intransient, they are called *malak* or *maqām*; but if they are transient and fleeting, they are called *hāl*. (Abdu'r-Razzāq's *Dictionary of Sūfi Terms*.)

A state of ecstasy induced by continued contemplation of God. It is considered a divine gift and a sure prognostication of speedily arriving at "The Truth."

Professor Palmer says (*Oriental Mysticism*, p. 66), "This assiduous contemplation of startling metaphysical theories is exceedingly attractive to an Oriental mind, and not unfrequently produces a state of mental excitement akin to the phenomena observed during the recent religious revivals. Such ecstatic state is considered a sure prognostication of direct illumination of the heart by God, and constitutes the fifth stage (in the mystic journey) called *hāl* or ecstasy."

HĀLĀL (حلال). *Lit.* "That which is untied or loosed." That which is lawful,

as distinguished from *ḥarām*, or that which is unlawful.

AL-HALĪM (حليم). "The Clement." One of the ninety-nine attributes of God. It occurs in the Qur'ān, e.g. Sūrah ii. 225: "God is forgiving and clement."

HAMĀ'IL (حمائل). *Lit.* "Things suspended." An amulet or charm [AMULET.]

HAMĀLAH (حمالة). Compensation for manslaughter or murder, called also *diyāh*. [DIYAH.]

HAMALATU 'L-ARSH (حمالة العرش). *Lit.* "Those who bear the throne." Certain angels mentioned in the Qur'ān, Sūrah xl. 7: "Those who bear the throne (i.e. the *Hamalatu 'l-Arsh*) and those around it (i.e. the *Karūbīn*) celebrate the praise of their Lord, and believe in Him, and ask pardon for those who believe."

Al-Baghawī, the commentator, says they are eight angels of the highest rank. They are so tall that their feet stand on the lowest strata of the earth and their heads reach the highest heavens, the universe does not reach up to their navels, and it is a journey of seven hundred years from their ears to their shoulders! (*Al-Baghawī*, Bombay edition, vol. ii. p. 23.)

HĀMĀN (هامان). The prime minister of Pharaoh. Mentioned in the Qur'ān in three different chapters.

Sūrah xxviii. 7: "For sinners were Pharaoh and Hāmān."

Sūrah xxix. 38; "Korah (Qārūn) and Pharaoh and Hāmān! with proofs of his mission did Moses come to them and they behaved proudly on the earth."

Sūrah xl. 38:—

"And Pharaoh said, 'O Hāmān, build for me a tower that I may reach the avenues."

"The avenues of the heavens, and may mount to the God of Moses, for I verily deem him a liar."

Some European critics think that Muḥammad has here made Hāmān the favourite of Ahasuerus and the enemy of the Jews, the vizier of Pharaoh. The Rabbins make this vizier to have been Korah, Jethro, or Balaam. (*Midr. Tulkut on Ex.* ch. i, Sect. 162-168.)

In the *Mishkāt* (book iv. ch. i. pt. 3), there is a tradition that Muḥammad said he who neglects prayers will be in hell with Korah, Pharaoh, Hāmān, and Ubayy ibn Khalf (an infidel whom Muhammad slew with his own hand at the battle of Uhud.)

AL-HAMD (الحمد), the "Praise." A title of the first chapter of the Qur'ān. According to *Kitābu 'l-Ta'rifāt*, "praise" (*ḥamd*) of God is of three kinds:—

(1) *Al-ḥamdu 'l-Qawli*, the praise of God with the tongue, with those attributes with which He has made known Himself. (2) *Al-ḥamdu 'l-F'ili*, the praise of God with the body according to the will of God. (3) *Al-ḥamdu 'l-Hāfi*, the praise of God with the heart and spirit.

AL-HAMID (الحَمْد). "The Laudable." The One worthy of praise. One of the ninety-nine attributes of God. It frequently occurs in the Qur'an, e.g. Sūrah xi. 74. "Verily He is to be praised."

HĀ MĪM (حَا مِيم). Seven Sūrahs of the Qur'an begin with the letters ح *h*, م *m*, and are called *al-Hawāmīm*. They are the XL, XLI, XLII, XLIII, XLIV, XLV, and XLVI. Various opinions are held by Muhammadan commentators as to the meaning of these mysterious letters. Jalāl 'd-dīn as-Suyūfī in his *Itqān*, says these letters are simply initial letters, the meaning of which is known only to God, but Ibn 'Abbās says the letters ح *h*, and م *m*, stand for الرحمان *ar-Rahmān*, "the Merciful," one of the attributes of God.

Mr. Rodwell, in his Introduction to the Koran, says, "Possibly the letters *Ha, Mim*, which are prefixed to numerous successive Sūras were private marks, or initial letters, attached by their proprietor to the copies furnished to Sa'īd when effecting his recension of the text under Othman. In the same way, the letters prefixed to other Sūras may be monograms, or abbreviations, or initial letters of the names of the persons to whom the copies of the respective Sūras belonged."

HAMRĀU 'L-ĀSĀD (حمراء الأسد). A village or small town, the scene of one of Muhammad's expeditions against the Quraysh. Having reached this spot he kindled five hundred fires to make the Quraysh believe that the pursuing force was very large, and, contenting himself with this demonstration, he returned to al-Madinah, from which it was about 60 miles. According to Burton, it is the modern Wasitah.

"At Hamrā al Āsād, Mahomet made prisoner one of the enemy, the poet Abu Ozza, who had loitered behind the rest. He had been taken prisoner at Badr, and, having five daughters dependent on him, had been freely released, on the promise that he would not again bear arms in the war against the Prophet. He now sought for mercy: 'O Mahomet!' he prayed, 'forgive me of thy grace.' 'Nay, verily,' said the Prophet 'a believer may not be twice bitten from the same hole. Thou shalt never return to Mecca, stroke thy beard and say, I have again deceived Mahomet. Lead him forth to execution!' So saying, he motioned to a bystander, who with his sword struck off the captive's head." (Muir's *Life of Mahomet*, new ed. p. 276.)

HAMZAH (حَمْزَة). Muhammad's uncle, who embraced Islām and became one of its bravest champions. He was at the battle of Uhud and slew 'Usmān, one of the leaders of the Quraysh, but was soon afterwards himself killed by a wild negro named Wahshī, and his dead body shamefully mutilated. At his death Muhammad is recorded to have said that Hamzah was "the lion of God and of His Apostle." The warlike deeds

of Hamzah are recorded in Persian poetry, in which he is celebrated as Amir Hamzah.

HAMZĪYAH (حَمْزِيَّة). A sect of Muslims founded by Hamzah ibn Adrak, who say that the children (infants) of infidels will be consigned to the Fire of Hell, the general belief of Muhammadans being that they will have a special place in al-A'rāf. (*Kitābu't-Tarīfāt*, *in loco*.)

HANAFĪ (حنَفِيّ), **HANIFĪ** (حنيفي). A member of the sect of Sunnis founded by the Imām Abu Hanifah. [ABU HANIFAH.]

HANBAL. [IBN HANBAL.]

HANBALĪ (حنَبَلِيّ). A member of the Hanbali sect of Sunnī Muslims. [IBN HANBAL.]

HAND. Arabic *yad* (يَد), pl. *ayūdī*. Heb. יָד.

(1) It is a rule with Muslims to honour the right hand above the left; to use the right hand for all honourable purposes, and the left for actions which, though necessary, are unclean. The hands must be washed before prayers [ABLUCTIONS] and before meals.

(2) The expression *yadū 'llāh*, the "hand of God," occurs in the Qur'an:—

Sūrah v. 64. "The Jews say, 'God's hand is fettered'; their hands are fettered, for they are cursed.

Sūrah xlviii. 10: "God's hand is above their hands."

There is a controversy between the orthodox Sunnis and the Wahhābis regarding the expression, "God's hand." The former maintaining that it is a figurative expression for the power of God, the latter holding that it is *literal*; but that it is impossible to say in what sense or manner God has a hand; for as the essence of God is not known, how can the manner of His existence be understood?

HANDKERCHIEFS. The custom of keeping a handkerchief in the hand, as is frequently practised, is said to be abominable (*makrūh*). Many, however, hold that it is allowable, if done from motives of necessity. This, says Abū Hanifah, is approved; for the practice is abominable only when it is done ostentatiously. (*Hidāyah*, vol. 2 p. 95.)

HANĪF (حَنِيف), pl. *ḥunafā'*. *Lit.* "One who is inclined." (1) Anyone sincere in his inclination to Islām. (2) One orthodox in the faith. (3) One who is of the religion of Abraham. (See *Majma'u'l-Bihar*, *in loco*.)

The word occurs ten times in the Qur'an.

I.—Six times for the religion of Abraham:—

Sūrah ii. 129: "They say, 'Be ye Jews or Christians so shall ye be guided! Say: 'Not so!' but the faith of Abraham, the *Hanīf*, he was not of the idolaters."

Sūrah iii. 60: "Abraham was not a Jew nor yet a Christian, but he was a *Hanīf* resigned, and not of the idolaters."

Idem, 69: "Follow the faith of Abraham, a *Hanīf*, who was not of the idolaters."

Sūrah vi. 162: "The faith of Abraham, the *Hanif*, he was not of the idolaters."

Sūrah xvi. 121: "Verily Abraham was an Imām, a *Hanif*, and was not of the idolaters."

Sūrah vi. 79: (Abraham said) "I have turned my face to Him who originated the heaven and the earth as a *Hanif*, and I am not of the idolaters."

II.—Four times for one sound in the faith:—

Sūrah x. 105: "Make steadfast thy face to the religion as a *Hanif*, and be not an idolater."

Sūrah xxii. 32: "Avoid speaking falsely being *Hanifs* to God, not associating aught with Him."

Sūrah xeviii. 4 "Being sincere in religion unto Him, as *Hanifs*, and to be steadfast in prayer."

Sūrah xxx. 29: "Set thy face steadfast; towards the religion as a *Hanif*."

III.—The term was also applied in the early stages of Islām, and before Muhammad claimed the position of an inspired prophet, to those who had endeavoured to search for the truth among the mass of conflicting dogmas and superstitions of the religions that existed in Arabia. Amongst these Hanifs were Waraqaḥ, the Prophet's cousin, and Zaid ibn Amr, surnamed the Enquirer. They were known as Hanifs, a word which originally meant "inclining one's steps toward anything," and therefore signified either a convert or a pervert. Muhammad appears from the above verses (when chronologically arranged), to have first used it for the religion of Abraham, but afterwards for any sincere professor of Islām.

HAQIQAH (حَقِيقَة). "Truth; sincerity."

(1) The essence of a thing as meaning that by being which a thing is what it is. As when we say that a rational animal is the *haqiqa* of a human being. (See *Kitābu't-Ta'rifāt*.)

(2) A word or phrase used in its proper or original sense, as opposed to that which is figurative. A speech without trope or figure.

(3) The sixth stage in the mystic journey of the Sūfi, when he is supposed to receive a revelation of the true nature of the God-head, and to have arrived at "the Truth."

AL-HAQIQATU 'L-MUHAMMADIYAH (الحَقِيقَةُ المَحْمُودِيَّة). The original essence of Muhammad, the *Nūr-i-Muhammadiyah*, or the Light of Muhammad, which is believed to have been created before all things (*Kitābu't-Ta'rifāt*, in loco.)

The Wahhābīs do not believe in the pre-existence of their Prophet, and the doctrine is most probably an invention of the Sūfi mystics in the early stages of Islām.

According to the Imām Qasṭalānī (*Muwaḥḥib-i-laduniya*, vol. i. p. 12), it is related by Jābir ibn 'Abd. 'Alāh al-Anṣārī that the Prophet said, "The first thing created was the light of your Prophet, which was created

from the light of God. This light of mine roamed about wherever God willed, and when the Almighty resolved to make the world, he divided this light of Muhammad into four portions; from the first he created the Pen (*qalam*); from the second, the Tablet (*lawḥ*); from the third, the highest heaven and the throne of God (*'arsh*); the fourth portion was divided into four sections: from the first were created the *Hamalatu 'l-Arsh*, or the eight angels who support the throne of God; from the second, the *kursī*, or lower throne of God; from the third, the angels; and the fourth, being divided into four subdivisions, from it were created (1) the firmaments or seven heavens, (2) the earth, (3) the seven paradises and seven hells, (4) and again from a fourth section were created (1) the light of the eyes, (2) the light of the mind, (3) the light of the love of the Unity of God, (4) the remaining portion of creation."

The author of the *Ḥayātu 'l-Qulūb*, a Shī'ah book of traditions (See Merriek's translation, p. 4), says the traditions respecting the creations from this Light of Muhammad are numerous and discordant, but that the discrepancies may possibly be reconciled by referring the diverse dates to different eras in the process of creation. "The holy light of Muhammad," he says, "dwelt under the empyrean seventy-three thousand years, and then resided seventy thousand years in Paradise. Afterwards it rested another period of seventy thousand years under the celestial tree called *Sadratu 'l-Muntahā*, and, emigrating from heaven to heaven, arrived at length in the lowest of these celestial mansions, where it remained until the Most High willed the creation of Adam."

(A very curious account of the absurd belief of the Shī'ahs on this subject will be found in Mr. Merriek's edition of the *Ḥayātu 'l-Qulūb*; Boston, 1850.)

HAQIQI (حَقِيقِي). "Literal," as opposed to that which is *maḥāzī*, or figurative.

HAQQ (حَق). "Truth, justice." A term used in theology for that which is true, e.g. The word of God; religion. In law it implies that which is due. A thing decreed; a claim. By the Sūfi mystics it is always used for the Divine Essence; God.

Al-Haqq, "The Truth." One of the ninety-nine attributes of God.

AL-HAQQAḤ (الحَقَّاقَة). *Int.* "The surely Impending." The title of the LXXIXth Sūrah of the Qur'ān, in which the word occurs in the opening verse: "The inevitable! (*al-Haqqatu!*). What is the inevitable?" The word is understood by all commentators to mean the Day of Resurrection and Judgment. It does not occur in any other portion of the Qur'ān.

HAQQU 'L-'ABD (حَقُّ العَبْد). "The right of the slave (of God)." In law the right of an injured individual to demand redress and justice.

HAQQU 'LLĀH (حق الله). "The right of God." In law, the retributive chastisement which it is the duty of a magistrate to inflict for crime and offences against morality and religion. In theology it means prayer, alms, fasting, pilgrimage, and other religious duties.

HAQQU 'L-YAQĪN (حق اليقين). "A conviction of the truth." A term used by the Sūfī mystics for a state in which the seeker after truth has in thought and reflection a positive evidence of his extinction and of his being incorporated in the Essence of God [YAQĪN.]

HAQQU 'N-NĀS (حق الناس). "The right of men." A term in law implying the same as *Haqqu 'l-'Abd*.

HARAM (حرم), pl. *Huram*. "That which is sacred." (1) *Al-Haram*, the sacred precincts of Makkah or al-Madinah. (2) *Haram*, the apartments of women in a Muhammadan household. [HARIM.] (3) *Huram*, wives.

HARĀM (حرام). *Lit.* "prohibited." That which is unlawful. The word is used in both a good and a bad sense, e.g. *Baytu 'l-harām*, the sacred house; and *Mālu 'l-harām*, unlawful possessions. *Imu 'l-harām*, an illegitimate son; *Shahru 'l-harām*, a sacred month.

A thing is said to be *harām* when it is forbidden, as opposed to that which is *halāl*, or lawful. A pilgrim is said to be *harām* as soon as he has put on the pilgrim's garb.

Harāmu 'llāh lā af'alu is a form of oath that a man will not do a thing.

HARAMU 'L - MĀDĪNAH (حرم المدينة). The sacred boundary of al-Madinah within which certain acts are unlawful which are lawful elsewhere. The Imām Abū Hanīfah says that although it is respectful to the position of the sacred city, as the birth-place of the Prophet, not to bear arms, or kill, or cut grass, &c., still it is not, as in the case of Makkah, an incumbent religious duty. According to a tradition by 'Alī ibn Abī Tālib (*Mishkāṭ*, book xi. ch. xvi.), the *Hududu 'l-Haram*, or sacred limits of al-Madinah are from Jabal 'Aīr to Saur. According to Burton, the diameter of the Haram is from ten to twelve miles. (*El Medinah and Meccah*, vol. i. p. 362)

HARAMU MAKKAH (حرم مكة). The sacred boundary of Makkah within which certain acts are unlawful which are lawful elsewhere. It is not lawful to carry arms, or to fight within its limits. Its thorns must not be broken, nor its game molested, nor must anything be taken up which has fallen on the ground, unless it is done to restore it to its owner. Its fresh grass or even its dry grass must not be cut; except the bog rush (*izkhir*), because it is used for blacksmith's fires and for thatching houses. (A tradition by Ibn 'Abbās, *Mishkāṭ*, book xi.

ch. xv. pt. 1). 'Abdu 'l-Haqq says that when Abraham, "the friend of God," placed the black stone at the time of the building of the Ka'bah, its east, west, north, and south quarters became bright with light, and that wherever the brightness extended itself became the *Hududu 'l-Haram*, or the limits of the sacred city. These limits are marked by *manārs* or pillars on all sides, except on the Jiddah and Jairānah roads, regarding which there is some dispute as to the exact distance.

HAREEM. [HARIM.]

HARES. Arabic *arnab*, pl. *arānīb*. Heb. ארנבים. The flesh of the hare is lawful, for the Prophet ate it, and commanded his companions to do so (*Hidāyah*, vol. iv. p. 75). A difference of opinion has in all ages existed as to the value of the hare as an article of food. The Greeks and Romans ate it in spite of an opinion that prevailed that it was not wholesome. In the law of Moses, it is specified amongst the unclean animals (Lev. xi. 5; Deut. xiv. 7). The Parsees do not eat hare's flesh, nor do the Armenians.

HARF (حرف). (1) An extremity, verge, or border. (2) A letter of the alphabet. (3) A particle in grammar. (4) A dialect of Arabia, or a mode of expression peculiar to certain Arabs. The Qur'an is said to have been revealed in seven dialects (*sab'at ahruf*). [QUR'AN.] (5) A term used by the Sūfī mystics for the particle of any true essence.

HARĪM, or **HAREEM** (حريم). A word used especially in Turkey, Egypt, and Syria, for the female apartments of a Muhammadan household. In Persia, Afghanistan, and India, the terms *harangah*, *mahallsarāi* and *zanānah* are used for the same place.

The seclusion of women being enjoined in the Qur'an (Sūrah xxxii, 55), in all Muhammadan countries it is the rule for respectable women to remain secluded at home, and not to travel abroad unveiled, nor to associate with men other than their husbands or such male relatives as are forbidden in marriage by reason of consanguinity. In consequence of these injunctions, which have all the force of a divine enactment, the female portion of a Muhammadan family always resides in apartments which are in an inclosed courtyard and excluded from public view. This inclosure is called the *harīm*, and sometimes *haram*, or in Persian *zanānah*, from *zan*, a "woman". Mr. Lane in his *Modern Egyptians*, has given a full account of the Egyptian *harīm*. We are indebted to Mrs. Meer Ali for the following very graphic and interesting description of a Muhammadan *zanānah* or *harīm* in Lucknow.

Mrs. Meer Ali was an English lady who married a Muhammadan gentleman, and resided amongst the people of Lucknow for twelve years. Upon the death of her husband, she returned to England, and published

her *Observations on the Mussalmans of India*, which was dedicated, with permission, to Queen Adelaide.

"The habitable buildings of a native Muhammadan home are raised a few steps from the court; a line of pillars forms the front of the building, which has no upper rooms; the roof is flat, and the sides and back without windows, or any aperture through which air can be received. The sides and back are merely high walls, forming an enclosure, and the only air is admitted from the fronts of the dwelling-place facing the court-yard. The apartments are divided into long halls, the extreme corners having small rooms or dark closets purposely built for the repository of valuables or stores; doors are fixed to these closets, which are the only places I have seen with them in a *zanānah* or *mahall* (house or palace occupied by females); the floor is either of beaten earth, bricks, or stones; boarded floors are not yet introduced. As they have neither doors nor windows to the halls, warmth or privacy is secured by means of thick wadded curtains, made to fit each opening between the pillars. Some *zanānahs* have two rows of pillars in the halls with wadded curtains to each, thus forming two distinct halls, as occasion may serve, or greater warmth be required; this is a convenient arrangement where the establishment of servants, slaves, &c. is extensive.

"The wadded curtains are called *pardahs*: these are sometimes made of woollen cloth, but more generally of coarse calico, of two colours, in patchwork style, striped, *sandyked*, or in some other ingeniously contrived and ornamented way, according to their individual taste.

"Besides the *pardahs*, the openings between the pillars have blinds neatly made of fine bamboo strips, woven together with coloured cords; these are called *chicks*. Many of them are painted green, others are more gaudy, both in colour and variety of patterns. These blinds constitute a real comfort to everyone in India, as they admit air when let down, and at the same time shut out flies and other annoying insects; besides which, the extreme glare is shaded by them—a desirable object to foreigners in particular.

"The floors of the halls are first matted with the coarse date-leaf matting of the country, over which are spread *shatranjis* (thick cotton carpets, peculiarly the manufacture of the Upper Provinces of India, woven in stripes of blue and white, or shades of blue); a white calico carpet covers the *shatranji* on which the females take their seat.

"The bedsteads of the family are placed, during the day, in lines at the back of the halls, to be moved at pleasure to any chosen spot for the night's repose; often into the open court-yard, for the benefit of the pure air. They are all formed on one principle, differing only in size and quality; they stand about half a yard from the floor, the legs round and broad at bottom, narrowing as they rise towards the frame, which is laced over with a thick cotton tape, made for the

purpose, and plaited in chequers, and thus rendered soft, or rather elastic, and very pleasant to recline upon. The legs of these bedsteads are in some instances gold and silver gilt, or pure silver; others have enamel paintings on fine wood; the inferior grades have them merely of wood painted plain and varnished. The servants' bedsteads are of the common mango-wood without ornament, the lacing of these for the sucking being of elastic string manufactured from the fibre of the *cocca-nut*.

"Such are the bedsteads of every class of people. They seldom have mattresses: a white quilt is spread on the lacing, over which a calico sheet, tied at each corner of the bedstead with cords and tassels; several thin flat pillows of beaten cotton for the head; a muslin sheet for warm weather, and a well wadded *razāi* (coverlid) for winter. In all these children of Nature deem essential to their comfort in the way of sleeping. They have no idea of night-dresses; the same *sari* that adorns a lady, is retained both night and day, until a change be needed. The single article exchanged at night is the *dupatta* (a small shawl for the head), and that only when it happens to be of silver tissue or embroidery, for which a muslin or calico sheet is substituted.

"The very highest circles have the same habits in common with the meanest, but those who can afford shawls of Cashmere, prefer them for sleeping in, when the cold weather renders them bearable. Blankets are never used except by the poorest peasantry, who wear them in lieu of better garments night and day in the winter season; they are always black, the natural colour of the wool. The quilts of the higher orders are generally made of silk of the brightest hues, well wadded, and lined with dyed muslin of assimilating colour; they are usually bound with broad silver ribands, and sometimes bordered with gold brocaded trimmings. The middling classes have fine chintz quilts, and the servants and slaves coarse ones of the same material; but all are on the same plan, whether for a queen or the meanest of her slaves, differing only in the quality of the material. The mistress of the house is easily distinguished by her seat of honour in the hall of a *zanānah*, a *masnad* not being allowed to any other person but the lady of the mansion. The *masnad* carpet is spread on the floor, if possible near to a pillar about the centre of the hall, and is made of many varieties of fabric—gold cloth, quilted silk, brocaded silk, velvet, fine chintz, or whatever may suit the lady's taste, circumstances, or convenience. It is about two yards square, and generally bordered or fringed, on which is placed the all-important *masnad*. This article may be understood by those who have seen a lace-maker's pillow in England, excepting only that the *masnad* is about twenty times the size of that useful little article in the hands of our industrious villagers. The *masnad* is covered with gold cloth, silk, velvet, or calico, with square pil-

lows to correspond, for the elbows, the knees, &c. This is the seat of honour, to be invited to share which, with the lady-owner, is a mark of favour to an equal or inferior: when a superior pays a visit of honour, the prized seat is usually surrendered to her, and the lady of the house takes her place most humbly on the very edge of her own carpet. Looking-glasses or ornamental furniture are very rarely to be seen in the *zanānah*, even of the very richest females. Chairs and sofas are produced when English visitors are expected; but the ladies of Hindustān prefer the usual mode of sitting and lounging on the carpet; and as for tables, I suppose not one gentlewoman of the whole country has ever been seated at one; and very few, perhaps, have any idea of their useful purposes, all their meals being served on the floor, where *dustarkhwanas* (table-cloths we should call them) are spread, but neither knives, forks, spoons, glasses, nor napkins, so essential to the comfortable enjoyment of a meal amongst Europeans. But those who never knew such comforts have no desire for the indulgence, nor taste to appreciate them.

"On the several occasions, amongst native society, of assembling in large parties, as at births and marriages, the halls, although extensive, would be inadequate to accommodate the whole party. They then have awnings of white calico, neatly frounced with muslin, supported on poles fixed in the court-yard, and connecting the open space with the great hall, by wooden platforms which are brought to a line with the building, and covered with *shatranji*, and white carpets to correspond with the floor-furniture of the hall; and here the ladies sit by day and sleep by night very comfortably, without feeling any great inconvenience from the absence of their bedsteads, which could never be arranged for the accommodation of so large an assemblage—nor is it ever expected.

"The usually barren look of these almost unfurnished halls, is on such occasions quite changed, when the ladies are assembled in their various dresses; the brilliant display of jewels, the glittering drapery of their dress, the various expressions of countenance, and different figures, the multitude of female attendants and slaves, the children of all ages and sizes in their variously ornamental dresses, are subjects to attract both the eye and the mind of an observing visitor; and the hall, which when empty appeared desolate and comfortless, thus filled, leaves nothing wanting to render the scene attractive.

"The buzz of human voices, the happy playfulness of the children, the chaste singing of the *domnis* fill up the animated picture. I have sometimes passed an hour or two in witnessing their innocent amusements, without any feeling of regret for the brief sacrifice of time I had made. I am free to confess, however, that I have returned to my tranquil home with increased delight after having witnessed the bustle of a *zanānah* assembly. At first I pitied the apparent monotony of their lives; but this feeling has

worn away by intimacy with the people, who are thus precluded from mixing generally with the world. They are happy in their confinement; and never having felt the sweets of liberty, would not know how to use the boon if it were to be granted them. As the bird from the nest immured in a cage is both cheerful and contented, so are these females. They have not, it is true, many intellectual resources, but they have naturally good understandings, and having learned their duty they strive to fulfil it. So far as I have had any opportunity of making personal observations on their general character, they appear to me obedient wives, dutiful daughters, affectionate mothers, kind mistresses, sincere friends, and liberal benefactresses to the distressed poor. These are their moral qualifications, and in their religious duties, they are zealous in performing the several ordinances which they have been instructed by their parents or husbands to observe. If there be any merit in obeying the injunctions of their law-giver, those whom I have known most intimately, deserve praise since 'they are faithful in that they profess.'

"To ladies accustomed from infancy to confinement, this kind of life is by no means irksome; they have their employments and their amusements, and though these are not exactly to our taste, nor suited to our mode of education, they are not the less relished by those for whom they were invented. They perhaps wonder equally at some of our modes of dissipating time, and fancy we might spend it more profitably. Be that as it may, the Muslim ladies, with whom I have been long intimate, appear to me always happy, contented, and satisfied with the seclusion to which they were born; they desire no other, and I have ceased to regret they cannot be made partakers of that freedom of intercourse with the world we deem so essential to our happiness, since their health suffers nothing from that confinement, by which they are preserved from a variety of snares and temptations: besides which, they would deem it disgraceful in the highest degree to mix indiscriminately with men who are not relations. They are educated from infancy for retirement, and they can have no wish that the custom should be changed, which keeps them apart from the society of men who are not very nearly related to them. Female society is unlimited, and that they enjoy without restraint.

"Those females who rank above peasants or inferior servants, are disposed from principle to keep themselves strictly from observation; all who have any regard for the character or the honour of their house, seclude themselves from the eye of strangers, carefully instructing their young daughters to a rigid observance of their own prudent example. Little girls, when four years old, are kept strictly behind the *pardah* (*lit.* "curtain"), and when they move abroad it is always in covered conveyances, and under the guardianship of a faithful female domestic, who is equally tenacious as the mother to

preserve the young lady's reputation unblemished by concealing her from the gaze of men.

"The ladies of *zanānah* life are not restricted from the society of their own sex; they are, as I have before remarked, extravagantly fond of company, and equally as hospitable when entertained. To be alone is a trial to which they are seldom exposed, every lady having companions amongst her dependants; and according to her means the number in her establishment is regulated. Some ladies of rank have from two to ten companions, independent of slaves and domestics; and there are some of the royal family at Lucknow who entertain in their service two or three hundred female dependants, of all classes. A well-filled *zanānah* is a mark of gentility; and even the poorest lady in the country will retain a number of slaves and domestics, if she cannot afford companions; besides which they are miserable without society, the habit of associating with numbers having grown up with infancy to maturity: 'to be alone,' is considered, with women thus situated, a real calamity.

"On occasions of assembling in large parties, each lady takes with her a companion besides two or three slaves to attend upon her, no one expecting to be served by the servants of the house at which they are visiting. This swells the numbers to be provided for; and as the visit is always for three days and three nights (except on *ʿids*, when the visit is confined to one day), some forethought must be exercised by the lady of the house, that all may be accommodated in such a manner as may secure to her the reputation of hospitality.

"The kitchen and offices to the *zanānah*, I have remarked, occupy one side of the quadrangle; they face the great or centre hall appropriated to the assembly. These kitchens, however, are sufficiently distant to prevent any great annoyance from the smoke—I say smoke, because chimneys have not yet been introduced into the kitchens of the natives.

"The fire-places are all on the ground, something resembling stoves, each admitting one saucepan, the Asiatic style of cooking requiring no other contrivance. Roast or boiled joints are never seen at the dinner of a native; a leg of mutton or sirloin of beef would place the hostess under all sorts of difficulties, where knives and forks are not understood to be amongst the useful appendages of a meal. The varieties of their dishes are countless, but stews and curries are the chief; all the others are mere varieties. The only thing in the shape of roast meats are small lean cutlets bruised, seasoned and cemented with pounded poppy seed. Several being fastened together on skewers, they are grilled or roasted over a charcoal fire spread on the ground, and then called *kabāb*, which word implies roast meat.

"The kitchen of a *zanānah* would be inadequate to the business of cooking for a large assembly; the most choice dishes only

(for the highly-favoured guests), are cooked by the servants of the establishment. The needed abundance required in entertaining a large party is provided by a regular *bāzār* cook, several of whom establish themselves in native cities, or wherever there is a Muslim population. Orders being previously given, the morning and evening dinners are punctually forwarded at the appointed hours in covered trays, each tray having portions of the several good things ordered, so that there is no confusion in serving out the feast on its arrival at the mansion. The food thus prepared by the *bāzār* cook (*nānbār*, he is called), is plain boiled rice, sweet rice, *khir* (rice-milk), *mutanjān* (rice sweetened with the addition of preserved fruits, raisins, &c., coloured with saffron), *saḡans* (curries) of many varieties, some cooked with vegetables, others with unripe fruits with or without meat; *puḡos* of many sorts, *kabābs*, preserves, pickles, chatnis, and many other things too tedious to admit of detail.

"The bread in general use amongst natives is chiefly unleavened: nothing in the likeness of English bread is to be seen at their meals; and many object to its being fermented with the intoxicating toddy (extracted from a tree). Most of the native bread is baked on iron plates over a charcoal fire. They have many varieties, both plain and rich, and some of the latter resembles our pastry, both in quality and flavour.

"The dinners, I have said, are brought into the *zanānah*, ready dished in the native earthenware, on trays; and as they neither use spoons nor forks, there is no great delay in setting out the meal where nothing is required for display or effect, beyond the excellent quality of the food and its being well cooked. In a large assembly all cannot dine at the *dastarkhwaṇ* of the lady hostess, even if privileged by their rank; they are, therefore, accommodated in groups of ten, fifteen, or more, as may be convenient; each lady having her companion at the meal, and her slaves to brush off the intruding flies with a *chauri*, to hand water, or to fetch or carry any article of delicacy from or to a neighbouring group. The slaves and servants dine in parties after their ladies have finished, in any retired corner of the court-yard—always avoiding as much as possible the presence of their superiors.

"Before anyone touches the meal, water is carried round for each lady to wash the hand and rinse the mouth. It is deemed unclean to eat without this form of ablution, and the person neglecting it would be held unholly. This done, the lady turns to her meal, saying, "*Bismillāh!*" (In the name or to the praise of God!), and with the right hand conveys the food to her mouth (the left hand is never used at meals); and although they partake of every variety of food placed before them with no other aid than their fingers, yet the mechanical habit is so perfect, that they neither drop a grain of rice, soil the dress, nor retain any of the food on their fingers. The custom must always be offensive to a foreign

eye, and the habit none would wish to copy; yet everyone who witnesses must admire the neat way in which eating is accomplished by these really Children of Nature.

"The repast concluded, the *lota* (vessel with water), and the *luggan* (to receive the water in after rinsing the hands and mouth), are passed round. To every person who, having announced by the '*Ash-Shukru li'llāh!*' (All thanks to God!) that she has finished, the attendants present first the powdered peas, called *besan*,—which answers the purpose of soap in removing grease, &c. from the fingers—and then the water in due course. Soap has not even yet been brought into fashion by the natives, except by the washermen; I have often been surprised that they have not found the use of soap a necessary article in the nursery, where the only substitute I have seen is the powdered pea.

"*Lotas* and *luggans* are articles in use with all classes of people; they must be poor indeed who do not boast of one, at least, in their family. They are always of metal, either brass, or copper lacquered over, or zinc; in some cases, as with the nobility, silver and even gold are converted into these useful articles of native comfort.

"China or glass is comparatively but little used; water is their only beverage, and this is preferred, in the absence of metal basins, out of the common red earthen *katora* (cup shaped like a vase)

"China dishes, bowls, and basins, are used for serving many of the savoury articles of food in; but it is as common in the privacy of the palace, as well as in the huts of the peasantry, to see many choice things introduced at meals served up in the rude red earthen platter, many of the delicacies of Asiatic cookery being esteemed more palatable from the earthen flavour of the new vessel in which it is served.

"China tea-sets are very rarely found in the *zanānah*, tea being used by the natives more as a medicine than a refreshment, except by such gentlemen as have frequent intercourse with the "*Sāhib Log*" (English gentry), among whom they acquire a taste for this delightful beverage. The ladies, however, must have a severe cold to induce them to partake of the beverage even as a remedy, but by no means as a luxury. I imagined that the inhabitants of a *zanānah* were sadly deficient in actual comforts, when I found, upon my first arrival in India, that there were no preparations for breakfast going forward; everyone seemed engaged in pan-eating, and smoking the *huqqah*, but no breakfast after the morning *namaz*. I was, however, soon satisfied that they felt no sort of privation, as the early meal so common in Europe has never been introduced in Eastern circles. Their first meal is a good substantial dinner, at ten, eleven, or twelve o'clock, after which follows pan and the *huqqah*; to this succeeds a sleep of two or three hours, providing it does not impede the duty of prayer—the pious, I ought to remark, would give up every indulgence which would prevent the

discharge of this duty. The second meal follows in twelve hours from the first, and consists of the same substantial fare; after which they usually sleep again until the dawn of day is near at hand.

"The *huqqah* (pipe) is almost in general use with females. It is a common practice with the lady of the house to present the *huqqah* she is smoking to her favoured guest. This mark of attention is always to be duly appreciated: but such is the deference paid to parents, that a son can rarely be persuaded by an indulgent father or mother to smoke a *huqqah* in their revered presence; this praiseworthy feeling originates not in fear, but real genuine respect. The parents entertain for their son the most tender regard; and the father makes him both his companion and his friend; yet the most familiar endearments do not lessen the feeling of reverence a good son entertains for his father. This is one among the many samples of patriarchal life, and which I can never witness in real life, without feeling respect for the persons who follow up the patterns I have been taught to venerate in our Holy Scripture.

"The *huqqah* (pipe) as an indulgence or a privilege, is a great definer of etiquette. In the presence of the king or reigning *nawāb*, no subject, however high he may rank in blood or royal favour, can presume to smoke. In native courts, on state occasions, *huqqahs* are presented only to the Governor-General, the Commander-in-Chief, or the Resident at his court, who are considered equal in rank, and therefore entitled to the privilege of smoking with him; and they cannot consistently resist the intended honour. Should they dislike smoking, a hint is readily understood by the *huqqah* bardār to bring the *huqqah*, charged with the materials, without the addition of fire. Applications of the *mulnāl* (mouth-piece) to the mouth, indicates a sense of the honour conferred." (*Observations on the Mussalmans of India*, vol. i. p. 304.)

HĀRIS (حَارِث). A surname which frequently occurs amongst "the Companions." In the *Taghibu 't-Tahzīb*, there are not fewer than sixty-five persons of this name, of whom short biographical notes are given.

Hāris ibn Naufal ibn al-Hāris ibn 'Abdi'l-Muṭṭalib, was a Companion of some consequence, he lived close to the house of the Prophet, and had frequently to make room as the Prophet's Harim extended itself. [HOUSE.]

Hāris ibn Hishām ibn al-Mughīrah, is another Companion, who lived at Makkah.

Hāris son of Suwaid ibn Sāmīl, the poet, was executed at Uhud.

HĀRISIYAH (حَارِثِيَّة). A sect of Muslims founded by Abū 'l-Hāris, who in opposition to the sect Abāziyah, said it was not correct to say the acts of men were not the acts of God. (*Kitābu 't-Tawfīqāt*, in loco.)

HĀRŪN (هَارُون). [AARON.]

HARUT WA MARUT (هاروت وماروت). Two angels mentioned in

the Qur'ān. They are said to be two angels who, in consequence of their compassion for the frailties of mankind, were sent down to earth to be tempted. They both sinned, and being permitted to choose whether they would be punished now or hereafter, chose the former, and are still suspended by the feet at Babel in a rocky pit, where they are great teachers of magic.

The account of these two angels in the Qur'ān, is given in Sūrah ii. 96:—

"They (the Jews) followed what the devils taught in the reign of Solomon: not that Solomon was unbelieving, but the devils were unbelieving. Sorcery did they teach to men, and what had been revealed to the two angels, Hārūt and Mārūt, at Babel. Yet no man did those two teach until they had said, 'We are only a temptation. Be not then an unbeliever.' From these two did men learn how to cause division between man and wife: but unless by leave of God, no man did they harm thereby. They learned, indeed, what would harm and not profit them; and yet they knew that he who bought that art should have no part in the life to come! And vile the price for which they have sold themselves. —if they had but known it!"

HASAD (حسد). "Envy, malevolence, malice." It occurs twice in the Qur'ān.

Sūrah ii. 103: "Many of the people of the Book (i.e. Jews and Christians) desire to bring you back to unbelief after ye have believed, out of selfish envy, even after the truth hath been clearly shown them."

Sūrah cxiii. 5: "I seek refuge . . . from the envy of the envious when he envies."

AL-HASAN (الحسن). The fifth Khalifah. The eldest son of Fātimah, the daughter of Muḥammad, by her husband the Khalifah 'Alī. Born A.H. 3. Died A.H. 49. He succeeded his father 'Alī as Khalifah A.H. 41, and reigned about six months. He resigned the Caliphate in favour of Mu'āwiyah, and was eventually poisoned by his wife Ja'dah, who was suborned to commit the deed by Yazīd, the son of Mu'āwiyah, by a promise of marrying her, which promise he did not keep. Al-Hasan had twenty children, fifteen sons and five daughters, from whom are descended one section of the great family of Saiyids, or Lords, the descendants of the Prophet. The history of al-Hasan, together with the tragical death of his brother al-Husain, form the plot of the miracle play of the Muḥarrām. [HUSAIN, MUHARRAM, SATYD.]

HĀSHIM (هاشم). The great grandfather of Muḥammad. Born, according to M. O. de Perceval, A.D. 464. Sprenger places his birth in A.D. 442. He married Salmah, by whom he had a son, 'Abdu'l-Muttaḥib, the father of 'Abdu'l-lah, who was the father of Muḥammad. The author of the Qāmūs says Hāshim's original name was 'Amr, but he was surnamed Hāshim on account of his hospitality in distributing bread (*hashm*, to break bread) to the pilgrims at Makkah.

HĀSHR (حشر). Lit. "Going forth from one place, and assembling in another." Hence the word is used in the Qur'ān in two senses, viz. an emigration and an assembly, e.g. Sūrah lix. 2: "It was He who drove forth from their homes those people of the book (i.e. Jews) who misbelieved, at the first emigration." (Hence al-Hashr is the title of the lixth Sūrah of the Qur'ān) Sūrah xxvii. 17: "And his hosts of the jinn and men and birds were assembled for Solomon."

The term *Yaumu'l-Hashr* is therefore used for the Day of Resurrection, or the day when the dead shall migrate from their graves and assemble for judgment. It occurs in this sense in the Qur'ān, Sūrah l. 42:—

"Verily we cause to live, and we cause to die. To us shall all return."

"On the day when the earth shall swiftly cleave asunder over the dead, will this gathering be easy to us."

AL-HASIB (الحاسب). "The Reckoner," in the Day of Judgment. One of the ninety-nine attributes of God. The title occurs in the Qur'ān three times.

Sūrah iv. 7: "God sufficeth for taking account."

Idem, 88: "God of all things takes an account."

Sūrah xxxiii. 39: "God is good enough at reckoning up."

HASSĀN (حسن). The son of Sābit. A celebrated poet in the time of Muḥammad, who embraced Islām. He is said to have lived 120 years, 60 of which were passed in idolatry and 60 in Islām.

It is related in the Traditions that the Prophet on the day of battle with the Banū Qurāizah, cried out, "O Hassān ibn Sābit, abuse the infidels in your verse, for verily Gabriel helps you!" (*Mishkāt*, book xxii. ch. ix. pt. 1.) [POETRY.]

HĀṬIB IBN 'AMR (حاطب بن عمرو). An early convert to Islām, and one of the most trusted of Muḥammad's followers. He distinguished himself at the taking of Makkah.

HAULĀNU 'L-HAUL (حولان الحول). "A complete year." A term used in Muḥammadan law for the period property must be in possession before *zaka't* is required of it. (*Hidāyah*, vol. i. p. 2.)

HAUZU 'L-KAUSAR (حوض الكوثر). A pond or river in Paradise. According to Muḥammad's sayings in the Traditions (*Mishkāt*, book xxiii. ch. xii.), it is more than a month's journey in circumference, its waters are whiter than snow and sweeter than honey mixed with milk, and those who drink of it shall never thirst. The word *kausar* occurs once in the Qur'ān, namely in Sūrah cviii. which derives therefrom its title, and where its translation and meaning is doubtful. "Verily, we have given thee *al-Kausar*." Al-Baizāwī, the commentator, says it either means that which is good or abundant; or the pond *al-Kausar* which is mentioned in the Traditions.

HAWĀ (هوآ). "Desire, love; hankering after." A term used by the Sūfi mystics for lust, or unholy desire. *Hawā-i-Nafṣāni*, "the lust of the flesh"; *Ahl-i-Hawā*, "a sceptic, an unbeliever."

HAWĀJIM (هوآجم). *Lit.* "Assaults, shocks." A term used by the Sūfi mystics for those thoughts of the heart which enter it without desire or intention. (Abdu 'r-Razzāq's *Dict. of Sūfi Terms*.)

HAWĀJIS (هوآجن). "Thoughts." A term used by the Sūfi mystics for the worldly thoughts of the heart. (Abdu 'r-Razzāq's *Dict. of Sūfi Terms*.)

HAWĀLAH (هوآلة). A legal term signifying the removal or transfer of a debt by way of security or corroboration from that of the original debtor to that person to whom it is transferred. (*Ridāyah*, vol. ii. p. 606.)

HAWĀMĪM (هوآمىم). A title given to the seven chapters of the Qur'ān which begin with the letters ح هآ م Mim, namely, XL, Sūratu 'l-Mu'min; XLI, Sūratu Fuṣṣilat; XLII, Sūratu 'sh-Shūr; XLIII, Sūratu 'l-Zukhruf; XLIV, Sūratu d O-khān; XLV, Sūratu 'l-Jāsiyah; XLVI, Sūratu 'l-Ahqāf.

For an explanation of the letters H M at the commencement of these Sūrahs, see HA MIM.

It is related in the Traditions that a man said to the Prophet, "I am old, and my memory is imperfect, and my tongue is stiff;" and the Prophet replied, "Then repeat three of the Sūrahs beginning with Hā Mim." (*Mishkāt*, book viii. ch. i. pt. 3.)

HAWĀRĪ (هوآرى). The word used in the Qur'ān (Sūrahs iii. 45; lxi. 14) for the Apostles of Jesus. Al-Baiḏāwī, the Muḥammadan commentator, says it is derived from *hawar*, "to be white," and was given to the disciples of Jesus, either on account of their purity of life and sincerity; or because they were respectable men and wore white garments. In the Traditions (*Mishkāt*, book i. ch. vi. pt. 1) it is used for the followers of all the Prophets. The word may be derived from the Æthiopic *hawryra*, "to go, to be sent."

AL-HAWĀSSU 'L-KHAMSĀH (الحواس الخمسة). [FIVE SENSES.]

HAWĀZIN (هوآزين). A great and warlike tribe of Arabia in the days of Muḥammad, who dwelt between Makkah and at-Ṭā'if. Muḥammad defeated them at the battle of Hunain, A.H. 8, a victory which in the Qur'ān, Sūrah ix. 26, is ascribed to angelic aid. (See Muir's *Life of Mahomet*, new ed. p. 432.)

HĀWIYAH (هوآية). A division of hell. The bottomless pit for the hypocrites. Qur'ān, Sūrah ci. 6, "But as for him whose balance is light, his dwelling shall be *Hāwiyah*."

HAWK, The. Arabic *ba'z* (باز), *saqr* (صقر). It is lawful to hunt with hawks provided they are trained. A hawk is held to be trained when she obeys the voice of her master. [HUNTING.]

HAYĀ' (حياء). "Shame, pudency, modesty." The word does not occur in the Qur'ān, but in the Traditions it is said, "*Allāhu haqqiyun*," i.e. "God acts with modesty." By which is understood that God hates that which is immodest or shameless. Muḥammad is related to have said, "Modesty (*hayā'*) brings nothing but good." (*Mishkāt*, book xxii. ch. xix.)

HAYĀT (حيوة). "Life." The word frequently occurs in the Qur'ān, e.g. Sūrah xviii. 44, "Wealth and children are an adornment of the *life* of this world." Sūrah ii. 25, "For you in retaliation is there *life*, O ye possessors of mind!"

Al-Hayātu 'l-dunyā, "the worldly life," is a term used in the Qur'ān for those things in this world which prevent from attaining to the eternal life of the next world.

Sūrah ii. 80: "Those who have bought this *worldly life* with the future, the torment shall not be lightened from them nor shall they be helped."

HAYŪLĀ (هيوولى). "Matter." The first principle of everything material. It does not occur in either the Qur'ān or the Hadīṣ.

HAYZ (حيض). Menses. [MENSTRUATION.]

HAZAR (حذر). According to Arabic lexicons, the word means vigilance or a cautious fear, but it only occurs twice in the Qur'ān, and in both instances it implies terror.

Sūrah ii. 18: "They put their fingers in their ears at the thunder-clap for fear of death." (*Hazara 'l-Maut*.) *Idem*, 244: "Dost thou not look at those who left their homes by thousands for fear of death?"

AL-HAZARĀTU 'L-KHAMS (الجزرات الخمس). According to the *Kitābu 'l-Ta'rifāt*, *al-hazarātu 'l-khamsu 'l-Ilāhiyah*, or "the five divine existences," is a term used by the Sūfi mystics for the following:—

1. *Hazratu 'l-ghaibī 'l-muṭlaq*, That existence which is absolutely unknown, i.e. God.

2. *Hazratu 'sh-shahādātī 'l-muṭlaqah*, Those celestial (*ajrām*) and terrestrial (*ajsām*) existences which are evident to the senses.

3. *Hazratu 'ālamī 'l-arnah*, That existence which consists of the spiritual world of angels and spirits.

4. *Hazratu 'ālamī 'l-miṣāl*, That existence, which is the unseen world, where there is the true likeness of everything which exists on the earth.

5. *Hazratu 'l-jūn'rah*, The collective existence of the four already mentioned.

HĀZIR ZĀMINĪ (حاضر زمینی). Bail for the person, which, according to the Imām Abu Hanifah, is lawful. Bail for property is called *māl zāmīnī*.

HAZRAH (حضره). *Lit.* "Presence." This title of respect has no equivalent in English, as it is employed in a variety of acceptations. Applied to an officer of rank, it would mean "your honour"; to a clergyman, "your reverence"; to a king, "your majesty." When applied to the names of prophets, apostles, or saints, it expresses the sacredness of his office and character, i.e. our Saviour is called *Hazratu 'Isa*, and the Virgin Mary, *Hazratu Maryam*. The word is much used in Persian theological works. It is seldom used in this sense in Arabic books. *Hazratu 'Ulāh*, "the presence of God," is an Arabic term in prayer.

HEAD. *Arabicra's, rās* (رأس). *Heb.* ראש. The author of the *Raddu 'l-Muhtār*, vol. i. p. 670, says: "It is abominable (*makrūh*) to say the prayers with the head uncovered, if it be done from laziness, but it is of no consequence if a Muslim say his prayers with his head uncovered from a sense of humility and unworthiness. But still it is better not to uncover the head, for humility is a matter connected with the heart."

Amongst Muhammadans it is considered a sign of disrespect to receive a visitor with the head uncovered; consequently on the approach of a visitor the turban or cap is immediately placed on the head.

There is no general custom as to shaving the head or otherwise. In Afghanistan, Muhammadans generally shave the head, but the Baluchis and many other Muslim tribes wear long hair.

The Egyptians shave all the rest of the head, or leave only a small tuft (called *shūshah*) upon the crown of the head. Mr. Lane says: This last custom (which is almost universal among them) is said to have originated in the fear that if the Muslim should fall into the hands of an infidel, and be slain, the latter might cut off the head of his victim, and finding no hair by which to hold it, put his impure hand into the mouth, in order to carry it, for the beard might not be sufficiently long; but was probably adopted from the Turks, for it is generally neglected by the Badāwis, and the custom of shaving the head is of late origin among the Arabs in general, and practised for the sake of cleanliness.

HEAVEN. *Arabic Samā'* (سما); *Persian Asmān* (آسمان); *Heb.* שָׁמַיִם, which expresses the firmament as distinguished from *Firraus*, or Paradise, the abodes of bliss. [PARADISE.] In the Qur'an it is stated that there are seven paths, or stages, in heaven. *Sūrah xxiii. 17.*: "And we have created above you seven paths, nor are we heedless of the creation." By which the commentators understand that they are paths of the angels and of the celestial bodies, The

creation of the heaven is declared to be for God's glory and not for His pastime. *Sūrah xxi. 16.*: "We created not the heaven and the earth, and that which is between them, by way of sport."

It is the general belief that at the last day the heavens will fall, but that they are now upheld by God's power. *Sūrah xxii. 64.*: "He holds up the heaven from falling on the earth save at His bidding."

According to the traditions (*Mishkāt*, book xxiv. ch. vii.), Muhammad during the *mi'rāj*, or night journey, passed through these seven heavens, and they are stated to be as follows: (1) That which is of pure virgin silver and which is Adam's residence; (2) of pure gold, which is John the Baptist's and Jesus'; (3) of pearls, which is Joseph's; (4) of white gold, which is Enoch's; (5) of silver which is Aaron's; (6) of ruby and garnet, which is Moses'; (7) which is Abraham's. These accounts are, however, most confused; for in some books and according to popular tradition, the fourth and not the second heaven is assigned to Jesus.

This view is in harmony with the seven spheres of Ptolemy, the first of which is that of the moon, the second Mercury, the third Venus, the fourth the Sun, the fifth Mars, the sixth Jupiter, the seventh Saturn; each of which orbs was supposed by the ancients to revolve round the earth in its proper sphere. Muhammad said the distance between each heavenly region is five hundred years' journey. (*Mishkāt*, book xxiv. ch. i. pt. 3).

The Rabbis spoke of two heavens (*cf.* Deut. x. 14), "The heaven and the heaven of heavens," or seven (ἐπτά οὐρανὸς οὐρανὸς ἀριθμοῦσι κατ' ἐπανάστασιν, *Clem. Alex. Strom.*, iv. 7. 636). "Resch Lakisch dixit septem esse coelos, quorum nomina sunt, 1. velum; 2. expansum; 3. nubes; 4. habitaculum; 5. habitatio; 6. sedes fixa; 7. Araboth. (See Wetstein, ad. 2 Cor. xii. 2). St. Paul's expression, "ἑως τρίτου οὐρανοῦ," 2 Cor. xii. 2, has led to some discussion, for Grotius says the Jews divided the heaven into three parts, (1) *Nubiferum*, the atmosphere; (2) *Astriferum*, the firmament; and (3) *Empyreum*, the abode of God. But the statement, however, does not seem to be supported by any known Rabbinic authority.

HEBER. [HUD].

HEGIRA. [HJRAH.]

HEIRS. *Arabic wārīs* (وارث), pl. *warāṣah*. [INHERITANCE.]

HELL. The place of torment is most frequently spoken of in the Qur'an and Traditions as *an-Nār*, "the fire," but the word *Jahannam* occurs about thirty times. It is said to have seven portals or divisions. *Sūrah xv. 44.*: "Verily, hell (*jahannam*) is promised to all together (who follow Satan). It has seven portals, and at every door there is a separate party of them."

The Persian word used for hell in books of theology is *dozakh*.

The seven divisions of hell are given by Muslim commentators as follows.—

1. *Jahannam* (جَهَنَّمَ), *yeenna*, the purgatorial hell for all Muhammadans. For according to the Qur'ān, all Muslims will pass through the regions of hell. *Sūrah* xix. 72: "There is not one of you who will not go down to it (hell), that is settled and decided by thy Lord."

3. *Laza* (لُظَى). *Sūrah* xcvii. 5: "For *Lazā*, dragging by the scalp, shall claim him who turned his back and went away, and amassed and hoarded."

3. *al-Hutamah* (الْحُطَمَاء). *Sūrah* civ. 4:—"Nay! for verily he shall be flung into *al-Hutamah*;"

"And who shall teach thee what *al-Hutamah* is?"

"It is God's kindled fire,

"Which shall mount above the hearts of the damned;

"It shall verily rise over them like a vault,

"On outstretched columns."

4. *Sa'ir* (سَعِير). *Sūrah* iv. 11: "Those who devour the property of orphans unjustly, only devour into their bellies fire, and they broil in *sa'ir*."

(The word occurs in fourteen other places.)

5. *Saqar* (سَقَر). *Sūrah* liv. 47: "The sinners are in error and excitement. On the day when they shall be dragged into the fire on their faces! Taste ye the touch of *saqar*!"

Sūrah lxxiv. 44: "What drove you into *saqar*?"

6. *al-Jahīm* (الْجَهِيم). *Sūrah* ii. 113: "Thou shalt not be questioned as to the fellows of *al-Jahīm*" (*Ashābu 'l-Jahīm*).

(The word occurs in twenty other places.)

7. *Hāwiyah* (هَوَیْة). *Sūrah* ci. 8: "As for him whose balance is light, his dwelling shall be *Hāwiyah*."

The Muhammadan commentators, with that utter recklessness which so characterizes their writings, distribute these seven stations as follows (see *al-Baghawī*, *al-Bazāwī*, and others): (1) *Jahannam*, the purgatorial hell for Muslims. (2) *Lazā*, a blazing fire for Christians. (3) *al-Hutamah*, an intense fire for the Jews. (4) *Sa'ir*, a flaming fire for the Sabians. (5) *Saqar*, a scorching fire for the Magi. (6) *al-Jahīm*, a huge hot fire for idolaters. (7) *Hāwiyah*, bottomless pit for the hypocrites. A reference to the Qur'ān will prove that there is not the least reason for assigning these regions to their respective tenants beyond the sentence already quoted: "At each portal a separate party."

The teaching of the Qur'ān (which is chiefly confined to those *Sūrahs* which, chronologically arranged, are the earliest), is as follows:—

Sūrah lxxiv. 26-34 (generally held to be the second *Sūrah* composed by Muhammad, and relating to al-Walid ibn al-Mughīrah, a person of note amongst the unbelieving Makkans):—

"We will surely cast him into *Saqar*.

"And who shall teach thee what *Saqar* is?"

"It leaveth nought, it spareth nought,

"Blackening the skin.

"Over it are nineteen angels.

"None but angels have we made guardians of the fire (*ashābu 'n-nār*): nor have we made this to be their number but to perplex the unbelievers, and that they who possess the Scriptures may be certain of the Truth, and that they who believe may increase their faith:

"And that they to whom the Scriptures have been given, and the believers, may not doubt:

"And that the infirm of heart and the unbelievers may say, What meaneth God by this parable?"

"Thus God misleadeth whom He will, and whom He will He doth guide aright: and none knoweth the armies of thy Lord but Himself: and this is no other than a warning to mankind."

Sūrah lxxxviii. 1-7:—

"Hath the tidings of the day that shall overshadow reached thee?"

"Downcast on that day shall be the countenances of some,

"Travailing and worn,

"Burnt at the scorching fire,

"Made to drink from a fountain fiercely boiling

"No food shall they have but the fruit of *zarī'* (a bitter thorn),

"Which shall not fatten nor appease their hunger."

Sūrah lxxxviii. 21-30:—

"Hell (*Jahannam*) truly shall be a place of snares,

"The home of transgressors,

"To abide therein ages;

"No coolness shall they taste therein nor any drink,

"Save boiling water and running sores;

"Meet recompence!

"For they looked not forward to their account;

"And they gave the lie to our signs, charging them with falsehood;

"But we noted and wrote down all:

"Taste this thorn: and we will give you increase of nought but torment."

The above are all Madinah *Sūrahs* composed in the earlier stage of Muhammad's mission. The allusions to hell in the Makkan *Sūrahs* are brief and are in every case directed against unbelievers in the Prophet's mission, and not against sin; e.g. *Sūrah* ix. 69, "God hath promised to the hypocrites (*i.e.* dissemblers as far as Islām was concerned), men and women, and unto the unbelievers, hell-fire to dwell therein for ever."

The teaching of Muhammad in the Traditions is much more specific, but it is impossible to assign a date for these traditions, even assuming them to be authentic. They are given on the authority of al-Bukhārī and Muslim (*Mishkāt*, book xxiii. ch. xv.):—

"The fire of the world is one part of seventy parts of hell fire." It was said, 'O Prophet of God! verily the fire of the world would be sufficient for punishing.' The Pro-

phet replied, 'Hell-fire has been made more than the fire of the world by sixty-nine parts, every part of which is like the fire of the world.'

"Verily, the easiest of the infernals in punishment, is he who shall have both his shoes and thongs of them of fire, by which the brains of his head boil, like the boiling of a copper furnace; and he will not suppose that anyone is more severely punished than himself; whilst verily, he is the least so."

"On the Day of Resurrection, the most luxurious of the world will be brought, and dipped once into the fire: after that it will be said, 'O child of Adam, did you ever see any good, or did comfort ever pass by you in the world?' He will say, 'I swear by God I never saw any good, nor did comfort ever come near me.' And a man of the severest distresses and troubles in the world will be brought into paradise; and it will be said to him, 'O son of Adam, did you ever see any trouble, and did distress ever come to you in the world?' And he will say, 'I swear by God, O my Lord, I never suffered troubles in the world, nor did I ever see hardship.'"

"There are some of the infernals that will be taken by the fire up to their ankles, and some up to their knees, and some up to their waist, and some up to their necks."

"Hell-fire burnt a thousand years so that it became red, and burnt another thousand years till it became white; after that it burnt a thousand years till it became black; then hell fire is black and dark, and never has any light."

"Verily, hot water will be poured upon the heads of the infernals, and will penetrate into their bellies, and will cut to pieces everything within them; so that they will come out at their feet; and this is the meaning of the word of God, 'Boiling water shall be poured on their heads, and everything in their bellies shall be dissolved thereby,' after that, they will be made as they were."

"The infernals shall be drenched with yellow water, draught after draught, and it will be brought to their mouths and they will be disgusted at it; and when very near, it will scorch their faces, and when they drink it it will tear their entrails to pieces. God says, 'They who must dwell for ever in hell-fire, will have the boiling water given them to drink which shall burst their bowels'; and God will say, 'If the infidels complain of thirst, they shall be assisted with water like molten copper, which will fry their faces; it will be a shocking beverage.'"

For most of these circumstances relating to hell and the state of the damned, Muhammad was in all probability indebted to the Jews and, in part, to the Magians, both of whom agree in making seven distinct apartments in hell (*Nishmat hayim*, f. 32; *Gemara. Arubin*, f. 19; *Zohar. ad. Exod. xxvi. 2*, &c. and *Hyde de Rel. Vet. Pers.*, p. 245), though they vary in other particulars.

The former place an angel as a guard over each of these infernal apartments, and suppose he will intercede for the miserable

wretches there imprisoned, who will openly acknowledge the justice of God in their condemnation. (*Midrash, Yalkut Shemuni*, pt. 11, f. 116.) They also teach that the wicked will suffer a diversity of punishments, and that by intolerable cold (*Zohar. ad. Exod. xiv.*) as well as heat, and that their faces shall become black (*Yalkut Shemuni, ubi sup.* f. 86); and believe those of their own religion shall also be punished in hell hereafter according to their crimes (for they hold that few or none will be found exactly righteous as to deserve no punishment at all,) but will soon be delivered thence, when they shall be sufficiently purged from their sins by their father Abraham, or at the intercession of him or some other of the prophets (*Nishmat hayim*, f. 82; *Gemara. Arubin*, f. 19.)

The Magians allow but one angel to preside over all the seven hells, who is named by them Vanād Yazād, and, as they teach, assigns punishments proportionate to each person's crimes, restraining also the tyranny and excessive cruelty of the devil, who would, if left to himself, torment the damned beyond their sentence. (*Hyde, de Rel. Vet. Pers.* p. 182.) Those of this religion do also mention and describe various kinds of torments wherewith the wicked will be punished in the next life; among which, though they reckon extreme cold to be one, yet they do not admit fire, out of respect, as it seems, to that element, which they take to be the representation of the divine nature, and therefore they rather choose to describe the damned souls as suffering by other kinds of punishment, such as an intolerable stink, the stinging and biting of serpents and wild beasts, the cutting and tearing of the flesh by the devils, excessive hunger and thirst, and the like. (See *Eudem. ibid.*, p. 339; *Sale's Pre. Dis.*)

The author of the *Sharhu 'l-Muwāqif*, p. 586, also says: "It is agreed amongst all orthodox Muslims that all unbelievers, without exception, will be consigned to the fire for ever, and that they will never be free from torment." "But," he adds, "there are certain heretics, who call themselves Muslims, who deny the eternity of the torments of the fire. For, they say, it is an essential property of all things fleshly that they come to an end. And, moreover, it is not possible for a thing to exist which goes on burning for ever. But to this we reply that God is all powerful and can do as He likes."

The sect called as-Samāniyah, founded by Samāmah ibn Ashras an-Numairi, say: "The Jews, and Christians, and Majūsī, and Zanādiqah, will, after the Day of Judgment, return to dust, just as the animals and the little children of unbelievers do." (*Sharhu 'l-Muwāqif*, p. 633.)

The same writer says (p. 657): "Besides those who are unbelievers, all those (Muslims) who are sinners and have committed great sins (*kabā'ir*), will go to hell; but they will not remain there always, for it has been said in the Qur'an (Sūrah xcix 7), 'He who does an atom of good shall see its reward.'"

With reference to the verse in the Qur'an, which distinctly states that all Muslims shall enter hell (Surah xix. 78, "There is not one of you that shall not go down to it"), al-Kamālān, the commentators, say, that according to extant traditions, all Muslims will enter hell, but it will be cool and pleasant to those who have not committed great sins; or, according to some writers, they will simply pass along the bridge *Sirāt*, which is over the infernal regions.

HELPERS, The. [ANSAR.]

HERACLIUS. Arabic *Hiraql* (هراقل). The Roman Emperor to whom Muhammad sent an embassy with a letter inviting him to Islām, A.H. 7, A.D. 628

"In the autumn of this year (A.D. 628), Heraclius fulfilled his vow of thanksgiving for the wonderful success which had crowned his arms (in Persia); he performed on foot the pilgrimage from Edessa to Jerusalem, where the 'true cross,' recovered from the Persians, was, with solemnity and pomp restored to the Holy Sepulchre. While preparing for this journey, or during the journey itself, an uncouth despatch in the Arabic character was laid before Heraclius. It was forwarded by the Governor of Bostra, into whose hands it had been delivered by an Arab chief. The epistle was addressed to the Emperor himself, from 'Mahomet the Apostle of God, the rude impression of whose seal could be deciphered at the foot. In strange and simple accents like those of the Prophets of old, it summoned Heraclius to acknowledge the mission of Mahomet, to cast aside the idolatrous worship of Jesus and his Mother, and to return to the Catholic faith of the one only God. The letter was probably cast aside, or preserved, it may be, as a strange curiosity, the effusion of some harmless fanatic." (Muir's *Life of Mahomet*, now ed. p. 383.)

Tradition, of course, has another story. "Now the Emperor was at this time at Hims, performing a pedestrian journey, in fulfilment of the vow which he had made, that, if the Romans overcame the Persians, he would travel on foot from Constantinople to Aelia (Jerusalem). So having read the letter, he commanded his chief men to meet him in the royal camp at Hims. And thus he addressed them:—'Ye chiefs of Rome! Do you desire safety and guidance, so that your kingdom shall be firmly established, and that ye may follow the commands of Jesus, Son of Mary?' 'And what, O King! shall secure us this?' 'Even that ye follow the Arabian Prophet,' said Heraclius. Whereupon they all started aside like wild asses of the desert, each raising his cross and waving it aloft in the air. Whereupon Heraclius, despairing of their conversion, and unwilling to lose his kingdom, desisted, saying that he had only wished to test their constancy and faith, and that he was now satisfied by this display of firmness and devotion. The courtiers bowed their heads, and so the Prophet's despatch was rejected." (*Kātibu 'l-Wāqidi*,

p. 50, quoted by Muir, in a note to the above passage.)

The letter written by Muhammad to Heraclius is, according to a tradition by Ibn 'Abbās, as follows:—

"In the name of God the Merciful, the Compassionate. This letter is from Muhammad the Messenger of God, to Hiraql, chief of ar-Rūm. Peace be upon whosoever has gone on the straight road! After this, I say, verily I call thee to Islām. Embrace Islām that ye may obtain peace. Embrace Islām and God will give thee a double reward. If ye reject Islām, then on thee shall rest the sins of thy subjects and followers. O ye people of the Book (i.e. Christians) come to a creed which is laid down plainly between us and you, that we will not serve other than God, nor associate aught with Him, nor take each other for lords rather than God. But if they turn back, then say, 'Bear witness that we are Muslims.'" (*Qur'ān*, iii. 57.) (See *Ṣaḥīḥ Muslim*, p. 98.)

The Shī'ah traditions give the above letter almost *verbatim*. (See Merrick's *Ḥayātu 'l-Qulūb*, p. 89.)

"Not long after, another despatch, bearing the same seal, and couched in similar terms, reached the court of Heraclius. It was addressed to Hārith VII., Prince of the Bani Ghassān, who forwarded it to the Emperor, with an address from himself, soliciting permission to chastise the audacious impostor. But Heraclius regarding the ominous voice from Arabia beneath his notice, forbade the expedition, and desired that Hārith should be in attendance at Jerusalem, to swell the imperial train at the approaching visitation of the temple. Little did the Emperor imagine that the kingdom which, unperceived by the world, this obscure Pretender was founding in Arabia, would in a few short years wrest from his grasp that Holy City and the fair provinces which, with so much toil and so much glory, he had just recovered from the Persians!" (Muir's *Life of Mahomet*, p. 384.)

(For the Shī'ah account of the embassy to Heraclius, see Merrick's *Ḥayātu 'l-Qulūb*, p. 88.)

HERMAPHRODITE (Arabic خنثى, *Khunṣā*) is a person who is possessed of the organs of generation of both man and woman, and for whose spiritual existence the Muhammadan law legislates (*vide Ḥidāyah*, vol. iv. p. 559). For example, it is a rule, with respect to equivocal hermaphrodites, that they are required to observe all the more comprehensive points of the spiritual law, but not those concerning the propriety of which, in regard to them, any doubt exists. In public prayer they must take their station between the men and the women, but in other respects observe the customs of women. (*Idem*, p. 561.)

HIBAH (hibة). A legal term in Muhammadan law, which signifies a deed of gift, a transfer of property, made immediately and without any exchange. [GIFTS]

HIDĀD (حِداد). "Mourning." The state of a widow who abstains from scents, ornaments, &c., on account of the death of her husband. *Hidād* must be observed for a period of four months and ten days. (*Hidāyah*, vol. i. p. 370.)

HIDĀYAH (هداية). *Lit.* "Guidance." The title of a well known book on Sunnī law, and frequently quoted in the present work. There are many Muhammadan works entitled *al-Hidāyah*, but this is called *Hidāyah f'īl-furū'*, or "a guidance in particular points." It was composed by the Shaikh Burhānu 'd-dīn 'Alī, who was born at Marghinān in Transoxania about A.H. 530 (A.D. 1135), and died A.H. 593.

There is an English translation of the *Hidāyah* (omitting the chapters on Prayer and Purification), by Charles Hamilton, four vols., London, A.D. 1791.

HIFZU 'L-'AHD (حفظ العهد). *Lit.* "The guarding of the covenant." A term used by the Šūfī mystics for remaining firm in that state in which God has brought them. ('Abdu 'r-Razzāq's *Dict. of Šūfī Terms*.)

HIGHWAY ROBBERY. Arabic *qaṭ'u 'l-tariq* (قتل الطريق). Persian *rahzani*. Highway robbery is a very heinous offence according to Muhammadan law, the punishment of which has been fixed by the Qur'ān (Sūrah v. 37): "The recompense of those who war against God and His apostle, and go about to enact violence on the earth, is that they be slain or crucified, or have their alternate hands and feet cut off, or be banished the land." According to the *Hidāyah*, highway robbers are of four kinds, viz. (1) Those who are seized before they have robbed or murdered any person, or put any person in fear. These are to be imprisoned by the magistrate until their repentance is evident. (2) Those who have robbed but have not murdered. These are to have their right hand and left foot struck off. (3) Those who have committed murder but have not robbed. These are punished with death. (4) Those who have committed both robbery and murder. These are punished according to the option of the magistrate. If he please, he can first cut off a hand and foot, and then put them to death by the sword, or by crucifixion; or he may kill them at once without inflicting amputation. If any one among a band of robbers be guilty of murder, the punishment of death must be inflicted upon the whole band.

HJĀB (حجاب). A partition or curtain. Veiling or concealing.

(1) A term used for the seclusion of women enjoined in the Qur'ān, Sūrah xxxiii. 53: "And when ye ask them (the Prophet's wives) for an article, ask them from behind a curtain; that is purer for your hearts and for theirs."

(2) A term used by the Šūfī mystics for that which obscures the light of God in the soul of man. ('Abdu 'r-Razzāq's *Dict. of Šūfī Terms*.)

HIJĀZ (حجاز). *Lit.* "A barrier or anything similar by which two things are separated." The name *al-Hijāz* is given to that tract of country which separates Najd from Tabamah, and is an irregular parallelogram about 250 miles long and 150 miles wide. It may be considered the holy land of the Muhammadans, for within its limits are the sacred cities of al-Madinah and Makkah, and most of its places are somehow connected with the history of Muhammad. It is a barren district consisting of sandy plains towards the shore and rocky hills in the interior; and so destitute of provisions as to depend, even for the necessaries of life, on the supplies of other countries. Among its fertile spots is Wādī Fāṭimah, which is well watered, and produces grain and vegetables. Sajrah abounds in date trees. At-Ta'if, seventy-two miles from Makkah, is celebrated for its gardens, and the neighbourhood of al-Madinah has cultivated fields. The towns on the coast are Jiddah and Yambu', the former being considered the port of Makkah, from which it is distant about fifty-five miles, and the latter that of al-Madinah. Al-Hijāz is bounded eastward by a lofty range of mountains, which, near at-Ta'if, take the name of Jabalu 'l-Qura. The scenery there is occasionally beautiful and picturesque; the small rivulets that descend from the rocks afford nourishment to the plains below, which are clothed with verdure and shady trees. The vicinity of Makkah is bleak and bare; for several miles it is surrounded with thousands of hills all nearly of one height; their dark and naked peaks rise one behind another, appearing at a distance like cocks of hay. The most celebrated of these are as-Šafā, 'Arafah and al-Marwah, which have always been connected with the religious rites of the Muhammadan pilgrimage.

HIJR (حجر). In its primitive sense means interdiction or prevention.

(1) In the language of the law it signifies an interdiction of action with respect to a particular person, who is either an infant, an idiot, or a slave. (*Hidāyah*, vol. iii. p. 468.)

(2) *Al-Hijr* is a territory in the province of al-Hijāz between al-Madinah and Syria, where the tribe of Samūd dwelt. It is the title of the xvth Sūrah of the Qur'ān, in the 80th verse of which the word occurs: "The inhabitants of al-Hijr likewise accused the messenger of God of imposture."

HIJRAH (هجرة). *Lit.* "migration." (1) The departure of Muhammad from Makkah. (2) The Muslim era. (3) The act of a Muslim leaving a country under infidel rule. (4) Fleeing from sin.

The date of Muhammad's flight from Makkah was the fourth day of the first month of Rabi', which by the calculation of M. Causin de Perceval was June 20th, A.D. 622. The Hijrah, or the era of the "Hegira," was instituted seventeen years later by the Khalifah 'Umar, which dates from the first day of the first lunar month of the year, viz. Muharram, which day in the year when the era was established fell on Thursday the 15th of July

A.D. 622. But although 'Umar instituted the official era, according to at-Tabarī, the custom of referring to events as happening before or after the Hijrah originated with Muhammad himself.

Professor H. H. Wilson in his *Glossary of Terms* gives the following method of ascertaining the Muhammadan and Christian years:—

Multiply the Hijrah year by 2.977, the difference between 100 solar and as many lunar Muhammadan years; divide the product by 100, and deduct the quotient from the Hijrah year; add to the result 621,569 (the decimal being the equivalent of the 15th July, plus 12 days for the change of the Kalendar); and the quotient will be the Christian year from the date at which the Muhammadan year begins; thus, Hij. 1269 \times 2.977 = 3777.8, which divided by 100 = 37.778 and 1269 - 37.778 = 1231.222; this + 621.569 = 1852.791, the decimals corresponding to 9 months and 15 days, i.e. the 15th of October, which is the commencement of the Hij. year 1269. The reverse formula for finding the corresponding Hijrah year to a given Christian year, is thus laid down: Subtract 622 from the current year; multiply the result by 1.0307; cut off two decimals and add .46; the sum will be the year, which, when it has a surplus decimal, requires the addition of 1: thus, 1852 - 622 = 1230; $1230 \times 1.0307 = 1267.761$; $1267.76 + .46 = 1268.22$; add therefore 1, and we have the equivalent Hijrah year 1269.

The Persian era of Yazdegerd commenced on June 16th, A.D. 632, or ten years later than the Hijrah.

HIKMAH (حكمة). *Al-hikmah*, "the wisdom," is a term used by the Sūfi mystics to express a knowledge of the essence, attributes, specialities, and results of things as they exist and are seen, with the study of their cause, effects, and uses. This is said to be the wisdom mentioned in the Qur'an, Sūrah ii. 272: "He (God) bringeth the wisdom (*al-hikmah*) unto whom He willeth."

The Sūfis say there are four kinds of wisdom expressed in the term *al-hikmah*:—

(1) *Al-hikmatu 'l-Mantūqah*, "spoken wisdom," which is made known in the Qur'an, or in the *Tariqah*, "the Path" (i.e. the Sūfi path).

(2) *Al-hikmatu 'l-maskūtah*, "unspoken wisdom." Such as understood only by Sūfi mystics, and not by the natural man.

(3) *Al-hikmatu 'l-majhūlah*, "unknown wisdom," or those acts of the Creator the wisdom of which is unknown to the creature, such as the infliction of pain upon the creatures of God, the death of infants, or the eternal fire of hell. Things which we believe, but which we do not understand.

(4) *Al-hikmatu 'l-jāmi'ah*, "collective wisdom," or the knowledge of the truth (*haqq*), and acting upon it, and the perception of error (*bāṭil*) and the rejection of it. ('Abdū 'r-Razzāq's *Dict. of Sūfi Terms*.)

HILĀL (هلال). The new moon. A term used for the first three days of the month.

HILF (حلف). An oath, a vow. An affidavit. *Hilf nāmah*, a written solemn declaration. *Hālif*, one who takes an oath.

HILFU 'L-FUZŪL (حلف الفضول). A confederacy formed by the descendants of Hashim, Zuhrah, and Taim, in the house of 'Abdu 'llah ibn Jud'an at Makkah, for the suppression of violence and injustice at the restoration of peace after the Sacrilegious war. Muhammad was then a youth, and Sir William Muir says this confederacy "aroused an enthusiasm in the mind of Mahomet, which the exploits of the sacrilegious war failed to kindle."

HILM (حلم). Being mild, gentle, clement. Restraining oneself at a time when the spirit is roused to anger. Delaying in punishing a tyrant. (*Kitābu 't-Tarīfāt*.) Hence *al-Halim*, the Clement, is one of the attributes of God.

HIMA (حما). *Lit.* "guarded, forbidden." A portion of land reserved by the ruler of a country as a grazing ground. (See *Mishkāt*, book xii. ch. i. pt. i.) "Know ye that every prince has a grazing ground which is forbidden to the people, and know ye the grazing place (*hima*) is the thing forbidden by Him to men."

HIMMAH (همة). "Resolution, strength, ability." A term used by the Sūfi mystics for a determination of the heart to incline itself entirely to God. ('Abdu 'r-Razzāq's *Dict. of Sūfi Terms*.)

HINNA' (حناء). The *Larsonia inermis*, or Eastern privet, used for dyeing the hands and feet on festive occasions. [MARRIAGE.] Muhammad enjoined the use of *hinnā'*, and approved of women staining their hands and feet with it. He also dyed his own beard with it, and recommended its use for this purpose (*Mishkāt*, book xx. c. 4.) It has therefore become a religious custom, and is *sunnah*.

HIQQAḤ (حققة). A female camel turned three years. The proper age for a camel to be given in *zakāt*, or legal alms, for camels from forty-six to sixty in number.

HIRĀ' (حرام). The name of a mountain near Makkah, said to have been the scene of the first revelation given to Muhammad. [MUHAMMAD.]

HIRAQL (هرقل). Heraclius the Roman Emperor, to whom Muhammad sent an embassy, A.H. 7, A.D. 628. [HERACLIVS.]

HIRE. The Arabic term *ijārah* (اجارة), which means the use and enjoyment of property for a time, includes hire,

rental, and lease. The hirer is termed *ajir*, or *mu'jir*. The person who receives the rent is the *mustajir*.

The following are some of the chief points in the Sunnī law with regard to *ijārah*, and for further particulars the reader must refer in English to Hamilton's *Hidāyah*, vol. iii. p. 312, or in Arabic to such works as the *Durrū 'l-Mukhtār*, *Fatawā-i-'Ālamgiri*, and the *Raddu 'l-Mukhtār*, in which works it is treated in the *Bābu 'l-Ijārah*.

A contract of hire, or rental, or lease, is not valid unless both the usufruct and the hire be particularly known and specified, because there is a traditional saying of the Prophet, "If a person hire another let him first inform him of the wages he is to receive."

A workman is not entitled to anything until his work is finished, but the article wrought upon may be detained until the workman be paid his full wages, and the workman is not responsible for any loss or damage in the article during such detention. If a person hire another to carry a letter to al-Basrah and bring back an answer, and he accordingly go to al-Basrah and there find the person to whom the letter was addressed, and come back, and return the letter, he is not entitled to any wages whatever! This strange ruling is according to Abū Hanifah and two of his disciples, but the Imām Muḥammad says the messenger bought to be paid.

It is lawful to hire a house or shop for the purpose of residence, although no mention be made of the business to be followed in it, and the lessee is at liberty to carry on any business he pleases, unless it be injurious to the building. For example, a blacksmith or a fuller must not reside in the house, unless it is previously so agreed, since the exercise of those trades would shake the building.

It is lawful to hire or lease land for the purposes of cultivation, and in this case the hirer is entitled to the use of the road leading to the land, and likewise the water (*i.e.* his turn of water) although no mention of these be made in the contract.

A lease of land is not valid unless mention is made of the article to be raised on it, not only with a view to cultivation, but also for other purposes, such as building, and so forth. Or the lessor of the land may make declaration to the effect:—"I let the land on this occasion, that the lessee shall raise on it whatever he pleases."

If a person hire unoccupied land for the purposes of building or planting, it is lawful, but on the term of the lease expiring it is incumbent on the lessee to remove his buildings and trees, and to restore the land to the lessor in such a state as may leave him no claim upon it, because houses or trees have no specific limit of existence, and if they were left on the land it might be injurious to the proprietor. But it is otherwise when the land is hired or leased for the purpose of tillage, and the term of the lease expires at a time when the grain is yet unripe. In this

case, the grain must be suffered to remain upon the ground at a proportionate rent, until it is fit for reaping.

The hire of an animal is lawful, either for carriage, or for riding, or for any use to which animals are applied. And if a person hire an animal to carry a burden, and the person who lets it to hire specify the nature and quantity of the article with which the hirer is to load the animal, the hirer is at liberty to load the animal with an equal quantity of any article not more troublesome or prejudicial in the carriage than wheat, such as barley, &c. The hirer is not at liberty to load the animal with a more prejudicial article than wheat (unless stipulated beforehand), such as salt or iron. For a hired animal perishing from ill-usage, the hirer is responsible.

(For the sayings of Muḥammad on the subject of hire and leases, refer to the *Mishkāt*, *Bābu 'l-Ijārah*.)

HIRS (حرص). "Avarice, greed, eagerness." Derivatives of the word occur three times in the Qur'an. Sūrah ii. 90: "Thou wilt find them (the Jews) the greediest of men for life." Sūrah iv. 128: "And ye may not have it at all in your power to treat your wives with equal justice, even though you be anxious to do so." Sūrah xii. 104: "And yet most men, though thou ardently desire it, will not believe."

HISS (حسن). "Understanding, sense." *Hiss bātin*, internal sense; *hiss zahir*, external sense; *hiss mushtarik*, common sense.

HIZĀNAH (حصانة). *Al-hizānah* is the right of a mother to the custody of her children. "The mother is of all persons the best entitled to the custody of her infant children during the connubial relationship as well as after its dissolution." (*Fatawā-i-'Ālamgiri*, vol. i. p. 728.)

When the children are no longer dependent on the mother's care, the father has a right to educate and take charge of them, and is entitled to the guardianship of their person in preference to the mother. Among the Hanafis, the mother is entitled to the custody of her daughter until she arrives at puberty; but according to the other three Sunnī sects, the custody continues until she is married.

There is difference of opinion as to the extent of the period of the mother's custody over her male children. The Fanafis limit it to the child's seventh year, but the Shāfi'is and Malakīs allow the boy the option of remaining under his mother's guardianship until he has arrived at puberty. Among the Shī'ahs, the mother is entitled to the custody of her children until they are weaned, a period limited to two years. After the child is weaned, its custody, if a male, devolves on the father, if a female, on the mother. The mother's custody of the girl continues to the seventh year.

The right of *hizānah* is lost by the mother if she is married to a stranger, or if she mis-

conducts herself, or if she changes her domicile so as to prevent the father or tutor from exercising the necessary supervision over the child.

Apostasy is also a bar to the exercise of the right of *hizānah*. A woman, consequently, who apostatizes from Islām, whether before or after the right vests in her, is disentitled from exercising or claiming the right of *hizānah* in respect to a Muslim child.

The custody of illegitimate children appertains exclusively to the mother and her relations. (*Personal Law of Muhammadans*, by Synd Amir Ali, p. 214.) [GUARDIANSHIP]

HOLY SPIRIT. Arabic *Rūḥ* (روح القدس). The Holy Spirit is mentioned three times in the Qur'ān. In the Sūratu 'n-Nāhi (xviii, 104), as the inspiring agent of the Qur'ān: "Say, The Holy Spirit brought it down from thy Lord in truth." And twice in the Sūratu 'l-Baqarab (ii, 81 and 254), as the divine power which aided the Lord Jesus: "and We strengthened him by the Holy Spirit" (in both verses).

The Jalālān, al-Baizāwī, and the Muslim commentators in general, say this Holy Spirit was the angel Gabriel who sanctified Jesus, and constantly aided Him, and who also brought the Qur'ān down from heaven and revealed it to Muhammad.

For a further consideration of the subject, see SPIRIT.

HOMICIDE. [MURDER.]

HONEY. Arabic *ʿasal* (عسل). In the Qur'ān it is specially mentioned as the gift of God. Sūrah xvi. 70: "Thy Lord inspired the bee. 'Take to houses in the mountains, and in the trees, and in the hives they build. Then eat from every fruit and walk in the beaten paths of thy Lord.' There cometh forth from her body a draught varying in hue, in which is a cure for man."

HORSES. Arabic *faras* (فرس), *khayl* (خيال), pl. *khayl*. Muhammad's affection for horses was very great, as was natural to an Arabian. Anas says there was nothing the Prophet was so fond of as women and horses. Abū Qatādah relates that Muhammad said: "The best horses are black with white foreheads and having a white upper lip." But Abū Wakkāb says the Prophet considered a bay horse with white forehead, white fore and hind legs the best. An instance of the way in which the traditionists sometimes contradict each other! (*Mishkāt*, book xvii. c. ii.)

In the *Ḥidāyah* (Arabic edition, vol. 'ii. p. 432) it is said that horses are of four kinds: (1) *Birzām*, *Burzūn*, a heavy draught horse brought from foreign countries. (2) *ʿAtiq*, a first blood horse of Arabia. (3) *Ḥafn*, a half-bred horse whose mother is an Arab and father a foreigner. (4) A half-bred

horse whose father is an Arab and whose mother is a foreigner.

In taking a share of plunder, a horseman is entitled to a double share, but he is not entitled to any more if he keep more horses than one.

HOSPITALITY. Arabic *ziyāfah* (ضيافة). It is related that Muhammad said:—

"Whoever believes in God and in the Day of Resurrection must respect his guest."

"If a Muslim be the guest of a people and he spends the whole night without being entertained, it shall be lawful for every Muslim present to take money and grain necessary for the entertainment of the man."

"It is according to my practice that the host shall come out with his guest to the door of his house." (*Mishkāt*, book xix. ch. ii.)

Hospitality is enjoined in the Qur'ān. Sūrah iv. 40: "Show kindness to your parents, and to your kindred, and to orphans, and to the poor, and to your neighbor who is akin and to your neighbor who is a stranger, and the companion who is strange, and to the son of the road."

HOUR. The. Arabic *as-Sāʿah* (الساعة). A term frequently used in the Qur'ān for the Day of Judgment.

Sūrah vi. 31: "When the hour comes suddenly upon them."

Sūrah vii. 186: "They will ask you about the hour for what time it is fixed."

Sūrah xv. 85: "Verily the hour is surely coming."

Sūrah xvi. 79: "Nor is the matter of the hour aught but as the twinkling of an eye, or nigher still."

Sūrah xxii. 1: "Verily the earthquake of the hour is a mighty thing."

Sūrah liv. 46: "Nay the hour is their promised time" and the hour is most severe and bitter."

HOURS OF PRAYER. The terms "Hours of Prayer" and "Canonical Hours," being used in the Christian Church (see Johnson's *Engl. Canons and Canons of Cuthbert*, ch. 15), we shall consider under this title the stated periods of Muhammadan prayer. [PRAYER.] They are five: (1) *Fajr* (فجر), daybreak; (2) *Zuhr* (ظهر), when the sun begins to decline at midday; (3) *ʿAsr* (عصر), midway between *zuhr* and *maghrib*; (4) *Maghrib* (مغرب), evening; (5) *Ishāʾ* (عشاء), when the night has closed in. According to the Traditions (*Mishkāt*, book xxiv. ch. vii. pt. 1), Muhammad professed to have received his instructions to say prayer five times a day during the Mirāj, or the celebrated night journey to heaven. He said, God first ordered him to pray fifty times a day, but that Moses advised him to get the Almighty to reduce the number of canonical hours to five, he himself having tried fifty

times for his own people with very ill success!

It is remarkable that there is but one passage in the Qur'ān, in which the stated hours of prayer are enjoined, and that it mentions only four and not five periods. *Sūratu'r-Rūm*, xxx. 16, 17: "Glorify God when it is evening (*masā*), and at morning (*subh*), - and to Him be praise in the heavens and in the earth, - and at afternoon (*'ashī*), and at noon-tide (*zuhr*)." But al-Jalālān, the commentators say all are agreed that the term, "when it is *masā*" (evening or night), includes both sunset and after sunset, and therefore both the *maghrib* and '*ishā*' prayers are included.

Three hours of prayer were observed by the Jews. David says, "Evening, morning, and at noon will I pray." (Ps. lv. 17.) Daniel "kneeled upon his knees three times a day." These three hours of the Jews seem to have been continued by the Apostles (see Acts iii. 1), and were transmitted to the early church in succeeding ages, for Tertullian speaks of "those common hours which mark the divisions of the day, the third, sixth, and ninth, which we observe

in scripture to be more solemn than the rest." (*De Orat.*, c. 25.) And Clement of Alexandria says, "If some fix stated hours of prayer, as the third, sixth, and ninth, the man of knowledge prays to God throughout his whole life." (*Stom.* l. vii. c. 7, sect. 40.) Jerome says, "There are three times in which the knees are bent to God. Tradition assigns the third, the sixth, and the ninth hour." (*Con. m. Dan.*, c. vi. 10.)

In the third century there seems to have been five stated periods of prayer, for Basil of Cappadocia speaks of five hours as suitable for monks, namely, the morning, the third hour, the sixth, the ninth, and the evening. (*Regular fusius Tract. Resp. ad Qu.*, 37, sections 3-5.)

It is therefore probable that Muḥammad obtained his idea of five stated periods of prayer during his two journeys to Syria. But he changed the time, as will be seen from the table annexed, which was drawn up by Mr. Lane at Cairo, and shows the times of Muhammadan prayer with the apparent European time of sunset, in or near the latitude of Cairo at the commencement of each zodiacal month:—

		<i>Maghrib</i> or Sunset.		<i>'Ishā</i> or Night.	<i>Fajr</i> or Daybreak.	<i>Zuhr</i> or Noon.	<i>'Aṣr</i> or Afternoon.
		Muslim Time.	European Time.	Muslim Time.	Muslim Time.	Muslim Time.	Muslim Time.
June 21			7 4 P.M.	1 34	8 6	4 56	8 13
July 22	May 21		6 53 "	1 30	8 30	5 7	8 43
Aug. 23	Apr. 20		6 31 "	1 22	9 24	5 29	9 4
Sept. 23	Mar. 20		6 4 "	1 18	10 24	5 56	9 24
Oct. 23	Feb. 18		5 37 "	1 18	11 18	6 23	9 35
Nov. 22	Jan. 20		5 15 "	1 22	11 59	6 45	9 41
Dec. 21			5 4 "	1 24	12 15	6 56	9 43

N.B.—The time of noon, according to Muhammadan reckoning, on any particular day, subtracted from twelve, gives the apparent time of sunset on that day according to European reckoning.

HOUSES. Arabic *bait* (بَيْت), pl. *bayūt*; *dār* (دَار), pl. *diyār*, *dūr*; Heb.

בֵּית. In the time of Muḥammad the houses of the Arabs were made of a framework of *jard*, or palm-sticks, covered over with a cloth of camel's hair, or a curtain of a similar stuff, forming the door. Those of the better class were made of walls of unbaked bricks, and date-leaf roofs plastered over with mud and clay. Of this description were the abodes of Muḥammad's family. (Burton, vol. i. p. 483.)

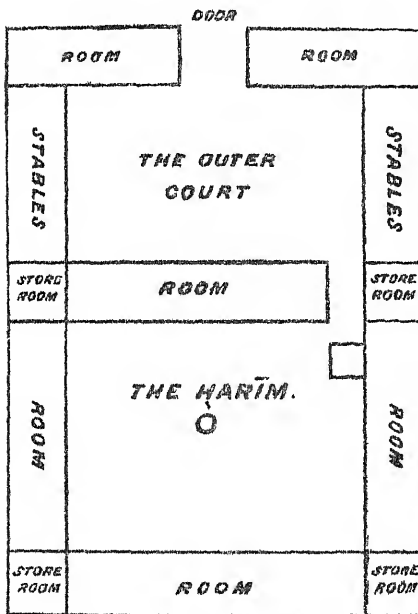
Sir William Muir, translating from the account given by the secretary of al-Wāqidi (*Life of Mahomet*, new ed., p. 546), says:—

"Abdallah ibn Yazīd relates, that he saw the house in which the wives of the Prophet dwelt at the time when Omar ibn ('Abd) al-Azīz, then governor of Medina (about A.H.

100) demolished them. They were built of unburnt bricks, and had separate apartments made of palm branches, daubed (or built up) with mud; he counted nine houses, each having separate apartments in the space from the house of Ayesha, and the gate of Mahomet to the house of Asma, daughter of Hasein. Observing the dwelling-place of Omm Salma, he questioned her grandson concerning it: and he told him that when the Prophet was absent on the expedition to Dūma, Omm Salma built up an addition to her house with a wall of unburnt bricks. When Mahomet returned, he went in to her, and asked what new building this was. She replied, 'I purposed, O Prophet, to shut out the glances of men thereby!' Mahomet answered, 'O Omm Salma! verily the most unprofitable thing that enteth up the wealth of a believer is building.' A citizen of Medina present at

the time, confirmed this account, and added that the curtains (Anglo-Indice, *purdas*) of the doors were of black hair-cloth. He was present, he said, when the despatch of the Caliph Abd al Malik (A.H. 86-88) was read aloud, commanding that these houses should be brought within the area of the Mosque, and he never witnessed sorer weeping than there was amongst the people that day. One exclaimed, 'I wish, by the Lord! that they would leave these houses alone thus as they are; then would those that spring up hereafter in Medina, and strangers from the ends of the earth, come and see what kind of building sufficed for the Prophēt's own abode, and the sight thereof would deter men from extravagance and pride.

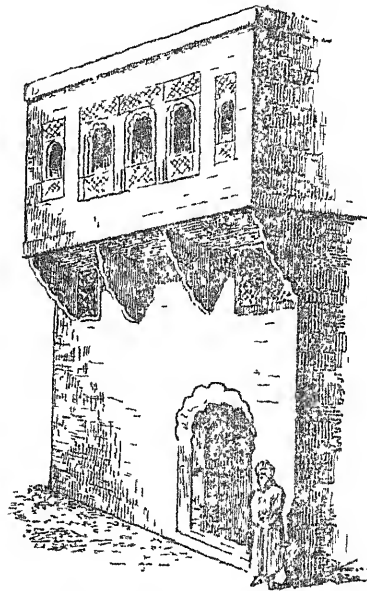
"There were four houses of unburnt bricks, the apartments being of palm-branches; and



THE USUAL PLAN OF AN ORDINARY HOUSE IN CENTRAL ASIA.

five houses made of palm-branches built up with mud and without any separate apartments. Each was three Arabian yards in length. Some say that they had leather curtains for the doors. One could reach the roof with the hand. The house of Haritha was next to that of Mahomet. Now, whenever Mahomet took to himself a new wife, he added another house to the row, and Haritha was obliged successively to remove his house and build on the space beyond. At last this was repeated so often, that the Prophēt said to those about him, 'Verily, it shameth me to turn Haritha over and over again out of his house.'

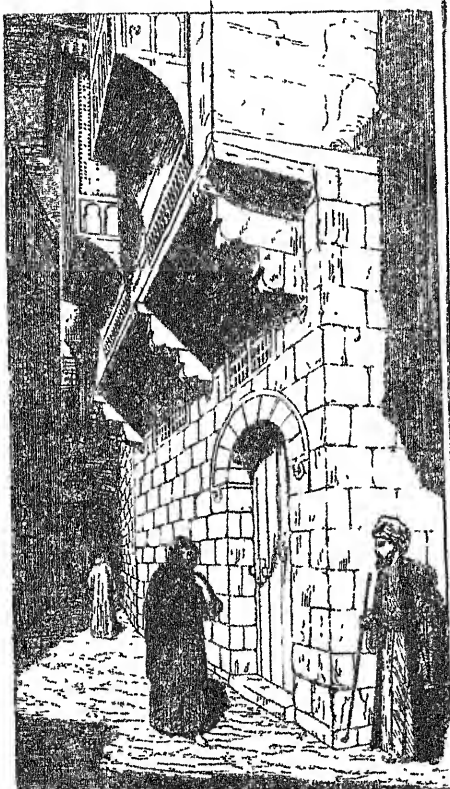
The houses of the rural poor in all parts of Islām, in Turkey, Egypt, Syria, Arabia, Persia, Afghanistan, and India, are usually built either of mud or of unburnt bricks. In mountainous parts of Afghanistan they are built of stones (collected from the beds of rivers) and mud. They are generally one storey high, and of one apartment in which the cattle are also housed. The roofs are flat and are formed of mud and straw laid upon branches of trees and rafters. The windows are small apertures, high up in the walls, and sometimes grated with wood.



A MUHAMMADAN HOUSE IN PESHAWAR.

There are no chimneys, but in the centre of the roof there is an opening to emit the smoke, the fire being lighted on the ground in the centre of the room. In front of the house there is an inclosure, either of thorns or a mud wall, which secures privacy to the dwelling. A separate building, called in Asia a *kujrah*, or guest chamber, is provided for male visitors or guests; this chamber being common property of the section of the village, except in the case of chiefs or wealthy land-owners, who keep *kujrahs* of their own. In towns the houses of the inferior kind do not differ much from those in the villages, except that there is sometimes an upper storey. In some parts of Afghanistan and Persia, it becomes necessary for each householder to protect his dwelling, in which case a watch tower, of mud, is erected close to the house.

The injunctions of Muhammad regarding the seclusion of women have very greatly influenced the plan and arrangement of Muhammadan dwelling-houses of the better class throughout the world, all respectable houses being so constructed as to seclude the female apartments from public view. In cities such as Cairo, Damascus, Delhi, Peshawur, and Cabul, the prevailing plan of dwelling-houses is an entrance through a blank wall, whose mean appearance is usually relieved by a handsome door-way and a few latched windows. A respectable house usually consists

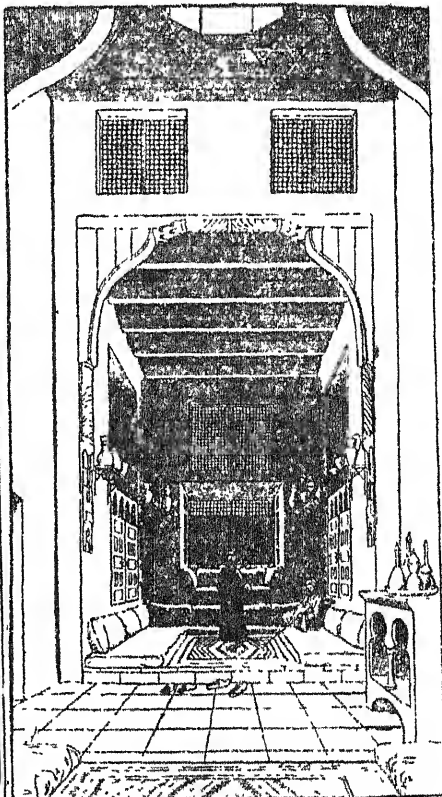


A MUHAMMADAN HOUSE IN CAIRO.
(Lane.)

of two courts, the first being that used by the male visitors and guests, and the inner court female *momim* or *zanānah* reserved for the outer court members of the family. Facing the *bālā khānah* as will be an upper chamber, or *ḥaram*, or upper room, it is called in Persian, the *ḥaram*, in which every room of the New Testament, raised seat or sofa here will be a *ḍiwān*, or can sit, eat, or sleep, upon which the inmates reception room. In this is the usual recesses to take the place of this *bālā khānah* place of the more elaborate

late *qa'ah* described by Mr. Lane in his *Modern Egyptians*, vol. i. p. 39, which is either on the ground or upper floor. Within the first enclosure will be the stables for horses and cattle, and in its centre a raised dais as seats for servants and attendants. It should be noticed that there are no special bed-rooms in Eastern houses. Male visitors and friends will sleep in the verandahs of the outer court, or on the *ḍiwān* in the upper court.

The *ḥarīm* or women's apartments in the inner court is entered by a small door. It is



INTERIOR OF A MUHAMMADAN HOUSE IN CAIRO. (Lane.)

a quadrangle with verandahs on each of the four sides, formed by a row of pillars the apertures of which are usually closed by sliding shutters. The back of the rooms being without windows, the only air being admitted from the front of the dwelling-place. The apartments are divided into long rooms, usually four, the extreme corners having small closets purposely built as store-rooms. On festive occasions these verandah rooms will be spread with handsome carpets, carpets and pillows being almost the only fur-

niture of an Eastern dwelling, chairs being a modern invention. The roofs of these rooms are flat, and as the top is fenced in with a barrier some four feet high, the female members of the household sleep on the top of the house in the hot weather. [HARIM.]

In no point do Oriental habits differ more from European than in the use of the roof. Its flat surface, in fine weather the usual place of resort, is made useful for various household purposes, as drying corn, hanging up linen, and drying fruit.

In the centre of the inner court or *harim*, there is usually a well, so that the female domestics are not obliged to leave the seclusion of the *harim* for water-carrying. In a large court, of a wealthy person, there is usually a raised dais of either stone or wood, on which carpets are spread, and on which the ladies sit or recline. In the better class of dwellings, there are numerous courtyards, and special ones are devoted to winter and summer uses. In Peshawar, most respectable houses have an underground room, called a *rah khānah*, where the inmates in the hot weather sleep at mid-day. These rooms are exceedingly cool and pleasant on hot sultry days.

Over the entrance door of a Muhammadan dwelling it is usual to put an inscription, either of the Kalimah, or Creed, or of some verse of the Qur'ān.

We have only attempted to describe, briefly, the ordinary dwelling-houses of Muhammadans, which are common to all parts of the Eastern world; but in large wealthy cities, such as Damascus, Cairo, Delhi, and Lucknow, there are very handsome houses, which would require a longer description than our space admits of. For Mrs. Meer Ali's account of a Muhammadan *harim* or *zanānah*, see HARIM

HOUSES, Permission to enter. Arabic *isti'zān* (استئذان). To enter suddenly or abruptly into any person's house or apartments, is reckoned a great incivility in the East, and the law on this subject is very distinctly laid down in both the Qur'ān and the Traditions.

Sūrah xxiv. 27-29:—

"O ye who believe! enter not into other houses than your own, until ye have asked leave, and have saluted its inmates. This will be best for you: haply ye will bear this in mind.

"And if ye find no one therein, then enter it not till leave be given you; and if it be said to you, 'Go ye back,' then go ye back. This will be more blameless in you, and God knoweth what ye do.

"There shall be no harm in your entering houses in which no one dwelleth, for the supply of your needs; and God knoweth what ye do openly and what ye hide."

The traditionists record numerous injunctions of Muhammad on the subject. A man asked the Prophet, "Must I ask leave to go in to see my mother?" He said, "Yes." Then the man said, "But I stay in the same

house with her!" The Prophet said: "But you must ask permission even if you stay in the same house." Then the man said, "But I wait upon her!" The Prophet said: "What! would you like to see her naked? You must ask permission."

The Khalifah 'Umar said it was according to the teaching of the Prophet that if you salam three times and get no reply, you must then go away from the house.

Abū Hurairah says that the Prophet said: "When anyone sends to call you then you can return with the messenger and enter the house without permission." (*Mishkāt*, book xxii. ch. ii. pt. 2.)

HU, HUWA (هو). The personal pronoun of the third person, singular, masculine, HE, i.e. God, or He is. It occurs in the Qur'ān in this sense, e.g. Sūrah iii. 1, *لا اله الا هو* *Allāhu lā ilāha illā Huwa*, "God, there is no god but HE," which sentence is called the *nafy wa isbāt* (or that which is rejected, "there is no god," and that which is affirmed, "but He." The word is often used by Sūfi mystics in this form: *يا هو يا هو يا من لا يعلم ما هو الا هو* *ya'lamu mā hū illā hū*, "O He (who is), O He (who is), O He whom no one knows what He Himself is but Himself." Some commentators have supposed the word *Hu* to stand for the exalted name of God, the *Isnu 'l-a'zam*, which Muslim doctors say is only known to God. [JEHOVAH, ISMU 'L-A'ZAM.]

HUBAL or HOBAL (هبل). The great image which stood over the well or hollow within the Ka'bah. In the cavity beneath were preserved the offerings and other treasures of the temple. (*At-Tabari*, p. 6, quoted by Muir.) The idol was destroyed by Muhammad at his final conquest of Makkah, A.H. 8, A.D. 630. "Mounted on (his camel) Al Caswa, he proceeded to the Ka'bah, reverently saluted with his staff the sacred stone and made the seven circuits of the temple. Then pointing with the staff one by one to the numerous idols placed around, he commanded that they should be hewn down. The great image of Hobal, reared as the tutelary deity of Mecca, in front of the Ka'bah, shared the common fate. 'Truth hath come,' exclaimed Mahomet, in words of the Corān, as it fell with a crash to the ground, 'and falsehood hath vanished; for falsehood is evanescent.'" (Sūrah xvii. 83). See Muir, *Life of Mahomet*, new ed. p. 422. It is remarkable that there is no distinct allusion to the idol in the whole of the Qur'ān

HUBS (حبس). Any bequest for pious purposes. A term used in Shī'ah law for *waqf*. Anything devoted to the service of God. (See Baillie's *Imāmees Code*, p. 227.)

HÜD (هود). A prophet said to have been sent to the tribe of 'Ad. Al-

Baizāwī says he was, according to some, the son of 'Abdu'l-lah, the son of Rahāh, the son of Khālūd, the son of 'Ād, the son of 'Aus the son of Iram, the son of Sām, son of Noah, or, according to others, Hūd was the son of Shālāh, son of Arfakhshad, son of Sām, son of Noah. D'Herbelot thinks he must be the Heber of the Bible (Judges iv. 1.)

The following are the accounts given of him in the Qur'ān, Sūrah vii 68-70:—

"And to 'Ad we sent their brother Hūd. 'O my people, said he, worship God: ye have no other God than Him: will ye not then fear Him?' Said the unbelieving chiefs among his people, 'We certainly perceive that thou art unsound of mind, and verily we deem thee an impostor' He replied, 'O my people! there is no unsoundness of mind in me, but I am an apostle from the Lord of the worlds. The messages of my Lord do I announce to you, and I am your faithful counsellor. Marvel ye that a warning hath come to you from your Lord through one of yourselves that He may warn you? But remember when He made you the successors of the people of Noah, and increase you in tallness of stature. Remember then the favours of God; happily it shall be well with you.' They said, 'Art thou come to us in order that we may worship one God only, and desert what our fathers worshipped? Then bring that upon us with which thou threatenest us, if thou be a man of truth.' He replied, 'Vengeance and wrath shall suddenly light on you from your Lord. Do ye dispute with me about names that you and your fathers have given those idols, and for which God hath sent you down no warranty? Wait ye then, and I too will wait with you.' And We delivered him and those who were on his side by our mercy, and we cut off to the last man those who had treated our signs as lies and who were not believers."

Sūrah xi. 52-63:—

"And unto 'Ād We sent their brother Hūd. He said, 'O my people, worship God. Ye have no God beside Him. Lo, ye are only devisers of a lie, O my people! I ask of you no recompense for this; verily my recompense is with Him only who hath made me. Will ye not then understand? And O my people! ask pardon of your Lord; then turn unto Him with penitence! He will send down the heavens upon you with copious rains. And with strength in addition to your strength will He increase you; but turn not back with deeds of evil.' They replied, 'O Hūd, thou hast not brought us proofs of thy mission, and we are not the persons to abandon our gods at thy word, and we believe thee not. We can only say that some of our gods have smitten thee with evil.' He said, 'Now take I God to witness, and do ye also witness, that I am innocent of that which ye associate (in worship with God) beside himself. Conspire then against me altogether and delay me not; Lo, I trust in God, my Lord and yours. No moving creature is there which doth not by its forelock. Right,

truly, is the way in which my Lord goeth. So if ye turn back, then I have already declared to you that wherewith I was sent to you, and my Lord will put another people in your place, nor shall ye at all injure Him; verily, my Lord keepeth watch over all things.' And when our doom came to be inflicted, We rescued Hūd and those who had like faith with him, by our special mercy; and We rescued them from the rigorous chastisement. And those men of 'Ad gainsaid the signs of their Lord, and rebelled against His messengers and followed the bidding of every proud contumacious person; followed therefore were they in this world by a curse; and in the day of the Resurrection it shall be said to them, 'Did not, verily, the people of 'Ād disbelieve their Lord?' Was it not said, 'Away with 'Ād, the people of Hūd?'"

Sūrah xxi. 123-139:

"The people of 'Ād treated the Sent Ones as liars. When their brother Hūd said to them, 'Will ye not fear God? I truly am your apostle, worthy of all credit; fear God then and obey me. I ask of you no reward for this, for my reward is of the Lord of the worlds alone. Build ye a landmark on every height, in pastime? And raise ye structures to be your lasting abodes? And when ye put forth your power, do ye put it forth with harshness? Fear ye God, then, and obey me; and fear ye Him who hath plentifully bestowed on you, ye well know what? Plentifully bestowed on you flocks and children, and gardens and fountains. Indeed, I fear for you the punishment of a great day.' They said, 'It is the same to us whether thou warn or warn us not; verily this is but a creation [tale] of the ancients, and we are not they who shall be punished.' So they charged him with imposture and We destroyed them. Verily in this was a sign: yet most of them believed not."

AL-HUDAIBIYAH (الْحُدَيْبِيَّة). Al-Hudaibiyah, a well on an open space on the verge of the Haram or sacred territory, which encircles Makkah. Celebrated as the scene of a truce between Muḥammad and the Quraish known as the *truce of al-Hudaibiyah*, when the Prophet agreed not to enter Makkah that year, but to defer his visit until the next, when they should not enter it with any weapons save those of the traveller, namely, to each a sheathed sword. (Muir, from *Kātib al-Wāqidi*.)

The treaty is referred to in the Qur'ān as "a victory," in the XLVth Sūrah, 1st verse: "We have given thee an obvious victory." A chapter which is said to have been revealed on this occasion and to have foretold the final taking of Makkah, which happened two years afterwards. (See *al-Baizāwī*, in *loco*.)

HUJJAH (الْحُجَّة). "An argument; a proof." The word occurs in the Qur'ān.

Sūrah ii. 145: "Turn your faces towards it (the Ka'bah) that men may have no argument

against you, save only those of them who are unjust."

Sūrah vi. 84: "These are our arguments which we gave to Abraham against his people."

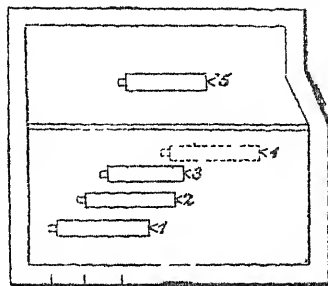
Sūrah vi. 150: "God's is the perfect argument (*hujjatu 'l-bālighah*)."

HUJJATU 'L-HAQQI 'ALA 'L-KHALQ (حجة الحق على الخلق). Lit.

"The demonstration of truth upon the creature." A term used by the Sūfī mystics for the *Insānu 'l-kāmil*, or the "perfect man," as Adam was when he proceeded from the hand of his Maker, and when he became a demonstration of God's wisdom and power before the angels of heaven. As is stated in the Qur'ān, Sūrah ii. 29: "Thy Lord said I am about to place a vicegerent (*khālifah*) in the earth. ('Abdu 'r-Razziq's *Dict. of Sufi Terms*.)

HUJRAH (حجرة). The "chamber" in which Muhammad died and was buried, which was originally the apartment allotted to 'Āyishah, the Prophet's favourite wife. It is situated behind the Masjidu 'n-Nabī, or Prophet's mosque, at al-Madinah, and is an irregular square of fifty-five feet, separated from the mosque by a passage of about 26 feet. Inside the Hujrah are supposed to be the three tombs of Muhammad, Abū Bakr, and 'Umar, facing the south, surrounded by stone walls, without any aperture, or, as others say, by strong planking. Whatever this material may be, it is hung outside with a curtain, somewhat like a four-post bed. The outer railing is separated by a darker passage from the inner, and is of iron flagree, painted green and gold. This fence, which connects the columns, forbids passage to all men. It has four gates, the Bābu 'l-Muwājjihah (the Front Gate), the Bābu Fātimah (the Gate of Fātimah), the Bābu 'sh-Shām (the Syrian Gate), and the Bābu 't-Taubah (the Gate of Repentance). The Syrian Gate is the only one which is not kept closed, and is the passage which admits the officers in charge of the place. On the southern side of the fence there are three small windows about a foot square, which are said to be about three cubits from the head of the Prophet's tomb. Above the Hujrah is the green dome, surmounted by a large gilt crescent, springing from a series of globes. Within the building are the tombs of Muhammad, Abū Bakr, and 'Umar, with a space reserved for the grave of our Lord Jesus Christ, whom Muslims say will again visit the earth, and die and be buried at al-Madinah. The grave of Fātimah, the Prophet's daughter, is supposed to be in a separate part of the building, although some say she was buried in Baqi'. The Prophet's body is said to be stretched full length on the right side, with the right palm supporting the right cheek, the face fronting Makkah. Close behind him is placed Abū Bakr, whose face fronts Muhammad's shoulder, and then 'Umar, who

occupies the same position with respect to his predecessor. Amongst Christian historians there was a popular story to the effect that Muhammadans believed the coffin of their Prophet to be suspended in the air, which has no foundation whatever in Muslim literature, and Niebuhr thinks the story must have arisen from the rude pictures sold to strangers. Captain Burton gives the annexed plan of the building.



1. Muhammad.
2. Abū Bakr.
3. 'Umar.
4. The space for the tomb of Jesus
5. Fātimah.

It is related that Muhammad prayed that God would not allow his followers to make his tomb an object of idolatrous adoration, and consequently the adoration paid to the tomb at al-Madinah has been condemned by the Wahhābīs and other Muslim reformers.

In A.D. 1804, when al-Madinah was taken by the Wahhābīs, their chief, Sa'ūd, stripped the tomb of all its valuables, and proclaimed that all prayers and exclamations addressed to it were idolatrous. (See Burton's *Pilgrimage*, vol. ii.; Burckhardt's *Arabia and Wahhābīs*.)

The garden annexed to the tomb is called *ar-Rauzah*, which is a title also given by some writers to the tomb itself.

Abū Dā'ud relates that al-Qāsim the grandson of Abū Bakr came to 'Āyishah and said, "O Mother, lift up the curtain of the Prophet's tomb and of his two friends, Abū Bakr and 'Umar, and she uncovered the graves, which were neither high nor low, but about one span in height, and were covered with red gravel. (*Mishkāt*, book v. ch. vi. pt. 2.)

A L-HUJURĀT (الحجرات). "Chambers." The title of the XLIXth Sūrah of the Qur'ān, in which the word occurs.

HUKM (حكم), pl. ahkām. "Order; command; rule; sentence; judgment, of God, or of the prophets, or of a ruler or judge." It occurs in different senses in the Qur'ān, e.g. :—

Sūrah iii. 73: "It becometh not a man, that God should give him the Scriptures and the Judgment and the Prophecy, and that

then he should say to his followers, 'Be ye worshippers of me, as well as of God'; but rather, 'Be ye perfect in things pertaining to God, since ye know the Scriptures and have studied deep.'

(Both Sale and Rodwell translate the word *al-hukm*. "the wisdom," but Palmer renders it more correctly, "the judgment.")

Sūrah xii. 40: "Judgment is God's alone: He bids you worship only Him."

Sūrah xxi. 78: "To each (David and Solomon) we gave judgment and knowledge."

Al-hukmu 'sh-Shur'i, "the injunction of the law," is a term used for a command of God, which relates to the life and conduct of an adult Muslim. (*Kutābu 'l-Ta'rifāt*, in loco.)

HULUL (حلول). *Lit.* "descending, alighting; transmigration." A Sūfi term for the indwelling light in the soul of man

HUMAN SACRIFICES. There is no trace in the Qur'ān or Traditions of the immolation of human beings to the Deity as a religious rite. But M. C. de Percival (vol. ii. p. 101) mentions a Ghassānide prince who was sacrificed to Venus by Muazir, King of Hirā'. Infanticide was common in ancient Arabia, but it seems to have been done either, as amongst the Rajputs of India, from a feeling of disappointment at the birth of female children, or to avoid the expense and trouble of rearing them. The latter seems to have been the ordinary reason: for we read in the Qur'ān, Sūrah xvii. 33: "Kill not your children for fear of poverty." [INFANTICIDE.]

AL-HUMAZAH (الهمزة). "The slanderer." The title of the civth Sūrah of the Qur'ān, so called because it commences with the words: "Woe unto every slanderer." The passage is said to have been revealed against al-Akhnās ibn Sharīq, who had been guilty of slandering the Prophet.

HUNAIN (حنين). The name of a valley about three miles to the north-east of Makkah, where in the eighth year of the Hijrah a battle took place between Muhammad and the Banū Hawāzin, when the latter were defeated. In the Qur'ān, the victory of Hunain is ascribed to angelic assistance.

Sūrah ix. 25: "Verily God hath assisted you in many battle-fields and on the day of Hunain."

HUNTING. Arabic *ṣaid* (صيد); Heb. ציד. There are special rules laid down in Muslim law with regard to hunting. (See Hamilton's *Hadayah*, vol. iv. p. 170.)

It is lawful to hunt with a trained dog, or a panther (Arabic *fahd*, Persian *yūz*, which is an animal of the lynx species, hooded and trained like a hawk), or a hawk, or a falcon.

The sign of a dog being trained is his catching game three times without eating it.

A hawk is trained when she attends to the call of her master. If the dog or panther eat any part of the game it is unlawful, but if a hawk eat of it, it is lawful; but if the dog merely eat the blood and not the flesh, it is lawful. If a hunter take game alive which his dog has wounded, he must slay it according to the law of *Zabih*, namely, by cutting its throat, with the head turned Makkah-wards, and reciting, "In the name of the Great God!" The law is the same with respect to game shot by an arrow.

If a sportsman let fly an arrow (or fire a gun) at game, he must repeat the invocation, "In the name of the Great God!"

And then the flesh becomes lawful if the game is killed by the shot. But if only wounded, the animal must be slain with the invocation. Game hit by an arrow which has not a sharp point is unlawful, and so is that killed by throwing pebbles.

Game killed by a Magian, or an apostate, or a worshipper of images is not lawful, because they are not allowed to perform *zabih*. But that slain by a Christian or a Jew is lawful.

Hunting is not allowed on the pilgrimage nor within the limits of the sacred cities of Makkah and al-Madīnah.

'Adī ibn Hātim (*Mishkāt*, book xviii. ch. i.) gives the following tradition on the subject of hunting:—

"The Prophet said to me, 'When you send your dog in pursuit of game, repeat the name of God, as at slaying an animal; then if your dog holds the game for you, and you find it alive, then slay it; but if you find your dog has killed it, and not eaten of it, then eat it; but if the dog has eaten any of it, do not you eat it, for then the dog has kept it for himself. Then if you find another dog along with yours, and the game is killed, do not eat of it; for verily you cannot know which of the dogs killed it; and if the other dog killed it, it might so be that when he was let loose after the game, the name of God might not have been repeated. And when you shoot an arrow at game, repeat the name of God, the same as in slaying an animal; then if you lose sight of the game, and on finding it perceive nothing but the impression of your own arrow, then eat it if you wish; but if you find the game drowned, do not eat of it, although the mark of your arrow should be in it.'"

HUR (حور), the plural of *haura*. The women of Paradise described in the Qur'ān, e.g. Sūrah lv. 56-78:—

"Therein shall be the damsels with retiring glances, whom nor man nor djinn hath touched before them:

"Which then of the bounties of your Lord will ye twain deny?

"Like jacinths and pearls:

"Which, &c.

"Shall the reward of good be aught but good?

"Which, &c.

"And beside these shall be two other gardens:

"Which, &c.

"Of a dark green:

"Which, &c.

"With gushing fountains in each:

"Which, &c.

"In each fruits and the palm and the pomegranate:

"Which, &c.

"In each, the fair, the beauteous ones:

"Which, &c.

"With large dark eyeballs, kept close in their pavilions:

"Which, &c.

"Whom man hath never touched, nor any djinn:

"Which, &c.

"Their spouses on soft green cushions and on beautiful carpets shall recline:

"Which, &c.

"Blessed be the name of thy Lord, full of majesty and glory."

AL-HUSAIN (الحسين). The second son of Fāṭimah, the daughter of Muḥammad, by her husband 'Alī, the fourth Khalifah. A brother to al-Ḥasan, the fifth Khalifah. According to the Shī'ahs, he was the third Khalifah. He was born A.H. 4, and died at Karbalā A.H. 61, being cruelly slain in his conflict with Yazid, the seventh Khalifah, according to the Sunnis.

The martyrdom of al-Husain is celebrated by the Shī'ahs every year during the first ten days of the Muḥarram [MUHARRAM]; an account of his tragic death is therefore necessary for understanding the intensity of feeling with which the scenes and incidents of the last days of the "Imām Husain" are enacted in the "Miracle Play," a translation of which has been given in English by Sir Lewis Pelly. The following account is taken from the Preface to this work, p. xi. seqq.:-

"Shortly after the accession of Yazid (Yazid), Husain received at Mecca secret messages from the people of Cufa (al-Kūfah), entreating him to place himself at the head of the army of the faithful in Babylonia. Yazid, however, had full intimation of the intended revolt, and long before Husain could reach Cufa, the too easy governor of that city had been replaced by Obaidallah ('Ubadu'llāh ibn Ziyād), the resolute ruler of Basorah (al-Baṣrah), who by his rapid measures disconcerted the plans of the conspirators, and drove them to a premature outbreak, and the surrender of their leader Muslim. The latter foresaw the ruin which he had brought on Husain, and shed bitter tears on that account when captured. His head was struck off and sent to Yazid. On Husain arriving at the confines of Babylonia, he was met by Harro (al-Hurr), who had been sent out by Obaidallah with a body of horsemen to intercept his approach. Husain, addressing them, asserted his title to the Caliphate, and invited them to submit to him. Harro replied, 'We are commanded as soon as we meet you to

bring you directly to Cufa into the presence of Obaidallah, the son of Ziyād.' Husain answered, 'I would sooner die than submit to that,' and gave the word to his men to ride on; but Harro wheeled about and intercepted them. At the same time, Harro said, 'I have no commission to fight with you, but I am commanded not to part with you until I have conducted you into Cufa'; but he bade Husain to choose any road into that city 'that did not go directly back to Mecca,' and 'do you,' said he, 'write to Yazid or Obaidallah, and I will write to Obaidallah, and perhaps it may please God I may meet with something that may bring me off without my being forced to an extremity on your account.' Then he retreated his force a little to allow Husain to lead the way towards Cufa, and Husain took the road that leads by Adib and Cadisia. This was on Thursday the 1st of Mohurrum (Muḥarram), A.H. 61 (A.D. 680). When night came on, he still continued his march all through the night. As he rode on he nodded a little, and waking again, said, 'Men travel by night, and the destinies travel toward them; this I know to be a message of death.'

"In the morning, after prayers were over, he mended his pace, and as he rode on there came up a horseman, who took no notice of him, but saluted Harro, and delivered to him a letter, giving orders from Obaidallah to lead Husain and his men into a place where was neither town nor fortifications, and there leave them till the Syrian forces should surround them.

"This was on Friday the 2nd of Mohurrum. The day after, Amer ('Umar ibn Sa'īd) came upon them with four thousand men, who were on their march to Dailam. They had been encamped without the walls of Cufa, and when Obaidallah heard of Husain's coming, he commanded Amer to defer his march to Dailam and go against Husain. But one and all dissuaded him. 'Beware that you go not against Husain, and rebel against your Lord, and cut off mercy from you, for you had better be deprived of the dominion of the whole world than meet your Lord with the blood of Husain upon you.' Amer was fain to acquiesce, but upon Obaidallah renewing his command with threats, he marched against Husain, and came up with him, as aforesaid, on Saturday the 3rd of Mohurrum.

"On Amer sending to inquire of Husain what brought him thither, the latter replied, 'The Cufans wrote to me; but since they reject me, I am willing to return to Mecca.' Amer was glad when he heard it, and said, 'I hope to God I may be excused from fighting against him.' Then he wrote to this purpose to Obaidallah; but Obaidallah sternly replied, 'Get between him and the river,' and Amer did so; and the name of the place where he cut Husain off from the Euphrates was called Karbela (Karbālā): 'Kerb (anguish) and belā (vexation), Trouble and affliction,' said Husain when he heard it.

"Then Husain sought a conference with

Amer, in which he proposed either to go to Yezid, to return to Mecca, or, as some add, but others deny, to fight against the Turks. Obaidallah was at first inclined to accede to these conditions, until Shamer stood up and swore that no terms should be made with Husain, adding significantly that he had been informed of a long conference between Husain and Amer.

"Then Obaidallah sent Shamer with orders to Amer, that if Husain would surrender unconditionally, he would be received; if not, Amer was to fall upon him and his men, and trample them under his feet. Should he refuse to do so, Shamer was to strike off Amer's head, and himself command the attack against Husain.

"Thus passed Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday, the 4th, 5th, 6th, 7th, 8th, and 9th of Mohurrum. On the evening of the 9th, Amer drew up his forces close to Husain's camp, and himself rode up to Husain as he was sitting in the door of his tent just after the evening prayer, and told him of the conditions offered by Obaidallah. Husain desired Amer to give him time until the next morning, when he would make his answer.

"In the night his sister came weeping to his bedside, and, awaking him, exclaimed, 'Alas for the desolation of my family! my mother Fatima is dead and my father Ali, and my brother Hasan. Alas for the destruction that is past! and alas for the destruction that is to come!' 'Sister,' Husain replied, 'put your trust in God, and know that man is born to die, and that the heavens shall not remain; everything shall pass away but the presence of God, who created all things by His power, and shall make them by His power to pass away, and they shall return to Him alone. My father was better than me, and my mother was better than me; and my brother was better than me; and they and we and all Muslims have an example in the Apostle of God.' Then he told his men that Obaidallah wanted nobody but him, and that they should go away to their homes. But they said, 'God forbid that we should ever see the day wherein we survive you!' Then he commanded them to cord their tents close together, and make a line of them, so as to keep out the enemy's horse. And he digged a trench behind his camp, which he filled with wood to be set on fire, so that he could only be attacked in front. The rest of the night he spent in prayer and supplication, while the enemy's guard patrolled all night long round and round his camp.

"The next morning both sides prepared for the slaughter. Husain first washed and anointed himself with musk, and several of his chief men did the like; and one asking them what it meant, Husain replied pleasantly, 'Alas! there is nothing between us and the black-eyed girls of Paradise but that these troopers come down upon us and slay us!' Then he mounted his horse, and set the Quran before him, crying, 'O God, Thou art my confidence in every trouble and my

hope in every adversity!' and submitted himself to the judgment of his companions before the opened pages of the sacred volume. At this his sisters and daughters began to weep, when he cried out in bitter anguish self-reproachfully, 'God reward the son of Abbas,' in allusion to advice which his cousin, Abdullah ibn Abbas, had given him, to leave the women behind in Mecca. At this moment a party of the enemy's horse wheeled about and came up to Husain, who expected to be attacked by them. But it was Harro, who had quitted the ranks of the Syrian army, and had now come to die with Husain, and testify his repentance before men and God. As Harro rode into the doomed camp, he shouted back to Amer, 'Alas for you!' Whereupon Amer commanded his men to 'bring up the colours.' As soon as they were set in front of the troops, Shamer shot an arrow into the camp, saying, 'Bear witness that I shot the first arrow,' and so the fight began on both sides. It raged, chiefly in a series of single combats, until noon-day, when both sides retired to prayer, Husain adding to the usual office the 'Prayer of Fear,' never used but in cases of extremity. When shortly afterwards the fight was renewed, Husain was struck on the head by a sword. Faint with the loss of blood, he sat down by his tent and took upon his lap his little son Abdullah, who was at once killed by a flying arrow. He placed the little corpse upon the ground, crying out, 'We come from God and we return to Him. O God, give me strength to bear these misfortunes.' Growing thirsty, he ran toward the Euphrates, where, as he stooped to drink, an arrow struck him in the mouth. Raising his hands, all besmeared and dripping with blood, to heaven, he stood for awhile and prayed earnestly. His little nephew, a beautiful child, who went up to kiss him, had his hand cut off with a sword, on which Husain again wept, saying, 'Thy reward, dear child, is with thy forefathers in the realms of bliss.' Hounded on by Shamer, the Syrian troops now surrounded him; but Husain, nothing daunted, charged them right and left. In the midst of the fighting, his sister came between him and his slayers, crying out to Amer, how he could stand by and see Husain slain. Whereupon, with tears trickling down his beard, Amer turned his face away; but Shamer, with threats and curses, set on his soldiers again, and at last one wounded Husain upon the hand, and a second gashed him on the neck, and a third thrust him through the body with a spear. No sooner had he fallen to the ground than Shamer rode a troop of horsemen over his corpse, backwards and forwards, over and over again, until it was trampled into the very ground, a scarcely recognisable mass of mangled flesh and mud.

"Thus, twelve years after the death of his brother Hasan, Husain, the second son of Ali, met his own death on the bloody plain of Kербela on Saturday the 10th day of Mohurrum, A.H. 61 (A.D. 680)."

From al-Ḥusain and his brother al-Ḥasan are derived the descendants of the Prophet known throughout Islām as Saiyids. [SAIYID, ḤASAN, MUḤARRAM.]

HUSBAND. Arabic *zauj* (زوج).

A husband is not guardian over his wife any further than respects the rights of marriage, nor does the provision for her rest upon him any further than with respect to food, clothing, and lodging (*Hidāyah*, vol. i. 63), but he may be imprisoned for the maintenance of his wife (*Ibidem*, vol. ii. p. 628). The evidence of a husband concerning his wife is not accepted by the Sunnis, but it is allowed in Shī'ah law (*Ib.*, vol. ii. p. 635). The Muhammadan law demands that a Muslim husband shall reside equally with each of his wives, unless one wife bestow her right upon another wife. (*Ib.*, vol. i. p. 184.)

HUSNU 'L-KHULQ (حسن الخلق).

"A good disposition." Abū Hurairah relates that one of the Companions once asked Muhammad, "What is the best thing that has been given to man?" and Muhammad replied, "A good disposition." Muhammad is also related to have said that the "heaviest thing which will be put in the scales of a Muslim in the Day of Judgment is a good disposition." (*Mishkāt*, book xxii. ch. xix. pt. 2)

AL-HUTAMAH (الخطمة). A division of Hell, mentioned in the Qur'ān, Sūrah civ. :—

"Woe to every backbiter.

"Who amasseth wealth and storeth it against the future!

"He thinketh surely that his wealth shall be with him for ever.

"Nay! for verily he shall be flung into *al-hutamah*.

"And who shall teach thee what *al-hutamah* is?

"It is God's kindled fire,

"Which shall mount above the hearts of the damned;

"It shall verily rise over them like a vault,

"On outstretched columns."

The Imām al-Baghawī says it is the division of Hell specially reserved for the Jews.

HUWAIRIS (حويرث). One of the citizens of Makkah, who was excluded from the general amnesty on the taking of Makkah, in consequence of his having pursued Zainab, Muhammad's daughter, while endeavouring to effect her escape from Makkah. He was afterwards seized and slain by 'Aḥī.

HUZAIFAH (حذيفه). The son of al-Yaman. He was a "sworn companion" of the Prophet, one of the most eminent of the Ashāb, and it is recorded by Muslim the Traditionist, that he was specially instructed by the Prophet. His father, al-Yaman, also called Hisl or Husail, was likewise a companion, who fell at Uhud. Huzaifah died in the time of 'Alī's Khalīfate, A.H. 36. (See *Tuḡribu 't-Tuḡzib*, p. 51.) Sir William Muir says he was the Companion who first suggested to 'Usmān the necessity of the recension of the Qur'ān, A.H. 33. (*Life of Mahomet*, new ed. p. 556.)

"Hodzeifa, who had warred both in Armenia and Adzerbāijan, and had observed the different readings of the Syrians, and of the men of Irāc, was alarmed at the number and extent of the variations, and warned 'Usmān to interpose and 'stop the people before they should differ regarding their scriptures, as did the Jews and Christians."

HUZAIL (هذيل). The ancestor of the Banū Huza'il, a tribe distinguished in the annals of war and poetry, and, as we learn from Burckhardt, still occupying under the same name the environs of Makkah. (*Travels in Arabia*, vol. i. pp. 63, 66.)

HYPOCRISY. Arabic *riyā* (رياء), *nifāq* (نفاق), *makr* (مكر), *mudāhanat* (مداينة). When there is an allusion to hypocrisy in the Qur'ān, it refers to that class of people known as *al-Munāfiqūn*, or the hypocrites of al-Madīnah, who in the days of the Prophet professed to follow him, whilst secretly they opposed him [*MUNAFIQUN*], vide Sūrahs ii. 7; xxxiii. 47; lvii. 13. But in the Traditions we have the following with reference to this sin. *Mishkāt*, book i. ch. iii. pt. 3):—

"The signs of hypocrisy are three: speaking falsely, promising and not performing, and being perfidious when trusted."

"There are four qualities, which being possessed by anyone, constitute a complete hypocrite; and whoever has one of the four has one hypocritical quality till he discards it: perfidy when trusted, the breaking of agreements, speaking falsely, and prosecuting hostility by treachery."

HYPOCRITES. Arabic *mund-ṣiḡūn* (منافقون). A term applied by Muhammad to those residents of al-Madīnah who during his first stay in that city ostensibly joined Islām, but in secret were disaffected.

IBAHĪYAH (إباحية). A sect of libertines who consider all things lawful.

IBĀQ (إباق). The absconding of slaves. The fugitive slave being termed *ābiq* or, if he be an infant, *zāll*, or the strayed one. The restorer of a fugitive slave is entitled to a reward of forty dirhams, but no reward is given for the restoration of a strayed infant slave. [SLAVERY.]

IBĀZĪYAH (إباضية). A sect of Muslims founded by 'Abdu 'llāh ibn Ibaz, who said that if a man commit a *kaḥrah* or great sin, he is an infidel, and not a believer. (*Kitābu 'l-Tarīfāt*, in loco.)

IBLĪS (إلميس). [DEVIL.]

IBN 'ABBĀS (ابن عباس). 'Abdu 'llāh, the eldest son of 'Abbās, and a cousin of Muhammad. One of the most celebrated of the Companions, and the relator of numerous traditions. It is said that the angel Gabriel appeared to him, when he was only ten years old, and revealed to him the meaning of the Qur'ān, which accounted for his intimate acquaintance with the letter and meaning of the book. He was called *Tarjūmānu 'l-Qur'ān*, or "the interpreter of the Qur'ān." He was appointed Governor of al-Basrah by the Khalifah 'Alī, which office he held for some time. He returned to the Hijāz and died at at-Tā'if A.H. 68 (A.D. 687), aged 72 years.

IBN HANBAL (ابن حنبل). The Imām Abū 'Abdu 'llāh Ahmad ibn Hanbal, the founder of the fourth orthodox sect of the Sunnis, was born at Baghdād A.H. 164, A.D. 780, where he received his education under Yazid ibn Hārūn and Yahya ibn Sa'īd. On ash-Shāfi' coming to Baghdād (A.H. 195), Ibn Hanbal attended the lectures delivered there by that doctor, and was instructed by him in the traditions. In process of time he acquired a high reputation from his profound knowledge of both the civil and spiritual law, and particularly for the extent of his erudition with respect to the precepts of the Prophet, of which it is said that he could repeat above a million. His fame began to spread just at the time when the disputes ran highest concerning the nature of the Qur'ān, which some held to have existed from eternity, whilst others maintained it to be created. Unfortunately for Ibn Hanbal, the Khalifah al-Mu'tasim was of the latter opinion, to which this doctor refusing to subscribe, he was imprisoned and severely scourged by the Khalifah's order.

For this hard usage, indeed, he afterwards received some satisfaction from al-Mutawakkil, the son of al-Mu'tasim, who, upon succeeding to the throne, issued a decree of general toleration, leaving every person at liberty to judge for himself upon this point. This tolerant Khalifah set the persecuted

doctor at liberty, receiving him at his Court with the most honourable marks of distinction, and offering him a compensatory present of 1,000 pieces of gold, which, however, he refused to accept. After having attained the rank of Imām, he retired from the world, and led a reclusive life for several years. He died A.H. 241 (A.D. 855), aged 75. He obtained so high a reputation for sanctity, that his funeral was attended by a train of 800,000 men and 60,000 women; and it is asserted as a kind of miracle, that on the day of his decease no fewer than 20,000 Jews and Christians embraced the faith. For about a century after his death, the sect of Ibn Hanbal were numerous and even powerful; and uniting to their zeal a large proportion of fanaticism, became at length so turbulent and troublesome as to require the strong arm of Government to keep them in order. Like most other fanatical sects, they dwindled away in process of time, and are now to be met with only in a few parts of Arabia. Although orthodox in their other tenets, there was one point on which they differed from the rest of the Muslims, for they asserted that God had actually set Muhammad upon his throne, and constituted him his substitute in the government of the universe: an assertion which was regarded with horror, as an impious blasphemy, and which brought them into great dispute. This, however, did not happen until many years after Ibn Hanbal's decease, and is in no degree attributed to him. He published only two works of note: one entitled the *Musnad*, which is said to contain above 30,000 traditions selected from 750,000; and another, a collection of apothegms, or proverbs, containing many admirable precepts upon the government of the passions. He had several eminent pupils, particularly Ismā'īl al-Baḥḥārī and Muslim Ibn Dā'ūd. His authority is but seldom quoted by any of the modern commentators on jurisprudence.

The modern Wahhabis are supposed to follow (to some extent) the teachings of Ahmad ibn Hanbal.

IBN KHALLIKĀN (ابن خلکان).

The well-known Muhammadan biographer. He drew his descent from a family of Balkh. He was born at Arbelah, but resided at Damascus, where he filled the office of chief Qazī, and died A.H. 681 (A.D. 1282). His biographical dictionary has been translated into English by Baron de Slane. (Paris 1843.) The biographical notes in the present work are chiefly from Ibn Khallikān's work.

IBN MĀJAH (ابن ماجه).

'Abdu 'llāh Muhammad Ibn Yazid Ibn Mājah al-Qazwīnī was maulawī of the tribe of Rabī'ah, and a celebrated Hāfiẓ of the Qur'ān, and is known as the compiler of the *Kitābu 'l-Sunan*, or "Book of Traditions." This work

is counted one of the six *Ṣaḥīḥs*, or authentic collections of Hadīṣ. Born A.H. 209 (A.D. 824). Died A.H. 273 (A.D. 886).

IBN MAS'UD (ابن مسعود). 'Abdu 'llāh ibn Mas'ūd, "a companion" of considerable note. One of the illustrious "ten" (*'Asharah Mubashsharah*) to whom Muhammad gave an assurance of Paradise. He was present at the battle of Badr and subsequent engagements. Died at al-Madīnah A.H. 32 aged 60.

IBN MULJAM (ابن ملجم). The Muslim who slew the Khalīfah 'Alī. The author of the *Hayātu 'l-Qulūb* (Merrick's Translation, p. 204) says when 'Alī was martyred by Ibn Muljam his celestial likeness (i.e. in the *'Alam al-Misāl*) appeared wounded also; wherefore angels visit the similitude morning and evening and curse the name of Ibn Muljam.

IBN SAIYĀD (ابن سبيد). A mysterious personage who lived in the time of Muhammad, and who was mistaken by some people for ad-Dajjāl 'l-Masīb, or the Antichrist. 'Abdu 'l-Haqq says some say he was a Jew of al-Madīnah named 'Abdu 'llāh.

Ibn 'Umar relates that the Prophet went to Ibn Saiyād, accompanied by a party of his companions, and found him playing with boys; and at this time he had nearly reached puberty; and Ibn Saiyād had no intimation of the coming of the Prophet and the companions, till the Prophet struck him upon the back, and said, "Do you bear witness that I am the Prophet of God?" Then Ibn Saiyād looked at the Prophet and said, "I bear witness that you are the Prophet of the illiterate." After that he said to the Prophet, "Do you bear witness that I am the Prophet of God?" Then the Prophet pressed him with both his hands and said, "I believe in God and His Prophets"; and then said to Ibn Saiyād, "What do you look at?" He said, "Sometimes a person comes to me telling the truth; and sometimes another person telling lies; like as magicians, to whom devils bring truth and falsehood." The Prophet said, "The Devil comes to you, and brings you news, false and true." After that, the Prophet said, "Verily, I have concealed a revelation from you" (which was the one in which there is mention of the smoke); and Ibn Saiyād said, "Is it the one with the smoke?" Then the Prophet said, "Begone! you cannot surpass your own degree!" Ibn 'Umar said, "O Prophet of God! do you permit me to strike off Ibn Saiyād's head?" He said, "If Ibn Saiyād be Dajjāl, you will not be able to kill him, because Jesus will be his slayer; and if he is not Dajjāl there can be no good in your killing him." After this the Prophet and Ubayy ibn Ka'b al-Ansārī went towards some date trees belonging to Ibn Saiyād, and the Prophet hid himself behind the branches, to listen to what he would say, before Ibn Saiyād discovered him. And at this time Ibn Saiyād was lying upon

his bed, with a sheet over his face, talking to himself; and his mother saw the Prophet standing behind the branches of the trees, and said to her son, "Muhammad is standing." At this he became silent, and the Prophet said, "Had not his mother informed him he would have said something to have discovered what he is." Then the Prophet repeated, "Praised be God, by that which is worthy of him"; and then mentioned Dajjāl and said, "Verily, I fear for you from Dajjāl; there is no Prophet but he alarmed his people about him. Verily, Noah frightened his people about Dajjāl; but I will tell you a thing in the matter of Dajjāl, which no one Prophet ever told his people: know that he is blind, and that verily God is not blind."

Abū Sa'īd al-Khudrī says: "Ibn Saiyād asked the Prophet about the earth of Paradise; and he said, 'The earth of Paradise is in whiteness like flour twice sifted; and in smell like pure musk.' And I accompanied Ibn Saiyād from al-Madīnah to Makkah; and he said to me, 'What trouble I have experienced from people's supposing me Dajjāl! Have you not heard, O Ibn Saiyād, the Prophet of God say, "Verily, Dajjāl will have no children"? and I have; and verily, the Prophet has said, "Dajjāl is an infidel," and I am a Muslim'; and the Prophet said, "Dajjāl will neither enter al-Madīnah nor Makkah"; and verily, I am going from al-Madīnah and intend going to Makkah.' After that, Ibn Saiyād said, in the latter part of his speech, 'Beware; I swear by God, I know the place of Dajjāl's birth, and where he stays; and I know his father and mother.' Then this made me doubtful; and I said, 'May the remainder of your days be lost to you.' A person present said to Ibn Saiyād, 'Would you like to be Dajjāl?' He said, 'If I possessed what Dajjāl is described to have, such as the power of leading astray, I should not dislike it.'

Ibn 'Umar says: "I met Ibn Saiyād when he had swollen eyes, and I said, 'How long has this been?' He said, 'I do not know.' I said, 'Do not know, that your eyes are in your head?' He said, 'If God pleased He could create eyes in your limbs, and they would not know anything about it; in this manner also, man is employed as to be insensible to pains.' Then Ibn Saiyād made a noise from his nose, louder than the braying of an ass." (*Mishkāt*, book xciii. ch. v.)

IBN 'UMAR (ابن عمر). Abū 'Abdi 'r-Rahmān 'Abdu 'llāh, son of 'Umar the celebrated Khalīfah, was one of the most eminent of the "companions" of Muhammad. He embraced Islam with his father when he was only eight years old. For a period of sixty years he occupied the leading position as a traditionalist, and al-Bukhārī, the collector of traditions, says the most authentic are those given on the authority of Ibn 'Umar. He died at Makkah A.H. 78 (A.D. 692), aged 84 years.

IBRAHĪM (إبراهيم). The patriarch Abraham. [ABRAHAM]

IBRĀHĪM (إبراهيم). The infant son of Muḥammad by his slave girl, Mary the Copt. Born A.H. 8, died A.H. 10 (A.D. 631).

‘ID (عيد). [FESTIVAL.]

‘IDĀN (عیدان). The Dual of ‘Id, a festival. The two festivals, the ‘Idu ‘l-Fitr, and the ‘Idu ‘l-Azhā.

‘IDDAH (عدة). *Lit.* “Number.”

The term of probation incumbent upon a woman in consequence of a dissolution of marriage, either by divorce or the death of her husband. After a divorce the period is three months, and after the death of her husband, four months and ten days, both periods being enjoined by the Qur’ān (Sūrah lxv. 4; ii. 234.)

‘IDGĀH (عیدگاه). *Lit.* “A place of festival.” A Persian term for the *muṣallā*, or praying-place, set apart for the public prayers said on the two chief festivals, viz. ‘Idu ‘l-Fitr, and ‘Idu ‘l-Azhā. [‘IDĀN.]

IDIOTS. Arabic *muḥnūn* (مجنون), pl. *muḥnān*. Mr. Lane, in his *Modern Egyptians*, vol. i. p. 288, says:—

“An idiot or a fool is vulgarly regarded by them as a being whose mind is in heaven, while his grosser part mingles among ordinary mortals; consequently he is considered an especial favourite of heaven. Whatever enormities a reputed saint may commit (and there are many who are constantly infringing precepts of their religion), such acts do not affect his fame for sanctity; for they are considered as the results of the abstraction of his mind from worldly things; his soul, or reasoning faculties, being wholly absorbed in devotion, so that his passions are left without control. Lunatics who are dangerous to society are kept in confinement; but those who are harmless are generally regarded as saints. Most of the reputed saints of Egypt are either lunatics, or idiots, or impostors.”

IDOLATRY. The word used in the Qur’ān for idolatry is *shirk* (شرك), and for an idolater, *mushrik* (مشرک), pl. *mushrikūn*. In theological works the word *waṣanī* (وثنی) is used for an idolater (*waṣan*, an idol), and *‘ibādātu ‘l-aṣṣān* (عبادة الاوثان), for idolatry.

In one of the earliest Sūrahs of the Qur’ān (when chronologically arranged), lii. 35–43, idolatry is condemned in the following language:—

“Were they created by nothing? or were they the creators of themselves?

“Created they the Heavens and Earth? Nay, rather, they have no faith.

“Hold they thy Lord’s treasures? Bear they the rule supreme?

“Have they a ladder for hearing the angels? Let anyone who hath heard them bring a clear proof of it

“Hath God daughters and ye sons?

“Askest thou pay of them? They are themselves weighed down with debts.

“Have they such a knowledge of the secret things that they can write them down?

“Desire they to lay snares for thee? But the snared ones shall be they who do not believe.

“Have they any God beside God? Glory be to God above what they join with Him.”

But they are, in a later Sūrah (nearly the last), ix. 28, declared unclean, and forbidden to enter the sacred temple at Makkah. That was after Muḥammad had destroyed the idols in his last pilgrimage to the Sacred House.

“O Believers! only they who join gods with God are unclean! Let them not, therefore, after this their year, come near the sacred temple. And if ye fear want, God, if He please, will enrich you of His abundance: for God is Knowing, Wise.”

In a Sūrah given about the same time (iv. 51, 116), idolatry is declared to be the unpardonable sin:—

“Verily, God will not forgive the union of other gods with Himself! But other than this will He forgive to whom He pleaseth. And he who uniteth gods with God hath devised a great wickedness.”

“God truly will not forgive the joining other gods with Himself. Other sins He will forgive to whom He will: but he who joineth gods with God, hath erred with far-gone error.”

Nor is it lawful for Muslims to pray for the souls of idolaters, as is evident from Sūrah ix. 114:—

“It is not for the prophet or the faithful to pray for the forgiveness of those, even though they be of kin, who associate other beings with God, after it hath been made clear to them that they are to be the inmates of Hell.

“For neither did Abraham ask forgiveness for his father, but in pursuance of a promise which he had promised to him: but when it was shewn him that he was an enemy to God, he declared himself clear of him. Yet Abraham was pitiful, kind.”

Sir William Muir says (*Int.* p. ccxii.) that “Mahomet is related to have said that Amr son of Lohai (the first Khazait king, A.D. 200) was the earliest who dared to change the ‘pure religion of Ishmael,’ and set up idols brought from Syria. This, however, is a mere Muslim conceit. The practice of idolatry thickly overspread the whole peninsula from a much more remote period.”

From the chapters from the Qur’ān, already quoted, it will be seen that from the very first Muḥammad denounced idolatry. But the weakness of his position compelled him to move cautiously. The expressions contained in the al-Madinah Sūrahs, given when Muḥammad could not enter Makkah, are much more restrained than those in the Sūrahs given after the capture of Makkah and the destruction of the idols of the Ka’bah.

At an early period (about the fifth year) of his mission, Muḥammad seems to have contemplated a compromise and reconciliation with Makkah idolatry. Sir William Muir

(quoting from *at-Tabari*, pp. 140-142, and *Kaṭib 'l-Waqidi*, p. 40), says:—

"On a certain day, the chief men of Mecca, assembled in a group beside the Kāaba, discussed, as was their wont, the affairs of the city. Mahomet appeared, and, seating himself by them in a friendly manner, began to recite in their hearing Sura liii. The chapter opens with a description of the first visit of Gabriel to Mahomet, and then unfolds a second vision of that angel, in which certain heavenly mysteries were revealed. It then proceeds:—

And see ye not Lāt and Ozza,
And Manāt the third hesides?

"When he had reached this verse, the devil suggested to Mahomet an expression of thoughts which had long possessed his soul, and put into his mouth words of reconciliation and compromise, the revelation of such as he had been yearning that God might send unto his people, namely:—

These are the exalted females,

And verily their intercession is to be hoped for.

"The Coreish were astonished and delighted with this acknowledgment of their deities; and as Mahomet wound up the Sura with the closing words,—

Wherefore bow down before God, and serve Him,

the whole assembly prostrated themselves with one accord on the ground and worshipped. Walid alone, unable from the infirmities of age to bow down, took a handful of earth and worshipped, pressing it to his forehead.

"And all the people were pleased at that which Mahomet had spoken, and they began to say, 'Now we know that it is the Lord alone that giveth life and taketh it away, that createth and supporteth. And as for these our goddesses, make intercession with Him for us; wherefore, as thou hast conceded unto them a portion, we are content to follow thee.'

"But their words disquieted Mahomet, and he retired to his house. In the evening Gabriel visited him, and the Prophet (as was his wont) recited the Sura unto him. And Gabriel said, 'What is this that thou hast done? thou hast repeated before the people words that I never gave unto thee.' So Mahomet grieved sore, and feared the Lord greatly; and he said, 'I have spoken of God that which he hath not said.' But the Lord comforted His Prophet, and restored his confidence, and cancelled the verse, and revealed the true reading thereof (as it now stands), namely:—

And see ye not Lāt and Ozza,

And Manāt the third besides?

What! shall there be male progeny unto you, and female unto him?

That were indeed an unjust partition!

They are naught but names, which ye and your fathers have invented, &c.

"Now, when the Coreish heard this, they spoke among themselves, saying, 'Mahomet hath repented his favourable mention of the

rank of our goddesses with the Lord. He hath changed the same, and brought other words instead.' So the two Satanic verses were in the mouth of every one of the unbelievers, and they increased their malice, and stirred them up to persecute the faithful with still greater severity." (Sir W. Muir's *Life of Mahomet*, new ed. p. 86, seqq.)

The Commentators do not refer to this circumstance, and pious Muhammadans would reject the whole story, but, as Sir W. Muir says, "the authorities are too strong to be impugned."

These narratives of *at-Tabari* and the secretary of *al-Wāqidi* are fully borne out in the facts of Muhammad's subsequent compromise with the idolatrous feelings of the people; for whilst he removed the images from the Ka'bah, he at the same time retained the black stone as an object of superstitious reverence, and although he destroyed *Isā'* and *Nā'ilah*, the deities of *as-Safā* and *al-Marwah*, he still retained the "runnings to and fro," and the "stonings of the pillars," as part of the sacred rites of what was intended to be a purely theistic and iconoclastic system. The most singular feature in the fetishism of Arabia was the adoration paid to unshapen stones, and Muhammad found it impossible to construct his religion without some compromise with the popular form of idolatry. It is a curious circumstance that so much of the zeal and bigotry of the Wahhābi puritans is directed against the *shirk*, or idolatry, of the popular veneration for tombs and other objects of adoration, and yet they see no objection to the adoration of the black stone, and those other strange and peculiar customs which form part of the rites of the Makkani pilgrimage.

IDOLS. Arabic *waṣān* (وَصْن), pl. *awṣān*, also *ṣanam* (صنم), pl. *asnām*, both words being used in the Qur'an. Ten of the idols of ancient Arabia are mentioned by name in the Qur'an, viz.:—

Sūrah iv. 52: "Hast thou not observed those to whom a part of the Scriptures hath been given? They believe in *al-Jibt* and *at-Taḡhūt*, and say of the infidels, 'These are guided in a better path than those who hold the faith.'"

Sūrah liii. 19: "Have ye considered *al-Lāt*, *al-'Ozza*, and *Manāt* the third?"

Sūrah lxxi. 21: "They have plotted a great plot and said, 'Ye shall surely not leave your gods: ye shall surely neither leave *Wadd*, nor *Suwa'*, nor *'aḡhās*, nor *Ya'uq*, nor *Nasr*, and they led astray many.'"

Al-Jibt and *at-Taḡhūt* (the latter also mentioned in Sūrah ii. 257, 259) were, according to Jalālu 'd-dīn, two idols of the Quraish whom certain renegade Jews honoured in order to please the Quraish.

Al-Lāt was the chief idol of the Banū Saqif at at-Ta'if. The name appears to be the feminine of *Alāh*, God.

Al-'Ozza has been identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Banū Ghatafan.

Manāt was a large sacrificial stone worshipped by the Banū *Khuzā'ah* and Banū *Huzail*.

The five idols, *Wadd*, *Suwā'*, *Yaghūs*, *Yā'ūq*, and *Nasr*, the commentators say, were originally five persons of eminence in the time of Adam, who after their deaths were worshipped in the form of idols.

Wadd was worshipped by the Banū *Kalb* in the form of a man, and is said to have represented heaven.

Suwā' was a female deity of the Banū *Haimdān*.

Yaghūs was a deity of the Banū *Mazhij* and in the form of a lion.

Yā'ūq was an idol of the Banū *Murūd* in the shape of a horse.

Nasr was, as its name implies, an image of an eagle, and worshipped by *Himyar*.

It is said (according to Burkhardt, p. 164) that at the time of Muhammad's suppression of idol worship in the Makkan temple, there were not fewer than 360 idols in existence.

The chief of the minor deities was *Habal*, an image of a man, and said to have been originally brought from Syria. Other well-known idols were *Isāf*, an idol on Mount *aṣ-Ṣāfā*, and *Nā'ilah*, an image on Mount *al-Marwah*, as part of the rites of the pilgrimage, the Prophet not being able to divert entirely the regard of the people for them.

Habbak was a large sacred stone on which camels were sacrificed, and the *Hajaru 'l-Aswad*, or Black Stone, was an object, as it still is, of idolatrous worship. In the Ka'bah there were also images representing Abraham and Ishmael, each with divining arrows in his hand.

The statement, made by some writers, that the image or picture of Jesus and Mary had a place in the Ka'bah, seems to be without any authority.

Although Herodotus does not refer to the Ka'bah, yet he mentions as one of the chief divinities of Arabia *Alilat*, which is strong evidence of the existence of an idol called *al-Lāt* at that time as an object of worship. (*Herod.* iii. 8.) [IDOLATRY.]

IDRIS (إدريس). A prophet mentioned twice in the Qur'ān, about whose identity there is some discussion.

Sūrah xix. 57: "Commemorate *Idris* in the Book; verily he was a man of truth and a Prophet, and we raised him to a lofty place."

Sūrah xxi. 85; "And Ishmael, and Idris, and Zū 'l-kifl—all steadfast in patience."

Al-Baiḏāwī says Idris was of the posterity of Shīṣ (Seth), and a forefather of Noah, and his name was *Uḥnūkh* (Enoch, Heb. *חֲנוֹךְ*, *Consecrated*). He was called *Idris* from *dars*, "to instruct," from his knowledge of divine mysteries, and thirty portions of God's sacred scriptures were revealed to him. He was the first person who learned to write, and he was the inventor of the science of astronomy and arithmetic.

Husain says, "In the *Jāmi'u 'l-Uṣūl*, it is

'IDU 'L-AZHĀ

written that Idris was born one hundred years after the death of Adam."

The Jalālān say the meaning of the words in the Qur'ān, "*we raised him to a lofty place*," is that he liveth either in the fourth heaven, or in the sixth or seventh heaven, or that he was raised up from the dead and taken to Paradise.

The Kāmālān say, "In the book called the *Rauzatul 'l-Aḥbāb*, Ibn Jarir relates that Idris was the special friend of one of the angels of heaven, and that this angel took him up into the heavens, and when they arrived in the fourth heaven they met the Angel of Death. The angel asked the Angel of Death how many years there were remaining of the life of Idris; and the Angel of Death said, 'Where is Idris, for I have received orders to bring death to him?' Idris then remained in the fourth heaven, and he died in the wings of his angel friend who had taken him from earth."

Some of the Commentators think Idris and Elijah (Ilyās) are the same persons. But the accounts given seem to identify him with Enoch.

'IDU 'L-AZHĀ (عید الاضحی). Vulg. '*Id-i-Zuhā*, "The feast of sacrifice." Called also *Yaumu'n-Nahr*; *Qurbān-Id*; *Baqarah-Id* (i.e. the cow festival); and in Turkey and Egypt *Idu Bairām*. It is also called the '*Idu 'l-kabir*, the great festival, as distinguished from the '*Idu 'l-Fitr*, which is called the minor festival, or *al-'Idu 's-saghir*.

It is celebrated on the tenth day of Zū 'l-Hijjah, and is part of the rites of the Makkan pilgrimage, although it is observed as well in all parts of Islām both as a day of sacrifice and as a great festival. It is founded on an injunction in the Qur'ān, Sūrah xxi. 33-38.

"This do. And they who respect the symbols of God, perform an action which proceedeth from piety of heart."

"Ye may obtain advantages from the cattle up to the set time for slaying them; then, the place for sacrificing them is at the ancient House."

"And to every people have we appointed symbols, that they may commemorate the name of God over the brute beasts which He hath provided for them. And your God is the one God. To Him, therefore, surrender yourselves: and bear thou good tidings to those who humble themselves,—

"Whose hearts, when mention is made of God, thrill with awe; and to those who remain steadfast under all that befall them, and observe prayer, and give alms of that with which we have supplied them."

"And the camels have we appointed you for the sacrifice to God: much good have ye in them. Make mention, therefore, of the name of God over them when ye slay them, as they stand in a row; and when they are fallen over on their sides, eat of them, and feed him who is content and asketh not, and him who asketh. Thus have We subjected them to you, to the intent ye should be thankful."

"By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you, that ye might magnify God for His guidance. moreover, announce glad tidings to those who do good deeds."

The institution of the sacrifice was as follows:—A few months after the Hijrah, or flight from Makkah, Muḥammad, dwelling in al-Madinah, observed that the Jews kept, on the tenth day of the seventh month, the great fast of the Atonement. A tradition records that the Prophet asked them why they kept this fast. He was informed that it was a memorial of the deliverance of Moses and the children of Israel from the hands of Pharaoh. "We have a greater right in Moses than they," said Muḥammad, so he fasted with the Jews and commanded his followers to fast also. This was at the period of his mission when Muḥammad was friendly with the Jews of al-Madinah, who occasionally came to hear him preach. The Prophet also occasionally attended the synagogue. Then came the change of the Qiblah from Jerusalem to Makkah, for the Jews were not so ready to change their creed as Muḥammad had at first hoped. In the second year of the Hijrah, Muḥammad and his followers did not participate in the Jewish fast, for the Prophet now instituted the 'Idu 'L-Azhā. The idolatrous Arabs had been in the habit of making an annual pilgrimage to Makkah at this season of the year. The offering of animals in sacrifice formed a part of the concluding ceremony of that pilgrimage. That portion—the sacrifice of animals—Muḥammad adopted in the feast which now, at al-Madinah, he substituted for the Jewish fast. This was well calculated to attract the attention of the Makkans and to gain the goodwill of the Arabs. Muḥammad could not then make the pilgrimage to Makkah, for as yet there was a hostile feeling between the inhabitants of the two cities; but on the tenth day of the month Zū 'l-Hijjah, at the very time when the Arabs at Makkah were engaged in sacrificing victims, Muḥammad went forth from his house at al-Madinah, and assembling his followers instituted the 'Idu 'L-Azhā. Two young kids were brought before him. One he sacrificed and said: "O Lord! I sacrifice this for my whole people, all those who bear witness to Thy unity and to my mission. O Lord! this is for Muḥammad and for the family of Muḥammad."

There is nothing in the Qur'an to connect this sacrifice with the history of Ishmael, but it is generally held by Muḥammadans to have been instituted in commemoration of Abraham's willingness to offer up his son as a sacrifice. And Muḥammadan writers generally maintain that the son was Ishmael and not Isaac, and that the scene took place on Mount Mina near Makkah, and not in the land of Moriah, as is stated in Genesis.

The following is the account given by Muḥammadan writers:—"When Ibrahim (the peace of God be upon him) founded Makkah, the Lord desired him to prepare a feast for

Him. Upon Ibrahim's (the friend of God) requesting to know what He would have on the occasion, the Lord replied, 'Offer up thy son Ismā'il.' Agreeably to God's command he took Ismā'il to the Ka'bah to sacrifice him, and having laid him down, he made several ineffectual strokes on his throat with a knife, on which Ismā'il observed, 'Your eyes being uncovered, it is through pity and compassion for me you allow the knife to miss: it would be better if you blindfolded yourself with the end of your turban and then sacrificed me.' Ibrahim acted upon his son's suggestion and having repeated the words '*Bi-smi 'llāhi, allāhu akbar*' (i.e. 'In the name of God' God is great!'), he drew the knife across his son's neck. In the meanwhile, however, Gabriel had substituted a broad-tailed sheep for the youth Ismā'il, and Ibrahim unfolding his eyes observed, to his surprise, the sheep slain, and his son standing behind him." (See *Qisṣu 'l-Ambiyā'*.)

It is a notable fact that whilst Muḥammad professed to abrogate the Jewish ritual, and also ignored entirely the doctrine of the Atonement as taught in the New Testament, denying even the very fact of our Saviour's crucifixion, he made the "*day of sacrifice*" the great central festival of his religion.

There is a very remarkable Hadīṣ, related by 'Ayiṣah, who states that Muḥammad said, "Man hath not done anything on the 'Idu 'L-Azhā more pleasing to God than spilling blood; for verily the animal sacrificed will come, on the day of resurrection, with its horns, its hair, and its hoofs, and will make the scale of his (good) actions heavy. Verily its blood reacheth the acceptance of God, before it falleth upon the ground, therefore be joyful in it." (*Mishkāt*, book iv. ch. xlii. sec. 2.)

Muḥammad has thus become a witness to the doctrine of the Christian faith that "without shedding of blood, there is no remission." The animal sacrificed must be without blemish, and of full age; but it may be either a goat, a sheep, a cow, or a camel.

The religious part of the festival is observed as follows:—The people assemble in the morning for prayer, in the *Idgāh*, or place erected outside the city for these special festival prayers. The whole congregation then standing in the usual order, the Imām takes his place in front of them and leads them in two rak'ahs of prayer. After prayers the Imām ascends the minbar or pulpit and delivers a *Khuṭbah*, or oration, on the subject of the festival.

We are indebted to Mr. Sell for the following specimen of the *Khutbah*:—

"In the name of God, the Compassionate, the Merciful.

"God is Great. There is no God but God. God is Great! God is Great and worthy of all praise. He is Holy. Day and night we should praise Him. He is without partner, without equal. All praise be to Him. Holy is He, Who makes the rich generous, Who provides the sacrifice for the wise. He is Great, without an equal. All praise be to

Him. Listen! I testify that there is no God but God. He is alone, without partner. This testimony is as bright as the early dawn, as brilliant as the glorious feast day. Muhammad is His servant who delivered His message. On Muhammad, and on his family, and on his Companions may the peace of God rest. On you who are present, O congregation of Muslimin, may the mercy of God for ever rest. O servants of God! our first duty is to fear God and to be kind. God has said, 'I will be with those who fear Me and are kind.'

"Know, O servants of God! that to rejoice on the feast day is the sign and mark of the pure and good. Exalted will be the rank of such in Paradise, especially on the day of resurrection will they obtain dignity and honour. Do not on this day foolish acts. It is no time for amusements and negligence. This is the day on which to utter the praises of God. Read the Kalimah, the Takbir and the Tashhīd. This is a high festival season and the feast of sacrifice. Read now the Takbīru't-Tashrīq. God is great! God is great! There is no God but God! God is great! God is great! All praise be to Him! From the morning of the 'Arafah, after every *farz rak'ah*, it is good for a person to repeat the Takbīru't-Tashrīq. The woman before whom is a man as Imām, and the traveller whose Imām is a permanent resident, should also repeat this *Takbir*. It should be said at each Namāz until the *Ṣalātu'l-'Asr* of the Feast day (10th). Some, however, say that it should be recited every day till the afternoon of the thirteenth day, as these are the days of the Tashrīq. If the Imām forgets to recite, let not the worshipper forget. Know, O believers, that every free man who is a *Ṣāhib-i-Nisāb* should offer sacrifice on this day, provided that this sum is exclusive of his horse, his clothes, his tools, and his household goods and slaves. It is *wājib* for everyone to offer sacrifice for himself, but it is not a *wājib* order that he should do it for his children. A goat, a ram, or a cow, should be offered in sacrifice for every seven persons. The victim must not be one-eyed, blind, lame, or very thin.

"If you sacrifice a fat animal it will serve you well, and carry you across the *Ṣirāṭ*. O Believers, thus said the Prophet, on whom be the mercy and peace of God, 'Sacrifice the victim with your own hands, this was the Sunnah of Ibrahim, on whom be peace.'

"In the *Kitābu Zādi 't-Taḡwa* it is said that, on the 'Idu'l-Fitr and the 'Idu'l-Azha, four *nafl rak'ahs* should be said after the *farz* Namāz of the 'Id. In the first *rak'ah* after the *Sūratu'l-Fātiḥah* recite the *Sūratu'l-'Ala* (*Sūrah lxxvii*); in the second, the *Sūratu'l-Shams* (*Sūrah xc.*); in the third, the *Sūratu'l-Zuḥā* (*Sūrah xciii.*); in the fourth, the *Sūratu'l-Ikhlās* (*cxii.*).

"O Believers, if ye do so, God will pardon the sins of fifty years which are past and of fifty years to come. The reading of these *Sūrahs* is equal, as an act of merit, to the reading of all the books God has sent by His prophets.

"May God include us amongst those who are accepted by Him, who act according to the Law, whose desire will be granted at the Last Day. To all such there will be no fear in the Day of Resurrection; no sorrow in the examination at the Day of Judgment. The best of all books is the Qur'ān. O believers! May God give to us and to you a blessing for ever, by the grace of the Noble Qur'ān. May its verscs. be our guide, and may its wise mention of God direct us aright. I desire that God may pardon all believers, male and female, the Muslimin and the Muslimāt. O believers, also seek for pardon. Truly God is the Forgiver, the Merciful, the Eternal King, the Compassionate, the Clement. O believers, the *Khutbah* is over. Let all desire that on Muhammad Mustafa the mercy and peace of God may rest."

The *Khutbah* being ended, the people all return to their homes. The head of the family then takes a sheep, or a cow, or a goat, or camel, and turning its head towards Makkah says:

"In the name of the great God.

"Verily, my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds. He has no partner: that is what I am bidden: for I am first of those who are *Muslim* (i.e. resigned)."

And then he slays the animal. The flesh of the animal is then divided into three portions, one third being given to relations, one third to the poor, and the remaining third reserved for the family. Quite apart from its religious ceremonies, the festival is observed as a great time of rejoicing, and the holiday is kept for two or three days in a similar way to that of the minor festival or the 'Idu'l-Fitr. [HAJJ, ISHMAEL, SACRIFICE.]

'IDU 'L-FITR (عيد الفطر). *Lit.*

"The Festival of the Breaking of the Fast." It is called also 'Idu *Ramazān*, the 'Idu 's-*Sadaqah* (Feast of Alms), and the 'Idu 's-*ṣaghīr* (Minor Festival). It commences as soon as the month's fast in Ramazān is over, and consequently on the first day of the month of Shawwāl. It is specially a feast of alms-giving. "Bring out your alms," said Ibn 'Abbās, "for the Prophet has ordained this as a divine institution, one *Ṣā'* of barley or dates, or a half *Ṣā'* of wheat: this is for every person, free or bond, man or woman, old or young, to purify thy fast (i.e. the month's fast just concluded) of any obscene language, and to give victuals to the poor." (*Mishkāt*, book vi. ch. iii.)

On this festival the people, having previously distributed the alms which are called the *Sadaqatu 'l-Fitr*, assemble in the vast assembly outside the city in the *Idgāh*, and, being led by the Imām, recite two *rak'ahs* of prayer. After prayers the Imām ascends the *minbar*, or pulpit, and delivers the *khutbah*, or oration. We are indebted to Mr. Sell for the following specimen of one of these sermons:—

"In the name of God, the Compassionate, the Merciful.

"Holy is God who has opened the door of mercy for those who fast, and in mercy and kindness has granted them the right of entrance into heaven. God is greater than all. There is no God save Him. God is great! God is great! and worthy of praise. It is of His grace and favour that He rewards those who keep the fast. He has said: 'I will give in the future world houses and palaces, and many excellent blessings to those who fast. God is great! God is great! Holy is He who certainly sent the Qur'ān to our Prophet in the month of Ramazān, and who sends angels to grant peace to all true believers. God is great! and worthy of all praise. We praise and thank Him for the 'Idu 'l-Fitr, that great blessing; and we testify that beside Him there is no God. He is alone. He has no partner. This witness which we give to His Unity will be a cause of our safety here, and finally gain us an entrance to Paradise. Muḥammad (on whom be the mercy and peace of God) and all famous prophets are His slaves. He is the Lord of geniū and of men. From Him comes mercy and peace upon Muḥammad and his family, so long as the world shall last. God is greater than all. There is none beside Him. God is great! God is great! and worthy of all praise. O company of Believers, O congregation of Muslims, the mercy of the True One is on you. He says that this Feast day is a blessing to you, and a curse to the unbelievers. Your fasting will not be rewarded, and your prayers will be stayed in their flight to heaven until you have given the *ṣadaqah*. O congregation of Believers, to give alms is to you a wājib duty. Give to the poor some measures of grain or its money equivalent. Your duty in Ramazān was to say the Tarāwīḥ prayers, to make supplication to God, to sit and meditate (*i'tikāf*) and to read the Qur'ān. The religious duties of the first ten days of Ramazān gain the mercy of God, those of the second ten merit His pardon; whilst those of the last ten save those who do them from the punishment of hell. God has declared that Ramazān is a noble month, for is not one of its nights, the Lailatu 'l-Qadr, better than a thousand months? On that night Gabriel and the angels descended from heaven: till the morning breaks it is full of blessing. Its eloquent interpreter, and its clearest proof is the Qur'ān, the Word of God, most Gracious. Holy is God who says in the Qur'ān: 'This is a guide for men, a distinguisher between right and wrong.' O Believers, in such a month be present, obey the order of your God, and fast; but let the sick and the travellers substitute some other days on which to fast, so that no days be lost, and say: 'God is great!' and praise Him. God has made the fast easy for you. O Believers, God will bless you and us by the grace of the Holy Qur'ān. Every verse of it is a benefit to us and fills us with wisdom. God is the Bestower, the Holy King, the Munificent, the Kind, the Nourisher, the Merciful, the Clement."

The *Khuṭbah* being ended, the whole con-

gregation raise their hands and offer a *munājāt* for the remission of sins, the recovery of the sick, increase of rain, abundance of corn, preservation from misfortune, and freedom from debt. The Imām then descends to the ground, and makes further supplication for the people, the congregation saying "Amin" at the end of each supplication. At the close of the service the members of the congregation salute and embrace each other, and offer mutual congratulations, and then return to their homes, and spend the rest of the day in feasting and merriment.

Mrs. Meer Hasan Ali, in her *Observations on the Muslims of India*, says:—

"The assemblies of the ladies on this festival are marked by all the amusements and indulgences they can possibly invent or enjoy in their secluded state. Some receiving, others paying visits in covered conveyances; all doing honour to the day by wearing their best jewellery and most splendid dress. The *Zanānah* rings with festive songs and loud music, the cheerful meeting of friends, the distribution of presents to dependants, and remembrances to the poor; all life and joy, cheerful bustle and amusement, on this happy day of festival, when the good lady of the mansion sits in state to receive presents from inferiors and to grant proofs of her favour to others."

Mr. Lane, in his *Modern Egyptians*, vol. ii. p. 238, thus describes the 'Idu 'l-Fitr, as kept in Egypt:—

"Soon after sunrise on the first day, the people having all dressed in new, or in their best clothes, the men assemble in the mosques, and perform the prayers of two rek'ahs, a *Soonneh* ordinance of the 'eed; after which, the *Khateeb* delivers an exhortation. Friends, meeting in the mosque, or in the street, or in each other's houses, congratulate and embrace and kiss each other. They generally visit each other for this purpose. Some, even of the lower classes, dress themselves entirely in a new suit of clothes, and almost everyone wears something new, if it be only a pair of shoes. The servant is presented with at least one new article of clothing by the master, and receives a few piasters from each of his master's friends, if they visit the house; or even goes to those friends to congratulate them, and receives his present; if he have served a former master, he also visits him, and is in like manner rewarded for his trouble; and sometimes he brings a present of a dish of sweet cakes, and obtains, in return, money of twice the value, or more. On the days of this 'eed, most of the people of Cairo eat salted fish, and thin, folded pancakes, and a kind of bun. Some families also prepare a dish consisting of stewed meat, with onions, and a quantity of treacle, vinegar, and coarse flour; and the master usually procures dried fruits, such as nuts, raisins, &c., for his family. Most of the shops in the metropolis are closed, except those at which eatables and sherbet are sold; but the streets present a gay appearance, from the crowds of passengers in their holiday clothes

"On one or more days of this festival, some or all of the members of most families, but chiefly the women, visit the tombs of their relatives. This they also do on the occasion of the other grand festival. [IDU 'L-AZHA.] The visitors, or their servants, carry palm branches, and sometimes sweet basil, to lay upon the tomb which they go to visit. The palm-branch is broken into several pieces, and these, or the leaves only, are placed on the tomb.

"Numerous groups of women are seen on these occasions, bearing palm-branches, on their way to the cemeteries in the neighbourhood of the metropolis. They are also provided, according to their circumstances, with cakes, bread, dates, or some other kind of food, to distribute to the poor who resort to the burial-ground on these days. Sometimes tents are pitched for them; the tents surround the tomb which is the object of the visit. The visitors recite the Fat'hah, or, if they can afford it, employ a person to recite first the Soorat Ya'-Seen, or a larger portion of the Kur'an. Often a *khutbeh* (or recital of the whole of the Qur'an) is performed at the tomb, or in the house, by several *fikees*. Then men generally return immediately after these rites have been performed, and the fragments or leaves of the palm-branch laid on the tomb: the women usually go to the tomb early in the morning, and do not return until the afternoon: some of them (but these are not generally esteemed women of correct conduct), if they have a tent, pass the night in it, and remain until the end of the festival, or until the afternoon of the following Friday; so, too, do the women of a family possessed of a private, enclosed burial-ground, with a house within it, for there are many such enclosures, and not a few with houses for the accommodation of the females in the midst of the public cemeteries of Cairo. Intrigues are said to be not uncommon with the females who spend the night in tents among the tombs. The great cemetery of Bab en-Nusr, in the desert tract immediately on the north of the metropolis, presents a remarkable scene on the two eeds. In a part next the city-gate from which the burial-ground takes its name, many swings and whirligigs are erected, and several large tents, in some of which dancers, reciters of Abou-Zeyd, and other performers, amuse a dense crowd of spectators; and throughout the burial-ground are seen numerous tents for the reception of the visitors of the tombs. About two or three days after the eed above described, the 'Kiswah, or covering of the Ku'abah, which is sent annually with the great caravan of pilgrims, is conveyed in procession from the citadel of the metropolis, where it is manufactured at the Sooltan's expense, to the mosque of the Khasanayn, to be sewed together and lined, preparatively to the approaching pilgrimage." [KISWAH.]

The visiting of tombs on the occasion of the two festivals is not a custom in India. It is generally done in the Muharram, both by the Sunnis and the Shi'ahs.

'IFFAH (عفة). "Chastity, continence, purity." *Ahlu 'iffah*, "those who are chaste."

'IFRIT (عِفْرِيْت). A demon, or class of demons, mentioned in the Qur'an (Sūrah xxvii. 89). They are said to be giants, and very malicious. The ghosts of the wicked dead are sometimes called by this name. [GENII.]

IFTĀR (اِفْتَار). *Lit.* "Breaking." Breaking the month's fast on the evening of the 'Idu 'l-Fitr, that is, at the first sight of the new moon, after sunset. It is also used for breaking the fast every evening after sunset during the month of Ramazān. It is, according to the example of the Prophet, to break the fast by eating either dates or salt.

IHDĀD (اِحْدَاد). The period of mourning observed by a widow for her husband, namely, four months and ten days. [MOURNING.]

IHLĀL (اِهْلَال). *Lit.* "Raising the voice." A term used for the Talbiyah. [TALBIYAH.]

IHRĀM (اِحْرَام). *Lit.* "Prohibiting." The pilgrim's dress, and also the state in which the pilgrim is held to be from the time he assumes this distinctive garb until he lays it aside. It consists of two new white cotton cloths, each six feet long by three and a half broad. One of these sheets, termed *ridā'* is thrown over the back, and, exposing the arm and shoulder, is knotted at the right side in the style called *wishah*. The other, called *izār*, is wrapped round the loins from the waist to the knee, and knotted or tucked in at the middle.

In the state of ihram, the pilgrim is forbidden the following actions: connection with or kissing women, covering the face, perfumes, hunting or slaying animals, anointing the head with oil, cutting the beard or shaving the head, colouring the clothes, washing the head or beard with marah mallows, cutting the nails, plucking a blade of grass, cutting a green tree. But although the pilgrim is not allowed to hunt or slay animals, he may kill the following noxious creatures: a lion, a biting dog, a snake or scorpion, a crow, a kite, and a rat. For each offence against the rules of ihram, special sacrifices are ordained, according to the offence. [HADD.]

IHSĀN (اِحْسَان). *Lit.* "To confer favours, or to perform an action in a perfect manner." A term used in the Traditions for the sincere worship of God. Muhammad said *Ihsān* was "both to worship God as if thou sawest Him, and to remember that God seest thee." (*Mishkāt*, book i. ch. i. pt. 1.) The word is used in this sense by the Sūfī mystics. (*Abdu'r-Razzāq's Dict. of Sūfī Terms*.)

IHSĀN (اِحْسَان). *Lit.* "Keeping a wife secluded." A legal term for a married man. (*Hidāyah*, vol. ii. n. 49.)

IHSARU 'L-HAJJ (احسار الحج). The hindering of the Pilgrimage. For example: If a pilgrim be stopped on his way by any unforeseen circumstance, such as sickness or accident, he is required to send an animal to be sacrificed at the Sacred City. (*Hidāyah*, Arabic ed., vol. i. p. 184.) This injunction is founded upon the teaching of the Qur'ān, Sūrah ii. 192. "And if he be prevented, then send whatever offering shall be easiest: and have not your heads until the offering reach the place of sacrifice. But whoever among you is sick, or hath an ailment of the head, must expiate by fasting, or alms, or a victim for sacrifice. And when ye are secure (from hindrances) then he who delights in the visitation (*'Unrah*) of the holy place until the Pilgrimage, shall bring whatever offering shall be the easiest. But he who hath nothing to offer shall fast three days in the Pilgrimage and seven days when ye return: they shall be ten days in all."

IHTIKĀR (احتكار). Hoarding up grain with the object of raising the price. Used for monopoly of all kinds. Abū Hanīfah restricts its use to a monopoly of the necessaries of life. It is strictly forbidden by Muhammad, who is related to have said: "Whoever monopoliseth is a sinner"; "Those who bring grain to a city to sell at a cheap rate are blessed, and they who keep it back in order to sell at a high rate are cursed." (*Mishkāṭ*, book xii. ch. viii.)

IHTILAM (احتلام). *Pollutio nocturna*: after which *ghusl*, or legal bathing, is absolutely necessary. [PURIFICATION.]

IHTIMĀM (اهتمام). "Superintendence; care." The trust or jurisdiction of a landowner over certain portions of land.

IHYĀU 'L-MAWĀT (احياء الموات). Lit. "The revival of dead lands." A legal term for the cultivation of wastes.

IHZĀR (احضار). A summons citing to appear before a Qāzī or Judge.

IJĀB (اجاب). The first proposal made by one of the parties in negotiating or concluding a bargain. [MARRIAGE.]

IJĀRAH (اجارة). Price, hire, wages, rent, profit, emolument, according to the subject to which it applies. [HIRE.]

IJMĀ' (اجماع). The third foundation of Islam. It literally means "collecting," or "assembling," and in Muslim divinity it expresses the unanimous consent of the Mujaṭṭahidūn (learned doctors); or, as we should call it, "the unanimous consent of the Fathers." A Mujaṭṭahid is a Muslim divine of the highest degree of learning, a title usually conferred by Muslim rulers. [MUJTAHID.] There are three foundations of *Ijmā'*: (1) *Ittiḥād-i-Qawī*, unanimous consent expressed in declaration of opinion; (2) *Ittiḥād-i-Frī* expressed in unanimity of practice; (3) *Ittiḥād*

i-Sakūt, when the majority of the Mujaṭṭahidūn signified their tacit assent to the opinions of the minority by "silence" or non-interference.

The Mujaṭṭahidūn capable of making *Ijmā'* must be "men of learning and piety, not heretics, nor fools, but men of judgment."

There is great diversity of opinion as to up to what period in the history of Islam *Ijmā'* can be accepted. Some doctors assert that only the *Ijmā'* of the Mujaṭṭahidūn who were *Ashāb* (companions); others, that of those who were not only "companions" but "descendants" of the "Prophet," can be accepted; whilst others accept the *Ijmā'* of the *Anṣār* (helpers), and of the *Muhājirūn* (emigrants), who were dwellers in al-Madīnah with Muhammad. The majority of learned Muslim divines, however, appear to think that *Ijmā'* may be collected in every age, although they admit that, owing to the numerous divisions which have arisen amongst Muhammadans, it has not been possible since the days of the *Tabarū 'l-Tāhīn* (i.e. the followers of the followers of the Companions).

The following is considered to be the relative value of *Ijmā'*:—

That of the *Ashāb* (companions) is equal to *Hadīṣ Mutawāṭir*. That which was decided afterwards, but in accordance with the unanimous opinion of the *Ashāb*, is equal to *Hadīṣ-i-Khobar-i-Mashhūr*, and that upon which there was diversity of opinion amongst the *Ashāb*, but has since been decided by the later Mujaṭṭahidūn is equal to *Hadīṣ-i-Khobar-i-Wāḥid*. (See Syud Ahmad Khan's Essay.)

Some European writers confuse the term *Ijmā'* with *Ijṭihād*. But *Ijṭihād* is the deduction made by a single Mujaṭṭahid, whilst *Ijmā'* is the collective opinion of a council of Mujaṭṭahidūn, or enlightened doctors.

Amongst the Shī'ahs there are still Mujaṭṭahidūn whose *Ijmā'* is accepted, but the Sunnis have four orthodox schools of interpretation, named after their respective founders—Hanaff, Shāfi'i, Malaki, and Hambali. The Wahhābīs for the most part reject *Ijmā'* collected after the death of "the Companions."

It will be easily understood what a fruitful source of religious dissension and sectarian strife this third foundation of the rule of faith is. Invidious as the Christian Church is by its numerous sects, it will compare favourably with Muhammadanism even in this respect. Muhammad, it is related, prophesied that, as the Jewish Church had been divided into seventy-one sects, and the Christians into seventy-two! so his followers would be divided into seventy-three sects! But every Muslim historian is obliged to admit that they have far exceeded the limits of Muhammad's prophecy; for, according to 'Abdu 'l-Qādir al-Jilānī, there are at least 150.

IJTIHĀD (اجتهاد). Lit. "Exertion." The logical deduction on a legal or theological question by a Mujaṭṭahid or learned and enlightened doctor, as distinguished from *Ijmā'*, which is the collective opinion of a council of divines.

This method of attaining to a certain degree of authority in searching into the principles of jurisprudence is sanctioned by the Traditions:—

“The Prophet wished to send a man named Mu‘āz to al-Yaman to receive some money collected for alms, which he was then to distribute to the poor. On appointing him he said: ‘O Mu‘āz, by what rule will you act?’ He replied, ‘By the Law of the Qur’ān.’ ‘But if you find no direction therein?’ ‘Then I will act according to the Sunnah of the Prophet.’ ‘But what if that fails?’ ‘Then I will make an *Ijtihād*, and act on that.’ The Prophet raised his hands and said, ‘Praise be to God who guides the messenger of His Prophet in what He pleases.’”

The growth of this system of divinity is traced by a Sunnī writer, Mirza Qāsim Beg, Professor in the University of St. Petersburg (extracts from which are given in Sell's *Faith of Islām*), as follows:—

1. God, the only legislator, has shown the way of felicity to the people whom He has chosen, and in order to enable them to walk in that way He has shown to them the precepts which are found partly in the eternal Qur’ān, and partly in the sayings of the Prophet transmitted to posterity by the Companions and preserved in the Sunnah. That way is called the Shari‘ah (law). The rules thereof are called Ahkām (commandments).

2. The Qur’ān and the Sunnah, which since their manifestation are the primitive sources of the orders of the Law, form two branches of study, viz. ‘Ilm-i-Tafsīr, or the interpretation of the Qur’ān, and ‘Ilm-i-Ḥadīṣ, or the study of Tradition.

3. All the orders of the Law have regard either to the actions (*Dīn*), or to the belief (*Imān*) of the faithful (*Mukallif*).

4. As the Qur’ān and the Sunnah are the principal sources from whence the precepts of the Shari‘ah have been drawn, so the rules recognised as the principal elements of actual jurisprudence are the subject of ‘Ilm-i-Fiqh, or the science of Law.

Fiqh in its root signifies “conception, comprehension.” Thus Muhammad prayed for Ibn Mas‘ūd: “May God make him comprehend (*Faqqaḥa-hu*), and make him know the interpretation of the Qur’ān.” Muhammad in his quality of Judge and chief of the Believers decided, without appeal or contradiction, all the affairs of the people. His sayings served as a guide to the Companions. After the death of the Prophet the first Khalīfahs acted on the authority of the Traditions. Meanwhile the Qur’ān and the Sunnah, the principal elements of religion and legislation, became little by little the subject of controversy. It was then that men applied themselves vigorously to the task of learning by heart the Qur’ān and the Traditions, and then that jurisprudence became a separate science. No science had as yet been systematically taught, and the early Musalmāns did not possess books which would serve for such teaching. A change soon, however, took place. In the year in which the great jurisconsult of Syria

died (A.H. 80), Nu‘mān ibn Sābit, surnamed Abū Hanīfah, was born. He is the most celebrated of the founders of the schools of jurisprudence, a science which ranks first in all Muslim seats of learning. Until that time and for thirty years later the learned doctors had all their knowledge by heart, and those who possessed good memories were highly esteemed. Many of them knew by heart the whole Qur’ān with the comments made on it by the Prophet and by the Companions; they also know the Traditions and their explanations, and all the commands which proceed from the Qur’ān and the Sunnah. Such men enjoyed the right of Mujtahidūn. They transmitted their knowledge to their scholars orally. It was not till towards the middle of the second century of the Hijrah that treatises on the different branches of the Law were written, after which six schools (*Mazhabs*) of jurisprudence were formed. The founders (all Imāms of the first class) were Abū Hanīfah, the Imāmu ‘l-A‘zam or greatest Imām (A.H. 150), Sufyan as-Saurī (A.H. 161), Mālik (A.H. 179), ash-Shāfi‘ī (A.H. 204), Ibn Ḥanbal (A.H. 241), and the Imām Dāwūd az-Zāhiri (A.H. 270). The two sects founded by as-Sāuri and az-Zāhiri became extinct in the eighth century of the Hijrah. The other four still remain. These men venerated one another. The younger ones speak with great respect of the elder. Thus ash-Shāfi‘ī says: “No one in the world was so well versed in jurisprudence as Abū Hanīfah was, and he who has read neither his works nor those of his disciples knows nothing of jurisprudence.” Ibn Ḥanbal, when sick, wore a shirt which had belonged to ash-Shāfi‘ī, in order that he might be cured of his malady; but all this did not prevent them starting schools of their own, for the right of *Ijtihād* is granted to those who are real Mujtahidūn.

There are three degrees of *Ijtihād*:

1. *Ijtihād fi’sh-Shar‘*, absolute independence in legislation.

2. *Ijtihād fi’l-Mazhab*, authority in the judicial systems founded by the Mujtahidūn of the first class.

3. *Ijtihād fi’l-Masā’il*, authority in cases which have not been decided by the authors of the four systems of jurisprudence.

The first is called a complete and absolute authority, the second relative, the third special.

(1) *Ijtihād fi’sh-Shar‘*.

Absolute independence in legislation is the gift of God. He to whom it is given when seeking to discover the meaning of the Divine Law is not bound to follow any other teacher. He can use his own judgment. This gift was bestowed on the jurisconsults of the first, and to some of the second and third centuries. The Companions, however, who were closely connected with the Prophet, having transmitted immediately to their posterity the treasures of legislation, are looked upon as Mujtahidūn of much higher authority than those of the second and third centuries. Thus Abū Hanīfah says: “That which comes to us

from the Companions is on our head and eyes (i.e. to be received with respect): as to that which comes from the *Tābi'ūn*, they are men and we are men."

Since the time of the *Tābi'ūn* this degree of *Mujtahid* has only been conferred on the six great *Imāms* before mentioned. Theoretically any Muslim can attain to this degree, but it is one of the principles of jurisprudence that the confirmation of this rank is dependent on many conditions, and so no one now gains the honour. These conditions are:—

1. The knowledge of the *Qur'ān* and all that is related to it; that is to say, a complete knowledge of Arabic literature, a profound acquaintance with the orders of the *Qur'ān* and all their sub-divisions, their relationship to each other and their connection with the orders of the *Sunnah*. The candidate should know when and why each verse of the *Qur'ān* was written, he should have a perfect acquaintance with the literal meaning of the words, the speciality or generality of each clause, the abrogating and abrogated sentences. He should be able to make clear the meaning of the "obscure" passages (*Mutashābih*), to discriminate between the literal and the allegorical, the universal and the particular.

2. He must know the *Qur'ān* by heart with all the Traditions and explanations.

3. He must have a perfect knowledge of the Traditions, or at least of three thousand of them.

He must know their source, history, object, and their connection with the laws of the *Qur'ān*. He should know by heart the most important Traditions.

4. A pious and austere life.

5. A profound knowledge of all the sciences of the Law.

Should anyone now aspire to such a degree another condition would be added, viz. :—

6. A complete knowledge of the four schools of jurisprudence.

The obstacles, then, are almost insurmountable. On the one hand, there is the severity of the '*Ulamā*', which requires from the candidate things almost impossible; on the other, there is the attachment of the '*Ulamā*' to their own *Imāms*, for should such a man arise no one is bound now to listen to him. The *Imām Ibn Hanbal* said: "Draw your knowledge from whence the *Imāms* drew theirs, and do not content yourself with following others, for that is certainly blindness of sight." Thus the schools of the four *Imāms* remain intact after a thousand years have passed, and so the '*Ulamā*' recognise since the time of these *Imāms* no *Mujtahid* of the first degree. *Ibn Hanbal* was the last.

The rights of the man who attained to this degree were very important. He was not bound to be a disciple of another, he was a mediator between the Law and his followers, for whom he established a system of legislation, without anyone having the right to make any objection. He had the right to explain the *Qur'ān*, the *Sunnah*, and the

Imā, according as he understood them. He used the Prophet's words, whilst his disciples only used his. Should a disciple find some discrepancy between a decision of his own *Imām* and the *Qur'ān* or Traditions, he must abide by the decision of the *Imām*. The Law does not permit him to interpret after his own fashion. When once the disciple has entered the sect of one *Imām* he cannot leave it and join another. He loses the right of private judgment, for only a *Mujtahid* of the first class can dispute the decision of one of the *Imāms*. Theoretically, such *Mujtahidūn* may still arise; but, as we have already shown, practically they do not.

(2.) *Ijtihād fī 'l-Mazhab.*

This degree has been granted to the immediate disciples of the great *Imāms* who have elaborated the systems of their masters. They enjoyed the special consideration of the contemporary '*Ulamā*', and of their respective *Imāms* who in some cases have allowed them to retain their own opinion. The most famous of these men are the two disciples of *Abū Hanīfah*, *Abū Yūsuf*, and *Muhammad ibn al-Hasan*. In a secondary matter their opinion carries great weight. It is laid down as a rule that a *Muftī* may follow the unanimous opinion of these two even when it goes against that of *Abū Hanīfah*.

(3.) *Ijtihād fī 'l-Masā'il.*

This is the degree of special independence. The candidates for it should have a perfect knowledge of all the branches of jurisprudence according to the four schools of the Arabic language and literature. They can solve cases which come before them, giving reasons for their judgment, or decide on cases which have not been settled by previous *Mujtahidūn*; but in either case their decisions must always be in absolute accordance with the opinions of the *Mujtahidūn* of the first and second classes, and with the principles which guided them. Many of these men attained great celebrity during their lifetime, but to most of them this rank is not accorded till after their death. Since their *Imām Qāzī Khān* died (A.H. 592), no one has been recognised by the *Sunnīs* as a *Mujtahid* even of the third class.

There are three other inferior classes of jurists, called *Muqallidūn*, or followers of the *Mujtahidūn*; but all that the highest in rank amongst them can do is to explain obscure passages in the writings of the older juriconsults. By some of the '*Ulamā*' they are considered to be equal to the *Mujtahidūn* of the third class. If there are several conflicting legal opinions on any point, they can select one opinion on which to base their decision. This a mere *Qāzī* cannot do. In such a case he would have to refer to these men or to their writings for guidance. They seem to have written commentaries on the legal systems without originating anything new. The author of the *Hidāyah*, who lived at the end of the sixth century, was a *Muqallid*.

IKHLAS (إخلاص). Lit. "Sincerity."

(1) A theological term, implying that a Mus-

him performs his religious acts in the sight of God alone, and not to be seen of men. (2) *Al-Ikhlās*, the title of the ninth Surah of the Qur'ān. A chapter which occurs in the daily prayer, and reads thus:—

"Suy. 'He is God alone!

God the Eternal!

He begets not, and is not begotten!

Nor is there anyone like unto him!"

Professor Palmer says this chapter is generally known as *al-Ikhlās*, "clearing oneself," i.e. of belief in any but one God.

IKRAH (إكراه). [COMPULSION.]

IKRIMAH (عكرمة). *Lit.* "A hen pigeon." The son of Abū Jahl ibn Hishām. A "companion" of the Prophet. He embraced Islām after the final taking of Makkah. For some years he and his father, Abū Jahl, were determined opponents of Islām. He was one of the heroes of the Quraish at the battle of Badr, and commanded the left wing of the Quraish army at Uhud. He opposed the Prophet's advance on Makkah, and on defeat fled to Jiddah, intending to escape to Africa, but he was brought back by his wife to Makkah, and received pardon from Muhammad, and embraced Islām. He became one of Abū Bakr's generals, and died in his reign.

IKRIMAH (عكرمة). Abū 'Abdī 'Ilāh 'Ikrimah ibn 'Abdī 'Ilāh, was a slave belonging to Ibn 'Abbās. His master took great pains to teach him the Qur'ān and the Traditions, and consequently he is known as a traditionist of some note. His master, Ibn 'Abbās, died without giving him his liberty, and 'Alī the son of Ibn 'Abbās sold him to Khālīd ibn Yazīd for four thousand dinārs. But 'Ikrimah went to 'Alī and said, "You have sold your father's learning for four thousand dinārs!" Upon this, 'Alī being ashamed, obtained Khālīd's consent to annul the bargain, and he granted 'Ikrimah his liberty. He died A.H. 107 (A.D. 725), aged 84.

ILĀ' (إلأ). A form of divorce in which a man makes a vow that he will not have connection with his wife for not less than four months and observes it inviolate. The divorce is thereby effected *ipso facto*, without a decree of separation from the judge. See Qur'ān, Sūratu 'l-Baqarah, ii, 226: "Those who swear off from their women, they must wait four months; but if they break their vow, God is forgiving and merciful."

Sulaiman ibn Yasār says: "I was in company with about ten of the Prophet's Companions, and every one said, 'A man who swears that he will not go near his wife for four months shall be imprisoned until he return to her, or he shall divorce her.'" (*Mishkāt*, book xiii. ch. xiii.)

ILĀH (إله). An object of worship or adoration; i.e. a god, or deity. The term *Alīlāh*, "God," being *Ilāh* with the definite article, *al-Ilāh*, "the God."

ILĀHĪ (إلهي). From *Ilāh*, "God." (1) That which is divine, e.g. *ad-dīn* 'l-*Ilāhī*, the divine religion. (2) *Ilāhī* is also used for the era instituted by the Emperor Akbar, commencing with the first year of his reign, A.H. 963, A.D. 1550. Although founded on the coins of Akbar and his immediate successors, it never obtained currency, and is now obsolete.

ILĀN (إعلان). Publishing the notice of marriage by sending messengers to the houses of friends. A custom which is founded upon the express injunction of the Prophet, as reported by 'Ayishah: "Give notice of marriages, perform them in mosques, and beat drums for them." (*Mishkāt*, book xiii. ch. iv. pt. 2.)

ILHĀM (إلهام). [INSPIRATION.]

AL-ILHĀMU 'R-RABBĀNĪ (الإلهام الرباني). [INSPIRATION.]

ILLEGITIMATE CHILDREN.

An illegitimate child, Arabic *waladu 'z-zinā* (ولد الزنا), has legally no father, and a putative father is, therefore, excluded from the custody of such a child. The child only inherits from its mother and the mother's relations, who in return inherit from him. (*Tagore Law Lectures*, 1873, pp. 122, 488.)

ILLIYŪN (عليون). The seventh stage of celestial bliss. Also the register in which the good deeds of Muslims are said to be written. See Sūratu 't-Tūfīl, lxxxiii. 18: "The register of the righteous is in 'Ilīyūn." See also *Mishkāt*, book v. ch. iii. pt. 3: "The angels follow it (the soul) through each heaven, and the angels of one region pass it on to the next until it reaches the seventh heaven. when God says, 'Write the name of my servant in 'Ilīyūn, and return him to the earth, that is, to his body which is buried in the earth.'"

'ILM (علم). *Lit.* "To know; knowledge." In Muslim theology, the word *'Ilm* is always used for religious knowledge. 'Abdu 'l-Haqq says it is the knowledge of religion as expressed in "the Book" (Qur'ān) and the "Sunnah" (Traditions), and is of two kinds, *'Ilmu 'l-Mabūdī*, elementary knowledge, or that relating to the words and sentences of the Qur'ān and Hadīs; and *'Ilmu 'l-Maqūdī*, perfected knowledge, or that relating to faith and works, as taught in the Qur'ān and Hadīs. There is also *'Ilmu 'l-Mukāshafīh*, revealed knowledge, or that secret knowledge, or light, which shines into the heart of the pious Muslim, whereby he becomes enlightened as to the truths of religion. This spiritual knowledge is also called *'Ilmu 'l-Haqīqah*, or the knowledge of the truth. It is related (*Mishkāt*, book ii. ch. i. Arabic ed.) that the Prophet said 'Ilm is of three kinds, viz. *Āyat* 'l-*Muhkam*, *Sunnat* 'l-*Qā'im*, and *Fayẓat* 'l-*Adīl*, and that whatever is beyond these three is not necessary. The learned doctors explain these terms as fol-

lows. *Āyātu 'l-Muḥkam*, the established text or verses of the Qur'ān; *Sunnatu 'l-Qā'im*, the correct Aḥādīṣ or Traditions; and *Farīzatu 'l-Adīl*, the lawful interpretation of the Qur'ān and the Traditions.

The acquisition and the imparting of religious knowledge is very highly commended by Muḥammad (see *Mishkānu 'l-Masābiḥ*, in loco):—

"The desire of knowledge is a divine commandment for every Muslim, and to instruct in knowledge those who are unworthy of it, is like putting pearls, jewels, and gold on the necks of swine."

"Whoever is asked about the knowledge which he hath, and concealeth it, will be reined with a bridle of fire on the Day of Resurrection."

"There are two avaricious persons that are never satisfied: one of them in knowledge, the more he attains the more he desires; the other of the world, with the things of which he is never satisfied."

"That person who will pursue the road of knowledge, God will direct him to the road of Paradise; and verily the angels spread their wings to receive him that seeketh after knowledge, and everything in heaven and earth will ask grace for him. Verily the superiority of a learned man over a worshipper is like that of the full moon over all the stars."

'ILMU 'L-ADAB (علم الأدب). The science of Philology. In *Hājji Khafah*, Lexicon, vol. i. p. 215, quoted by Lane, it is "the science by which one guards against error in the language of the Arabs, with respect to words and with respect to writing."

The science of polite writing is classed under twelve heads: 1, *lughah*, lexicology; 2, *saṭf*, accident; 3, *ishtiqāq*, derivation; 4, *nahw*, syntax; 5, *ma'āni*, sense or meaning; 6, *bayān*, eloquence; 7, *arūz*, prosody; 8, *qāfiyah*, rhyme; 9, *rasmu 'l-khaṭ*, calligraphy; 10, *qur'ush-shi'r*, versification; 11, *nash'au 'n-naṣr*, prose composition; 12, *muhāzarah*, dictation. These sections are regarded as distinct sciences.

'ILMU 'L-AKHLĀQ (علم الاخلاق). Ethics; morals. The best-known works on the subject are the Persian works—the *Akhlāq-i-Jalālī*, by Faqir Jāni Muḥammad, A.H. 908 which has been translated into English, with references and notes, by W. F. Thompson, Esq. (London, 1839); the *Akhlāq-i-Nasirī* by Naṣīru'd-dīn at-Tūsī, A.R. 672; and the *Akhlāq-i-Muḥsinī* by the Maulawī Husain al-Kashifī (Husain the commentator), A.H. 910.

'ILMU 'L-AKTĀF (علم الاكتاف). The science of divining by the shoulder-blades of sheep. It was the custom of the ancient Arabs to place the shoulder-bone of a sheep in the sun, and to examine it, and so divine by its marks future events, in the same way as by the science of palmistry. (*Kashfuz-Zunūn*, in loco.)

'ILMU 'L-AQĀ'ID (علم العقائد).
[ILMU 'L-KALAM.]

'ILMU 'L-ASMĀ' (علم الاسماء). The knowledge of the names, titles, or attributes of God. [GOD. ZIKR, SURISM.]

'ILMU 'L-BĀṬIN (علم الباطن). The mystic science; the same as *Tasawwuf*. [SURISM.]

'ILMU 'L-FALAK (علم الفلك). The science of Astronomy. According to the Muḥammadans the earth is the centre of the astronomical system. The seven planets, which are called the *nujūmu 's-saigārāt* or wandering stars, as distinguished from fixed stars, are 1, *Qamar*, Moon; 2, *Utārid*, Mercury; 3, *Zuhrah*, Venus; 4, *Shams*, Sun; 5, *Mirrikh*, Mars; 6, *Mushtari*, Jupiter; 7, *Zuhā*, Saturn.

The Arabian arrangement of the planets is that of Ptolemy, who placed the earth in the centre of the universe, and nearest to it the moon, whose synodic revolution is the shortest of all, being performed in 29½ days. Next to the moon he placed Mercury, who returns to his conjunctions in 116 days. After Mercury followed Venus, whose periodic time is 684 days. Beyond Venus he placed the sun, then Mars, next Jupiter, and lastly Saturn, beyond which are the fixed stars.

The signs of the zodiac (*mintaqatu 'l-burūj*) are called: 1, *Hunah*, Ram; 2, *Saur*, Bull; 3, *Jauzā*, Twins; 4, *Saratān*, Crab; 5, *Asad*, Lion; 6, *Sunbalaḥ* (lit. an ear of corn), Virgin; 7, *Mizan*, Scales; 8, *Aqrab*, Scorpion; 9, *Qaus* (bow) Archer; 10, *Jady* (he-goat), Capricorn; 11, *Dalw* (watering-pot), Aquarius; 12, *Hūt* Fish.

'ILMU 'L-FARĀ'IZ (علم الفرائض). The law of inheritance [INHERITANCE.]

'ILMU 'L-FIQH (علم الفقه). Jurisprudence; and the knowledge of all subjects connected with practical religion. In the first place, *Fiqh* deals with the five pillars of practical religion: 1, the recital of the creed; 2, prayer; 3, fasting; 4, *zakāt* or almsgiving; 5, *hajj* or pilgrimage; and in the second place with all questions of jurisprudence such as marriage, divorce, inheritance, sale, evidence, slavery, partnership, warfare, &c. &c.

The chief Sunnī works on the subject are: Of the Hanafī sect, the *Hiḍāyah*, the *Fatawa-i-Ālamgīrī*, the *Durrū 'l-Mukhtār*, and *Raddu 'l-Muhtār*; of the Shāfi'ī and Malakī sects the *Kitābu 'l-Anwār*, the *Muharrar*, and the *Iḥtīlāfu 'l-Ā'immaḥ*. The best-known Shī'ah works on jurisprudence are the *Sharā'iu 'l-Islām*, the *Maqāṭīḥ*, and the *Jāmi'u 'sh-Shatāt*.

'ILMU 'L-HADĪS (علم الحديث). The science of the Traditions; i.e. the various canons which have been established for ascertaining the authenticity and genuineness of the Hadīṣ or Traditions. The *Nukhbatu 'l-Fikar*, with its commentary the *Nuzhata 'n-Nazar* by Shahābu'd-dīn Ahmad al-'Asqalānī (Lee's ed. Calcutta, 1842), is a well known work on the subject.

'ILMU 'L-HANDASAH (علم الهندسة). The science of Geometry.

'ILMU 'L-HIKMAH (علم الحكمة). Also 'Ilmu 'l-Falsafah (علم الفلسفة) [PHILOSOPHY.]

'ILMU 'L-HISĀB (علم الحساب). Arithmetic.

'ILMU 'L-ILĀHIYĀT (علم الآلهيات). A knowledge of divinity. [THEOLOGY.]

'ILMU 'L-INSHĀ' (علم الإنشاء). The art of literary composition. [INSHA']

'ILMU 'L-JABR (علم الجبر). Algebra.

'ILMU 'L-KAFF (علم الكف). The science of palmistry said to have been practised by Daniel.

'ILMU 'L-KALĀM (علم الكلام). Scholastic theology. It is also known as 'Ilmu 'l-Aqā'id, the science of the articles of belief. The author of the *Kashf* 'z-Zunūn defines it as "the science whereby we are able to bring forward proofs of our religious belief," and it includes the discussion of the nature of the existence and the attributes of God.

'Ilmu 'l-Kalām is the discussion of all subjects connected with the six articles of the Muslim Creed: 1, the Unity of God; 2, the Angels; 3, the Books; 4, the Prophets; 5, the Day of Judgment; 6, the Decrees of God, as distinguished from *al-Fiqh*, which is an exposition of the five foundations of practical religion - 1, recital of the Creed; 2, prayer; 3, fasting; 4, zakāt; 5, hajj.

The most celebrated works on the subject of 'Aqā'id or 'Ilmu 'l-Kalām are *Sharhu 'l-Aqā'id*, by the Maulāwī Mas'ūd Sa'du 'd-dīn at-Taftāzānī, A.H. 792; the *Sharhu 'l-Muwāqif*, by Saiyid Sharīf Jurjān.

'ILMU 'L-LUGHĀH (علم اللغة). Lexicography. [ARABIC LEXICONS.]

'ILMU 'L-MANTIQ (علم المنطق). Logical science. [LOGIC.]

'ILMU 'L-MASĀHAH (علم المساحة). Mensuration.

'ILMU 'L-MILĀHAH (علم الملاحة). The nautical art. The science of making and navigating ships.

'ILMU 'L-MŪSIQA (علم الموسيقى). The science of Music. [MUSIC.]

'ILMU 'L-USŪL (علم الأصول). The science of the "roots," or fundamentals of the religion of Muhammad, namely, of the Qur'ān, Ahādīḡ, Ijmā', and Qiyās. The science of exegesis, or the rules of interpretation of these four roots of Islam. An explanation of the methods of this science will be found in the article on QUR'AN, Sect. viii., the same principles applying to the other three fundamentals.

The best known works on the 'Ilmu 'l-Usūl are the *Manār* by 'Abdu 'Hāb ibn

Ahmad an-Nasafī, A.H. 710, and its commentary, the *Nuru 'l-Anwār*; also *at-Tanqīh*, by 'Ubaidu 'Lāh ibn Mas'ūd, A.H. 747, with its commentary, *at-Tauzīh*, by the same author. And a super-commentary, the *Tal wihū t-Tauzīh*, by Sa'du 'd-dīn Mas'ūd ibn 'Umar at-Taftāzānī, A.H. 792.

AL-'ILMU 'L-YAQĪN (العلم اليقيني). Certain knowledge; demonstration; a religious life; a knowledge of the truth.

'ILMU 'N-NABĀTĀT (علم النباتات). Botany. The knowledge of the use of herbs.

'ILMU 'N-NUJŪM (علم النجوم). Astrology. "The science by which are discovered the events both of the present and of the future by means of the position of the stars," (*Kashf* 'z-Zunūn, *in loco*.) [ASTROLOGY.]

'ILMU 'R-RAML (علم الرمل). Geomancy. A pretended divination by means of lines on the sand (*raml*). It is said to have been practised as a miracle by six prophets, viz. Adam, Idris, Luqmān, Armiyā (Jeremiah), Sha'iyā (Isaiah), Daniel. (See *Kashf* 'z-Zunūn, *in loco*.)

'ILMU 'R-RIYĀZAH (علم الرياضة). Mathematics. The author of the *Kashf* 'z-Zunūn says the science of *Riyāzah* is divided into four sections: 1, *handusah*, geometry; 2, *h'ah*, astronomy; 3, *hisāb*, arithmetic; 4, *mūsiqā*, music.

'ILMU 'SH-SHR (علم الشعر). [POETRY.]

'ILMU 'S-SIHR (علم السحر). The science of magic. [MAGIC.]

'ILMU 'S-SĪMIYĀ' (علم السيمياء). Natural magic, chromancy, palmistry.

AL-'ILMU 'T-TABĪ'Ī (العلم الطبيعي). Natural philosophy.

'ILMU 'T-TAJWĪD (علم التجويد), called also 'Ilmu 'l-Qi'ā'ah. The science of reading the Qur'ān correctly. The most popular work on the subject is *al-Muqaddimatu 'l-Fazariyah*, by the Shaikh Muḥammad ibn Muḥammad at-Jarā'ī (A.H. 833).

'ILMU 'T-TAṢAWWUF (علم التصوف). The mystic or contemplative science. [SUFISM.]

'ILMU 'T-TASHRĪḡ (علم التشريح). The science of anatomy.

'ILMU 'T-TAWĀRIKH (علم التواريخ), or 'Ilmu 'l-Tu'rikh. Chronology, history. For a complete list of Mahammadan histories of an early date, see *Kashf* 'z-Zunūn *in loco*.

'ILMU 'T-TIBB (علم الطب). The science of Medicine. For a list of medical books of an early date, see *Kashf* 'z-Zunūn, *in loco*.

ILQĀ' (القاء). Lit. "Injecting; infusing." A theological term used for the

teaching of the heart by the power of God, inspiration of soul in that which is good

IMAGES. It is unlawful for a Muhammadan to have an image of any kind in his house. (*Mishkāt*, book xv. ch. v) [PICTURES, IDOLS.]

IMĀM (إمام). One whose leadership or example is to be followed. A pattern; a model; an example of evil. The term is used in the Qur'ān in these senses.

Surah ii. 118: "Verily I have set thee (Abraham) as an *Imām* (or a leader) for mankind."

Surah xvii. 73: "The day when we will call all men by their *Imām* (or leader)."

Surah xxxvi. 11: "Everything we have set down in a *clear model*."

Surah xv. 79: "They (Sodom and Midian) are an *obvious example*."

Surah xxv. 74. "Make us a *model* to the pious."

Muhammadans use the term in the following sense, —

(1) The *Imām*, or *Khalīfah*, of the Muslim people. The author of the *Hidāyah* says, by the rightful *Imām* is understood a person in whom all the qualities essential to magistracy are united, such as Islāmism, freedom, sanity of intellect, and maturity of age, and who has been elected into his office by any tribe of Muslims, with their general consent; whose view and intention is the advancement of the true religion, and the strengthening of the Muslims, and under whom the Muslims enjoy security in person and property; one who loves title and tribute according to law; who, out of the public treasury, pays what is due to learned men preachers, qāzīs, muftīs, philosophers, public teachers, and so forth; and who is just in all his dealings with Muslims; for whoever does not answer this description is not the right *Imām*, whence it is not incumbent to support such a one, but rather it is incum-



THE IMAM LEADING PRAYERS AND RECITING THE FATIHAH OR FIRST SURAH OF THE QUR'AN.
(E. Campbell.)

bent to oppose him, and make war upon him until such time as he either adopt a proper mode of conduct, or be slain: as is written in the *Ma'dimū 'l-Haqā'iq*, copied from the *Fawā'id*. (*Hidāyah*, vol. ii. p. 248.)

For a discussion of this meaning of the title, refer to the article on **KHALIFAH**, which is the term used for the *Imām* of the Sunni Muslims.

(2) The Shi'ahs apply the term *Imām* to the twelve leaders of their sect whom they call the true *Imāms* [SHI'AH], and not using the term *Khalīfah* for this office as the Sunnis do. The Shi'ah traditions are very wild on the subject of the *Imāmate*, and contrast unfavourably with those of the Sunnis.

In the *Hayātū 'l-Qulūb* (Merrick's edition, p. 203), Muhammad is said to have related: "On the night of the ascension, the Most High commanded me to inquire of the past prophets for what reason they were exalted

to that rank, and they all testified, We were raised up on account of your prophetic office, and the *Imāmate* of 'Alī ibn Abī Tālib, and of the *Imāms* of your posterity. A divine voice then commanded, 'Look on the right side of the empyrean.' I looked and saw the similitude of 'Alī and al-Hasan, and al-Husain, and 'Alī ibn al-Husain (*alias* Zaimū 'l-'Abidīn), and Muhammad al-Bāqir, and Ja'far as-Sādiq, and Mūsā al-Kāzim, and 'Alī ibn Mūsā ar-Rizā, and Muhammad at-Jaqi, and 'Alī an-Naqī, and al-Hasan al-Askari, and al-Mahdi, all performing prayers in a sea of light. These, said the Most High, are my proofs, viceregents, and friends, and the last of them will take vengeance on my enemies."

(3) The *Imām*, or leader, of any system of theology or law. Abū Hanīfah and the other three doctors of the Sunnis are called *Imāms* and so are other leading doctors of divinity.

The term is still used for a religious leader. For example, the head of the Wāhhābīs on the North-West frontier of India is called the Imam, and so is the chief of Najd.

(4) The Imām or leader of prayers in any Masjid. Mr. Salo says it answers to the Latin *Astistes*. Each mosque, however small, has its Imam, or priest, who is supported by endowments. The office is not in any sense a sacerdotal one, the Imām not being set apart with any ceremony, as in the case of a Christian presbyter, nor the office being hereditary, as in the case of the Hindu Brahmins. The position of Imām in this sense is not unlike the *shekuch*, or *legatus*, of the Jewish synagogue, who acted as the delegate of the congregation, and was the chief reader of prayers in their name. But quite independent of the duly appointed minister of a mosque, who is responsible for its services, and receives its revenues, no congregation of Muslim worshippers can assemble without one of the party taking the lead in the prayers by standing in front, and who is said "to act as Imām" for the assembly.

The rules laid down on this subject, as given in the Traditions, are as follows (*Mishkāt*, book iv. ch. xxvii., xxviii.):—

Abū Sa'īd al-Khudrī says the Prophet said: "When there are three persons, one of them must act as Imām and the other two follow him, and the most worthy of them to act as such is he who repeats the Qur'ān best."

Abū Ma'sūd al-Ausūrī says the Prophet said "Let him act as Imām to a congregation who knows the Qur'ān thoroughly; and if all present should be equal in that respect, then let him perform who is best informed in the rules of prayer; and if they are equal in this respect also, let him act as Imām who has fled for the sake of Islām; and if equal in this likewise, let that person act who is oldest; but the governed must not act as Imām to the governor."

Abū Hurairah relates that the Prophet said: "When any of you acts as Imām to others, he must be concise in his prayers, because there are decrepit, aged, and sick persons amongst them, and when any one of you says his prayers alone, he may be as prolix as he pleases." [MASJID.]

IMĀM-BĀRAH (إمام باره). A building in which the festival of the Muharram is celebrated, and service held in commemoration of the deaths of 'Alī and his sons, al-Hasan and al-Husain. At other times, the *tāziyas*, or shrines, are preserved in it; sometimes it is used as the mausoleum of the founder of the family. [MUHARRAM.]

IMĀMIYAH (إمامية). *Lit.* "The followers of the Imām." The chief sect of the Shī'as, namely, those who acknowledge the twelve Imāms. [SHI'AH.]

IMĀM MUBĪN (إمام مبين). "The clear prototype or model." The expression occurs twice in the Qur'ān, Sūrah xxxvi. 11,

type" (*fi Imāmin Mubīnin*). Here it appears to be used for the Qur'ān as an inspired record. Sūrah xv. 79, "Verily they became both, Sodom and Midian, a clear example" (*iabī - Imāmin Mubīnin*). Muhammadan teachers use the word for the *Lahw* 'l-*Mahfūz*, or the Tablet of Decrees.

AL-IMĀMU 'L-MAHDĪ (الإمام المهدي). *Lit.* "The well-guided Leader." Umm Salmah relates that the Prophet said, "Strife and disputations will be created among men when a *Khalifah* shall die: and this shall be in the last days. And a man of the people of al-Madinah will come forth and will flee from al-Madinah to Makkah, and the men of Makkah will come and try to make him *Imām* by flattery, but he will not be pleased. Then men shall acknowledge him as *Imām*. Then an army from Syria shall advance against him, and this army shall be engulfed in an earthquake at Badā'ah, between Makkah and al-Madinah. Then when the people shall see this the Abdāl, i.e. the Substitutes or good people [ABDĀL], will come from Syria, and a multitude from al-Iraq. And after that a man shall be born of the Quraish, of the tribe of Kall, who will also send an army against him i.e. al-Mahdī; but he shall be victorious. Then he will rule people according to the laws of Muhammad, and will give strength to Islām upon the earth, and he will remain on the earth seven years. Then will he die, and Muslims will say prayers in his behalf."

The Shī'as believe that al-Mahdī has already come and is still concealed in some part of the earth. For they suppose him to be the last of the twelve Imāms, named Muhammad 'Abdu 'l-Qāsim [SHI'AS], who will again appear in the last days. The Shī'as say that Muhammad said, "O ye people, I am the Prophet and 'Alī is my heir, and from us will descend al-Mahdī, the seal of the Imāms, who will conquer all religions and will take vengeance on the wicked" (*Harjātu'l-Qulūh*, p. 342.)

IMĀN, ĪMĀN (إيمان). "Faith," which, according to the Muhammadan doctors, is the belief of the heart and the confession of the lips to the truth of the Muslim religion. Faith is of two kinds: *Imān Muḥmal*, or the simple expression of faith in the teaching of the Qur'ān and the *Ahādīs*, or Traditions; and *Imān Muḥṣṣal*, or a formal declaration of belief in the six articles of the Muslim Creed: 1, in God; 2, the Angels of God; 3, the Books of God; 4, the Prophets of God; 5, the Day of Judgment; 6, Predestination to good and evil. In the Traditions, Imām includes practice (*ʿamal*), and all that belongs to this religious life of the Muslim. It is related (*Mishkāt*, book i. ch. i.) that Muhammad said, "That person has tasted the sweets of faith who is pleased with God as his Lord, with Islām as his religion, and with Muhammad as the Prophet of God." And again (*ib.*), "The most excellent faith is to love him who loves God and to hate

him who hates God, to keep the tongue employed in repeating the name of God [ZIKR] and to do unto men as you would wish them to do unto you, and to reject for others what you would reject for yourself."

Salvation by faith without works is clearly taught (*Mishkāt*, book i. ch. i.) by Muḥammad, e.g. "When anyone of you shall have believed truly and sincerely, then whatever good action that person may do will be rewarded from ten to seven hundred fold, and every sin he may commit will be expiated one by one before he dies." (Good works, however, are the test of faith. A man asked the Prophet what was the sign whereby he might know the reality of his faith. He said, "If thou dost derive pleasure from the good that thou hast done, and art grieved for the evil which thou hast committed, then thou art a true believer" (*Mishkāt*, book i. ch. i.). Some of the Prophet's friends came to him and said, "Verily, we find in our minds such wicked propensities, that we think it even a sin to speak of them." The Prophet said, "Do you find them really bad?" They said, "Yes." He said, "This is an evidence of faith." By which he meant, if the man had not faith he would not have felt the wickedness of his heart.

'IMLIQ (عمليق). The grandson of Shem, the son of Noah. The progenitor of the 'Amāliqah the Amalekites of Scripture. They are said to be some of the earliest inhabitants of Makkah and al-Madinah.

IMMACULATE CONCEPTION of the Virgin Mary. This doctrine was asserted by Muḥammad (*Mishkāt*, book i. ch. iii. pt 1) The Prophet said "There is not of the sons Adam, except Mary and her Son, one born but is touched by the Devil at the time of his birth, and the child makes a loud noise from the touch."

When or where the doctrine of the Immaculate Conception was first taught: is quite unknown. Perrone says that some writers have ascribed its origin to France, and he himself is of opinion that it came from the East, and was recognized in Naples in the ninth century. (Blunt's *Dictionary of Doctrinal and Historical Theology*, in loco.)

The doctrine of the Immaculate Conception was finally imposed as an Article of Faith in the Romish Church, by Pius IX., Dec. 8th, 1854.

IMMODESTY. [MODESTY.]

IMPOSTURE. The Quraish charged Muḥammad, at the early period of his preaching, with imposture. The following Sūrah were given in answer to these charges:—

Sūrah xxv. 5-7: "Those who misbelieve say, 'This is nothing but a lie which he has forged, and another people hath helped him at it'; but they have wrought an injustice and a falsehood. And they say, 'They are old folk's tales which he has got written down while they are dictated to him morning and evening.

Say He sent it down who knows the secrets of heaven and earth."

Sūrah Ixix. 40-43: "Verily it is the speech of a noble Apostle, and it is not the speech of a poet.—little is it ye believe!

"And it is not the speech of a soothsayer, —little is it that ye mind! It is a revelation from the Lord, the Lord of all the worlds."

IMPOTENCY. Arabic 'Anānah (عنانة), 'Inrīnah (عنينة). Both according to Sunnī and Shī'ah law it cancels the marriage contract, but the decree of the Qāzī is necessary before it can take effect. [DIVORCE.]

IMPRISONMENT. Arabic *Sijn* (سجن), *Habs* (حبس). According to the Hanifī school of jurisprudence, the person upon whom punishment or retaliation is claimed, must not be imprisoned until evidence be given, either by two people of unknown character (that is, of whom it is not known whether they be just or unjust), or by one just man who is known to the Qāzī; because the imprisonment, in this case, is founded on suspicion, and suspicion cannot be confirmed but by the evidence of two men of unknown character, or of one just man. It is otherwise in imprisonment on account of property; because the defendant, in that instance, cannot be imprisoned but upon the evidence of two just men; for imprisonment on such an account is a grievous oppression, and, therefore, requires to be grounded on complete proof. In the Mabsūt, under the head of duties of the Qāzī, it is mentioned that, according to the two disciples, the defendant, in a case of punishment for slander, or of retaliation, is not to be imprisoned on the evidence of one just man, because, as the exaction of bail is in such case (in their opinion) lawful, bail is, therefore to be taken from him. When a claimant establishes his right before the Qāzī, and demands of him the imprisonment of his debtor, the Qāzī must not precipitately comply, but must first order the debtor to render the right; after which, if he should attempt to delay, the Qāzī may imprison him. If a defendant, after the decree of the Qāzī against him, delay the payment in a case where the debt due was contracted for some equivalent (as in the case of goods purchased for a price, or of money, or of goods borrowed on promise of a return), the Qāzī must immediately imprison him, because the property he received is a proof of his being possessed of wealth. In the same manner, the Qāzī must imprison a refractory defendant who has undertaken an obligation in virtue of some contract, such as marriage or bail, because his voluntary engagement in an obligation is an argument of his possession of wealth, since no one is supposed to undertake what he is not competent to fulfil.

A husband may be imprisoned for the maintenance of his wife, because in withholding it he is guilty of oppression; but a father cannot be imprisoned for a debt due to

his son, because imprisonment is a species of severity which a son has no right to be the cause of inflicting on his father; in the same manner as in cases of retaliation or punishment. If, however, a father withhold maintenance from an infant son, who has no property of his own, he must be imprisoned, because this tends to preserve the life of the child. (*Hidāyah*, vol. iii.)

'IMRĀN (عمران). According to Muhammadan writers the name of two different persons. The one the father of Moses and Aaron, and the other the father of the Virgin Mary. Christian writers imagine that the Qur'an confounds Mary, the mother of Jesus, with 'Mary or Maryam, the sister of Moses and Aaron. The verses are as follows:—

Sūrah iii. 30: "Verily, above all human beings did God choose Adam and Noah, and the family of 'Imrān, the one the posterity of the other; and God heareth and knoweth. Remember when the wife of 'Imrān said, 'O my Lord, I vow to Thee what is in my womb, for Thy special service. . . . And I have named her Mary, and I commend her and her offspring to Thy special protection.'"

Sūrah lxvi. 12: "And Mary the daughter of 'Imrān, ever virgin, and into whose womb We breathed Our spirit."

Sūrah xix. 29: "'O sister of Aaron! thy father was not a wicked man, nor unchaste thy mother.' And she made a sign unto them pointing towards the babe."

Al-Baizāwī the commentator, says the 'Imrān first mentioned in Sūrah iii. is the father of Moses, and the second the father of Mary the Virgin. He attempts to explain the anachronism in Sūrah xix. by stating that (1) Mary is called the sister of Aaron by way of comparison; (2) or because she was of the Levitical race; (3) or, as some have said, there was a man of the name of Aaron, renowned either for piety or wickedness, who lived at the time, and she is said, by way of derision, to be like him!

IMSĀK (امسك). *Lit.* "Keeping back." The word occurs only once in the Qur'an, Sūrah ii. 228: "Divorce (may happen) twice; then, *keep them in reason* or let them go in kindness."

The word is used in theological works for being miserly in charity, and in giving in God's service, in opposition to *Infāq*.

IN'ĀM (انعام). A gift; a benefaction in general. A gift by a superior to an inferior. In India, the term is especially applied to grants of land held rent-free, and in hereditary and perpetual occupation; the tenure came in time to be qualified by the reservation of a portion of the assessable revenue, or by the exaction of all proceeds exceeding the intended value of the original assignment; the term is also vaguely applied to grants of rent-free land without reference to perpetuity or any specified conditions. The grants are also distinguishable by their origin from the ruling authorities, or from the village

by peculiar reservations, or by their being applicable to different objects.

Sanad-i-In'ām is a grant emanating from the ruling power of the time of the grant, free from all Government exactions, in perpetuity, and validated by a Sanad, or official deed of grant; it usually comprises land included in the village area, but which is uncultivated, or has been abandoned; and it is subject to the village functionaries.

Nisbat-i-In'ām (from *nisbah*, "a portion"), are lands granted rent-free by the village out of its own lands; the loss or deduction thence accruing to the Government, assessment being made good by the village community. (*Wilson's Glossary of Indian Terms*.)

INCANTATION. [DA'WAH, MAGIC.]

INCENSE. Arabic *Bakhūr* (بخور), *Lubān* (لبان). Heb. *לְבוֹנָה*, in Isaiah

xlili. 23, &c. The use of incense forms no part of the religious customs of the Muslim, although its use as a perfume for a corpse is permitted by the Traditions. It is, however, much used as an offering at the shrines of the Muhammadan saints, and forms an important item in the so-called science of Da'wah. [DA'WAH]

INFANTS, The Religion of. The general rule is that the religion of an infant is the same as that of its parents. But where one of the parents is a Muhammadan, and the other of a different persuasion (as a Jew or a Christian), the infant must be accounted a Muhammadan, on the principle that where the reasons are equally balanced, the preference is to be given to that religion. (*Hidāyah*, vol. i. p. 177. *Sharīfīyah*, Appendix No 71. *Baillie's Inheritance*, p. 28.)

INFANT SALVATION. The author of *Durrū 'l-Mukhtār*, vol. i. p. 891, says: Abū Hanīfah gave no answer to the question whether the infants of *mushrikūn* (those who associate another with God) will have to answer for themselves in the Day of Judgment or not; or whether they will inherit the Fire (i.e. Hell), or go to Paradise (*Jannah*) or not. But Ibn al-Humām has said, the learned are not agreed upon these questions, and it is evident that Abū Hanīfah and others are at a loss to answer them; and, moreover, there are contradictory traditions recorded regarding them. So it is evident that in the matter of salvation, they (the infants) will be committed to God, and we are not able to say anything regarding this matter. Muhammad ibn al-Ḥasan (the disciple of Abū Hanīfah), has said, "I am certain God will not commit anyone to the punishment (of hell) until he has committed sin." And Ibn Abi Sharīf (a disciple of Ibn al-Ḥasan, says the Companions were silent regarding the question of the future of infants; but it is related by the Imām Nawawī (commentator on the *Ṣaḥīḥ Muslim*) that there are three views regarding the salvation of infants. Some say they will go to hell some do not venture an opinion on the

subject, and some say they will enter Paradise; and the last view he considers the correct one, in accordance with the tradition which says, "Every child is born according to the law of God."

INFĀQ (انفاق). *Lit.* "Giving forth; expending." The word occurs once in the Qur'an, Sūrah xvii. 102: "Did ye control the treasures of the mercy of my Lord, then ye would hold them through fear of expending (*infāq*), for man is ever niggardly."

The word is used for giving in charity and in God's service, in opposition to *imsāk*.

INFIDEL. There are several words used for those in a state of infidelity: 1, *kāfir* (كافر), one who *hides* or *denies* the truth; 2, *mushrik* (مشرک), one who gives companions to God; 3, *mulhid* (ملحد), one who has *deviated* from the truth; 4, *zandīq* (زندیق), an infidel or a *zend-worshipper*; 5, *munāfiq* (منافق), one who secretly disbelieves in the mission of Muhammad; 6, *murtadd* (مرتد), an apostate from Islām; 7, *dahri* (دهری), an atheist; 8, *wasanī* (وثنی), a pagan or idolater.

AL-INFITĀR (الانفطار). "The cleaving asunder." The title of the LXXXIst Sūrah of the Qur'an, in which the word occurs. *Zamakhshari*, according to Savary, says that "the Muslims who shall recite this chapter shall receive a divine favour for every drop of water that drops from the clouds, and another for each grave on the face of the earth."

INHERITANCE. Arabic *Farā'iz* (فرائض), *Mirās* (میراث). The law of inheritance is called *ilmū 'l-farā'iz*, or *ilm-i-mirās*. The verses in the Qur'an upon which the law of inheritance is founded are called *āyātu 'l-Mawārīs*, the Verses of Inheritance; they begin at the 12th verse of Sūratu 'n-Nisā', or the 17th chapter of the Qur'an, and are as follows:—

"With regard to your children, God commandeth you to give the male the portion of two females; and if they be females more than two, then they shall have two-thirds of that which *their father* hath left: but if she be an only daughter, she shall have the half; and the father and mother of the deceased shall each of them have a sixth part of what he hath left, if he have a child: but if he have no child, and his parents be his heirs, then his mother shall have the third; and if he have brethren, his mother shall have the sixth, after paying the bequests he shall have bequeathed, and his debts. As to your fathers, or your children, ye know not which of them is the most advantageous to you. This is the law of God. Verily, God is Knowing, Wise!

"Half of what your wives leave shall be yours, if they have no issue; but if they have issue, then a fourth of what they leave shall be yours, after paying the bequests they shall bequeath, and debts.

"And your wives shall have a fourth part of what ye leave, if ye have no issue; but if ye have issue, then they shall have an eighth part of what ye leave, after paying the bequests ye shall bequeath, and debts.

"If a man or woman make a distant relation their heir, and he or she have a brother or a sister, each of these two shall have a sixth; but if there are more than this, then shall they be sharers in a third, after payment of the bequests he shall have bequeathed, and debts,

"Without loss to any one. This is the ordinance of God, and God is Knowing, Gracious!"

The earliest authority in the Traditions on the subject of inheritance is Zaid ibn Sabit, and the present law is chiefly collected from his sayings, as recorded in the *Hādīs*. There are no very important differences between the Sunni and Shī'ah law with reference to this question. The highest authority amongst the former is the book *as-Sirājīyah*, by Sirāju 'd-dīn Muhammad, A.H. 600, which has been published with a commentary entitled *Mamzūj*, by Sir W. Jones, Calcutta, 1792.

The Shī'ah law of inheritance will be found in the *Mafātīh* and the *Jamī'u 'sh-Shaiāt*.

The property of a deceased Muslim is applicable, in the first place, to the payment of his funeral expenses; secondly, to the discharge of his debts; and, thirdly, to the payment of legacies as far as one-third of the residue. The remaining two-thirds, with so much of the third as is not absorbed by legacies are the patrimony of the heirs. A Muhammadan is therefore disabled from disposing of more than a third of his property by will. (See *As-Sirājīyah*.)

The clear residue of the estate after the payment of funeral expenses, debts, and legacies, descends to the heirs; and among these the first are persons for whom the law has provided certain specific shares or portions, and who are thence denominated *Sharers*, or *zawū 'l-furūz*.

In most cases there must be a residue after the shares have been satisfied; and this passes to another class of persons who from that circumstance may be termed *Residuaries*, or *asabāh*.

It can seldom happen that the deceased should have no individual connected with him who would fall under these two classes; but to guard against this possible contingency, the law has provided another class of persons, who, though many of them may be nearly related to the deceased, by reason of their remote position with respect to the inheritance, have been denominated *Distant kindred*, or *zawū 'l-arhām*.

"As a general rule," says Mr. Ameer Ali, "the law of succession, both among the Shī'ahs (*Shī'ahs*) and the Sunnis, proceeds on the assumption of intestacy. During his lifetime a Mussulman has absolute power over his property, whether it is ancestral or self-acquired, or whether it is real or personal. He may dispose of it in whatever way he likes. But such dispositions in order to be valid and effective, are required to have operation given

to them during the lifetime of the owner. If a gift be made, the subject matter of the gift must be made over to the donee during the lifetime of the donor; he must, in fact, divest himself of all proprietary rights in it, and place the donee in possession. To make the operation of the gift dependent upon the donor's death, would invalidate the donation. So also in the case of endowments for charitable or religious purposes. A disposition in favour of a charity, in order to be valid, should be accompanied by the complete divestment of all proprietary rights. As regards testamentary dispositions, the power is limited to one-third of the property, provided it is not in favour of one who is entitled to share in the inheritance. For example, the proprietor may devise by will one-third of his property to a stranger; should the devise, however, relate to more than one-third, or should it be in favour of an heir, it would be invalid.

"This restriction on the testamentary powers of a Mussulman, which is not without analogy in some of the Western systems, leads to the consequence that, as far as the major portion of the estate and effects of a deceased *propositus* is concerned, the distribution takes place as if he had died intestate.

"Intestacy is accordingly the general rule among the Mussulmans; and as almost in every case there are more heirs than one entitled to share in the inheritance of the deceased, it is important to bear in mind the points of contact as well as of divergence between the Shiah and the Sunni schools.

"As regards the points of contact, it may be stated generally that both the Sunnis and the Shiahs are agreed on the principle by which the individuals who are entitled to an inheritance in the estate of the deceased can be distinguished from those who have no right. For example a Mussulman upon his death, may leave behind him a numerous body of relations. In the absence of certain determinate rules, it would be extremely difficult to distinguish between the inheriting and the non-inheriting relations. In order to obviate this difficulty and to render it easy to distinguish between the two classes of heirs, it is recognized by both the schools, as a general rule, and one capable of universal application, that when a deceased Mussulman leaves behind him two relations, one of whom is connected with him through the other, the former shall not succeed whilst the intermediate person is alive. For example, if a person on his death leave behind him a son and that son's son, this latter will not succeed to his grandfather's estate while his father is alive. The other rule, which is also framed with the object of discovering the heirs of a deceased individual, is adopted with some modification by the two schools. For example, on the succession of male agnates, the Sunnis prefer the nearer in degree to the more remote, whilst the Shiahs apply the rule of nearness or propinquity to all cases, without distinction of class

a brother's son, and a brother's grandson, and his own daughter's son, among the Sunnis, the brother's son being a male agnate and nearer to the deceased than the brother's grandson, takes the inheritance in preference to the others; whilst among the Shiahs, the daughter's son, being nearer in blood, would exclude the others." (*Personal Law*, by Amcer Ali, p. 41.)

The law of inheritance, even according to Muslim doctors of law, is acknowledged to be an exceedingly difficult object of study; it will, therefore, be impossible to follow it out in all its intricacies, but we give a carefully-drawn table by Mr. A. Ransey, on the Sunni law, and a more simple one on Shiah inheritance by Mr. Amcer Ali.

I.—SHARERS.

* Are always entitled to some shares.

† Are liable to exclusion by others who are nearer.

R Denotes those who benefit by the return.

* 1^o FATHER. (α).—As mere sharer, when a son or a son's son, how low soever, he takes $\frac{1}{2}$. (β).—As mere residuary, when no successor but himself, he takes the whole: or with a sharer, not a child or son's child, how low soever, he takes what is left by such sharer. (γ).—As sharer and residuary, as when there are daughters and son's daughter, but no son or son's son, he, as sharer, takes $\frac{1}{2}$; daughter takes $\frac{1}{4}$, or two or more daughters $\frac{2}{3}$, son's daughter $\frac{1}{6}$; and father the remainder as residuary.

† 2^o TRUE GRANDFATHER, i.e. father's father, his father and so forth, into whose line of relationship to deceased no mother enters, is excluded by father, and excludes brothers and sisters; comes into father's place when no father, but does not, like father, reduce mother's share to $\frac{1}{3}$ of residuum, nor entirely exclude paternal grandmother.

† 3^o HALF BROTHERS BY SAME MOTHER, take, in the absence of children, or son's descendants, and father and true grandfather, one $\frac{1}{2}$, two or more between them $\frac{1}{2}$. R

* 4^o DAUGHTERS; when no sons, take, one $\frac{1}{2}$; two or more, $\frac{2}{3}$ between them: with sons become residuaries and take each half a son's share. R

† 5^o SON'S DAUGHTERS; take as daughters, when there is no child; take nothing when there is a son or more daughters than one; take $\frac{1}{2}$ when only one daughter; are made residuaries by brother or male cousin how low soever. R

* 6^o MOTHER; takes $\frac{1}{2}$, when there is a child or son's child, how low soever, or two or more brothers or sisters of whole or half blood; takes $\frac{1}{3}$, when none of these: when husband or wife and both parents, takes $\frac{1}{3}$ of remainder after deducting their shares, the residue going to father: if no father, but grandfather, takes $\frac{1}{3}$ of the whole. R

† 7^o TRUE GRANDMOTHER, i.e. father's or mother's mother, how high soever; when no mother, takes $\frac{1}{2}$; if more than one, $\frac{1}{2}$ between them. Paternal grandmother is excluded by both father and mother; maternal grand

† 8° FULL SISTERS, take as daughters when no children, son's children, how low soever, father, true grandfather or full brother: with full brother, take half share of male: when daughters or son's daughters, how low soever, but neither sons, nor sons' sons, nor father, nor true grandfather, nor brothers, the full sisters take as residuaries what remains after daughter or son's daughter have had their share. R

† 9° HALF SISTERS BY SAME FATHER: as full sisters, when there are none: with one full sister, take $\frac{1}{2}$; when two full sisters, take nothing, unless they have a brother who makes them residuaries, and then they take half a male's share. R

† 10° HALF SISTERS BY MOTHER ONLY: when no children or son's children how low soever, or father or true grandfather, take one $\frac{1}{2}$; two or more $\frac{1}{2}$ between them. R

* 11° HUSBAND: if no child or son's child, how low soever, takes $\frac{1}{2}$; otherwise $\frac{1}{2}$.

* 12° WIFE: if no child or son's child, how low soever, takes $\frac{1}{2}$; if otherwise, $\frac{1}{2}$. Several widows share equally.

COROLLARY.—All brothers and sisters are excluded by son, son's son, how low soever, father or true grandfather. Half brothers and sisters, on father's side, are excluded by these and also by full brother. Half brothers and sisters on mother's side are excluded by any child or son's child, by father and true grandfather.

II.—RESIDUARIES.

A.—RESIDUARIES IN THEIR OWN RIGHT, being males into whose line of relationship to the deceased no female enters.

(a.) Descendants.

1. Son.
2. Son's son.
3. Son's son's son.
4. Son of No. 3.
- 4A. Son of No. 4.
- 4B. And so on, how low soever.

(b.) Ascendants.

5. Father.
6. Father's father.
7. Father of No. 6.
8. Father of No. 7.
- 8A. Father of No. 8.
- 8B. And so on, how high soever.

(c.) Collaterals.

9. Full brother.
10. Half brother by father.
11. Son of No. 9.
12. Son of No. 10.
- 11A. Son of No. 11.
- 12A. Son of No. 12.
- 11B. Son of No. 11A.
- 12B. Son of No. 12A.
- And so on, how low soever.
13. Full paternal uncle by father.
14. Half paternal uncle by father.
15. Son of No. 13.
16. Son of No. 14.
- 15A. Son of No. 15.
- 16A. Son of No. 16.
- And so on, how low soever.

17. Father's full paternal uncle by father's side.

18. Father's half paternal uncle by father's side.

19. Son of No. 17.

20. Son of No. 18.

19A. Son of No. 19.

20A. Son of No. 20.

And so on, how low soever.

21. Grandfather's full paternal uncle by father's side.

22. Grandfather's half paternal uncle by father's side.

23. Son of No. 21.

24. Son of No. 22.

23A. Son of No. 23.

24A. Son of No. 24.

And so on, how low soever.

N.B.—a. A nearer Residuary in the above Table is preferred to and excludes a more remote.

β. Where several Residuaries are in the same degree, they take *per capita*, not *per stirpes*, i.e. they share equally.

γ. The whole blood is preferred to and excludes the half blood at each stage.

B.—RESIDUARIES IN ANOTHER'S RIGHT, being certain females, who are made residuaries by males parallel to them; but who, in the absence of such males, are only entitled to legal shares. These female Residuaries take each half as much as the parallel male who makes them Residuaries.

1. Daughter made Residuary by son.
2. Son's daughter made Residuary by son's son.
3. Full sister made Residuary by full brother.
4. Half sister by father made Residuary by her brother.

C. RESIDUARIES WITH ANOTHER, being certain females who become residuaries with other females.

1. Full sisters with daughters or daughters' sons.
2. Half sisters by father.

N.B.—When there are several Residuaries of different kinds or classes, e.g. residuaries in their own right and residuaries with another propinquity to deceased gives a preference: so that the residuary with another, when nearer to the deceased than the residuary in himself, is the first.

If there be Residuaries and no Sharers, the Residuaries take all the property.

It there be Sharers, and no Residuaries, the Sharers take all the property by the doctrine of the "Return." Seven persons are entitled to the Return. 1st, mother; 2nd, grandmother; 3rd, daughter; 4th, son's daughter; 5th, full sister; 6th, half sister by father; 7th, half brother or sister by mother.

A posthumous child inherits. There is no presumption as to commorients, who are supposed to die at the same time unless there be proof otherwise.

If there be neither Sharers nor Residuaries, the property will go to the following class (Distant Kindred)

III.—DISTANT KINDRED.

Comprising all relatives, who are neither Shares nor Residuaries.

CLASS 1.

Descendants: Children of daughters and son's daughters.

1. Daughter's son.
2. Daughter's daughter.
3. Son of No. 1.
4. Daughter of No. 1.
5. Son of No. 2.
6. Daughter of No. 2. and so on, how low soever, and whether male or female.
7. Son's daughter's son.
8. Son's daughter's daughter.
9. Son of No. 7.
10. Daughter of No. 7.
11. Son of No. 8.
12. Daughter of No. 8. and so on, how low soever, and whether male or female.

N.B.—(a)—Distant kindred of the first class take according to proximity of degree: but, when equal in this respect, those who claim through an heir, i.e. sharer or residuary, have a preference over those who claim through one not an heir.

(β)—When the sexes of their ancestors differ, distribution is made having regard to such difference of sex, e.g. daughter of daughter's son gets a portion double that of son of daughter's daughter, and when the claimants are equal in degree, but different in sex, males take twice as much as females.

CLASS 2.

Ascendants: False grandfathers and false grandmothers.

13. Maternal grandfather.
14. Father of No. 13, father of No. 14, and so on, how high soever (i.e. all false grandfathers).
15. Maternal grandfather's mother.
16. Mother of No. 15, and so on, how high soever (i.e. all false grandmothers).

N.B.—Rules (α) and (β), applicable to class 1, apply also to class 2. *Further* (γ) when the sides of relation differ, the claimant by the *paternal* side gets twice as much as the claimant by the *maternal* side.

CLASS 3.

Parents' Descendants.

17. Full brother's daughter and her descendants.

INHERITANCE

18. Full sister's son.
19. Full sister's daughters and their descendants, how low soever.
20. Daughter of half brother by father, and her descendants.
21. Son of half sister by father.
22. Daughter of half sister by father, and their descendants, how low soever.
23. Son of half brother by mother.
24. Daughter of half brother by mother and their descendants, how low soever.
25. Son of half sister by mother.
26. Daughter of half sister by mother, and their descendants, how low soever.

N.B.—Rules (α) and (β) applicable to class 1, apply also to class 3. *Further* (δ) when two claimants are equal in respect of proximity, one who claims through a residuary is preferred to one who cannot so claim.

CLASS 4

Descendants of the two grandfathers and the two grandmothers.

27. Full paternal aunt and her descendants.*
28. Half paternal aunt and her descendants.*
29. Father's half brother by mother and his descendants.*
30. Father's half sister by mother and her descendants.*
31. Maternal uncle and his descendants.*
32. Maternal aunt and her descendants.*

* Male or Female, and how low soever.

N.B. (ε)—The *sides* of relation being equal, uncles and aunts of the whole blood are preferred to those of the half, and those connected by same father only, whether males or females, are preferred to those connected by the same mother only. (γ) Where sides of relation differ, the claimant by paternal relation gets twice as much as the claimant by maternal relation. (θ) Where sides and strength of relation are equal, the male gets twice as much as the female.

GENERAL RULE.—Each of these classes excludes the next following class.

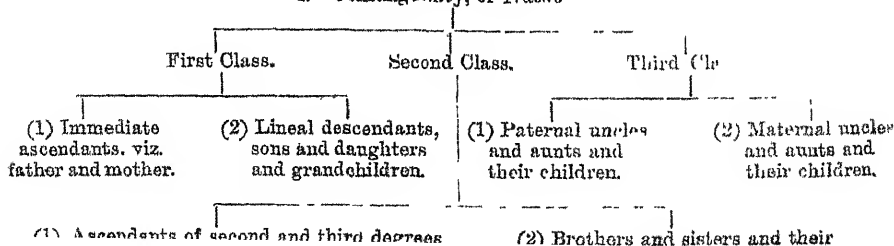
IV.—SUCCESSOR BY CONTRACT OR MUTUAL FRIENDSHIP.

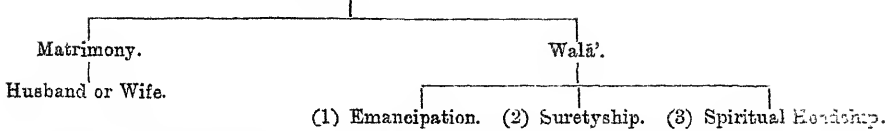
V.—SUCCESSOR OF ACKNOWLEDGED KINDRED.

VI.—UNIVERSAL LEGATEE.

VII.—PUBLIC TREASURY.

A SYNOPSIS TABLE OF SHIAH INHERITANCE.

I.—Consanguinity, or *Nasab*

II.—Special Cause, or *Sabah*.

[For the Muhammadan law of inheritance in English, refer to Sir William Jones' translation of the *Sinājīyah* (Calcutta, A.D. 1792), reprinted by Mr. Almaric Ramsey, A.D. 1869. *The Muhammadan Law of Inheritance*, by Mr. N. B. E. Baillie, A.D. 1832; by Mr. S. G. Grady, A.D. 1869; also *Personal Law of the Muhammadans*, by Mr. Ameer Ali, 1880. The Arabic works on the subject are: For Sunni law, *as-Sirājīyah*, *ash-Shanīfiyah*, *Hidāyah*, *Durru'l-Mukhtār*; for Shī'ah law, *Jāmi'ur-sh-Shatāt*, *Mafātīh*, *Sharā'ir-Il-Islām*, *Ishād-i-Allāmah*.]

INHIBITION. Arabic *ḥijr* (حجر), which, in its primitive sense, means "interdiction or prevention." In the language of the law it signifies an interdiction of action with respect to a particular person; the causes of inhibition being three: infancy, insanity, and servitude.

The acts of an infant, *i.e.* one under puberty, are unlawful, unless sanctioned by his guardian. The acts of a lunatic who has no lucid intervals are not at all lawful; and so are those of a male or female slave. (*Hidāyah*, iii. p. 468.)

INITIAL LETTERS of the Qur'ān.
[QUR'AN.]

INJIL (إنجيل). Gr. *Εὐαγγέλιον*. Evangel. *Injil* is used in the Qur'ān, and in the Traditions, and in all Muhammadan theological works of an early date, for the revelations made by God to Jesus. But in recent works it is applied by Muhammadans to the New Testament. The word occurs twelve times in the Qur'ān, as in the following Sūrah, which we have arranged *chronologically*, and not as they occur in the Qur'ān. (It will be seen that the expression *Injil* is not mentioned in the earlier Sūrah. See chronological table of Sūrah in article QUR'AN.)

Sūrah vii. 156: "Who follow the Apostle—the illiterate Prophet, whom they find written down with them in the Law (*Tawāt*) and the Gospel (*Injil*)."

Sūrah iii. 2: "He has sent thee a book (*i.e.* the Qur'ān) confirming what was before it, and has revealed the Law, and the Gospel before, for the guidance of men."

Sūrah iii. 48: "He will teach him the Book and Wisdom, and the Law and the Gospel."

Sūrah iii. 58: "Why do ye dispute about Abraham, when the Law and the Gospel were not revealed until after him."

Sūrah xvii. 27: "We gave him (Jesus) the Gospel, and we placed in the hearts of those who followed him kindness and compassion."

Sūrah xlviii. 29: "Their marks are in [iron] traces from the effects of adoration:

that is their similitude in the Law, and their similitude in the Gospel."

Sūrah ix. 112: "Promised in truth in the Law, in the Gospel, and in the Qur'ān."

Sūrah v. 50: "We brought him (Jesus) two Gospel."

Sūrah v. 51: "Then let the people of the Gospel judge by what is revealed therein."

Sūrah v. 70: "And were they steadfast in the Law and in the Gospel?"

Sūrah v. 72: "Ye rest on nought until ye stand fast by the Law and the Gospel, and what is revealed to you from your Lord."

Sūrah v. 110: "When I taught thee the Book, and Wisdom, and the Law, and the Gospel."

There are also allusions to the Christian Scriptures in the following verses.—

Sūrah xix. 31. (The infant Jesus said,) "Verily, I am the servant of God: He hath given me the book, and He hath made me a prophet."

Muhammad was much more indebted to Judaism than Christianity for the teaching he received, which enabled him to overthrow Arabian idolatry and to establish the worship of the One True God [CHRISTIANITY, JUDAISM], and consequently we find more frequent allusions to the Law of Moses than to the Gospel of Christ: and, as it has been already stated, the references to the Gospel as a revelation are in the later Sūrah. But in all references to the *Injil* as an inspired record, there is not one single statement to the effect that the Christians of Muhammad's day did not possess the genuine Scriptures. In Sūrah iv. 169, (which is an al-Madinah Sūrah), the Christians are charged with *extravagance*, or error in doctrine, but not with not possessing the true Gospels:—

"Ye people of the Book! commit not extravagance in your religion; and say not of God other than the truth. For verily the Messiah, Jesus, the son of Mary, is an apostle of God, and His word which He placed in Mary, and a spirit from Him. Wherefore, believe in God, and in His apostle; and say not,—'the Trinity':—refrain; it will be better for you. For verily God is one God: far exalted is He above the possibility that there should be unto Him progeny! to Him belongeth whatever is in the heavens and in the earth, and He sufficeth as a guardian."

In Sūrah lxi. 6, there is an appeal to the Gospel in support of Muhammad's mission, and the appeal is made without any doubt that he was referring to a genuine saying of Christ, well known to the Christians of that day. The verse is as follows:—

"When Jesus, the son of Mary, said: 'O children of Israel! verily, I am the apostle of God to you, verifying the law that was

before me, and giving you glad tidings of an apostle who shall come after me, whose name shall be Ahmad!' But when he did come to them with manifest signs, they said, 'This is manifest sorcery!'

The allusion is to the promise of the Paraclete in John xvi. 7, the Muslims declaring that the word *παράκλητος* has been substituted for the Greek *περικλυτός*, the word Ahmad, which is equivalent to Muhammad, meaning "Praised." The charge which modern Muslims bring against the Christians of having either lost, or changed the original Scriptures, is treated of under the head of CORRUPTION OF THE SCRIPTURES; but some curious statements on the subject will be found in an article in the *Kushfu 's-Zunūn*. It is a Bibliographical Dictionary, compiled by Hājī Khalīlah about 200 years ago. The statements in its article on INJIL are such a strange mixture of fact and fiction that we translate the article from the Arabic *in extenso*:—

"The *Injil* is a book which God revealed to 'Īsa ibn Maryam. In the work entitled *al-Muwāhib* (by Shihābu 'd-Dīn Ahmad al-Qastālānī, died A.H. 923), it is recorded that the *Injil* was first revealed in the Syriac tongue, and has since been translated into seventeen languages. But in the *Sahih* 'l-Bukhārī (A.H. 256), in the story of Warāqah ibn Naufal, it is related that the *Injil* was revealed in Hebrew. According to Wahb ibn Munabbih, as quoted by Zamakhsharī (A.H. 538) in the *Kashshāf*, the *Injil* was revealed to Jesus on the 13th day of the month Rāmāzān, although some say it was on the 18th day of that month, 1200 years after the revelation of the Zabūr (Psalms) to Moses.

"It is a disputed question whether or not the *Injil* abrogates the Law of Moses (*Tawāt*). Some say that Jesus was not a *Sāhibu 'sh-Sharī'ah* (a law-giver); for it is said in the *Injil*:—

قال عيسى اني ما جئت لتبديل شرع موسى
عليه السلام بل لتكميله

'I am not come to abrogate (*tabdil*) the Law of Moses, but to fulfil it (*takmil*).'

"But al-Baizāwī (A.H. 685), in his commentary the *Awānu 'l-Tanzil*, seems to prove that the Law of Jesus does abrogate the Law of Moses (*Shar'u Mūsā*), for there are certain things revealed to Jesus which were not revealed to Moses.

"At the commencement of the *Injil* is inscribed *باسم الآب والابن الختم*, 'In the name of the Father and of the Son,' &c. And the *Injil*, which is now in the hands of the Christians, is merely a history of the Christ (*Siratu 'l-Masih*), collected by his four companions Matta, Luqā, Marqūs and Yūhannā.

"In the book entitled the *Tuhfatu 'l-Adīb fi Raddi 'alā Ahl 's-Salib*, or 'A refutation of the servants of the Cross' (written by 'Abdu 'llāh, a pervert from Christianity to Islām, A.H. 823), it is said that these four

religion of Jesus, and have added to it. And that they were not of the *Hawārīyūn*, or Apostles, mentioned in the Qur'ān. Matta did not see Jesus until the year he was taken up to heaven; and after the Ascension of Jesus 'he wrote in the city of Alexandria, with his own hand, his *Injil*, in which he gives an account of the birth and life of Jesus, mentioning several circumstances which are not mentioned by others. Luqā also did not see Jesus, but he was converted to Christianity by one *Būlis* (Paul), who was an Israelite, who himself had not seen Jesus, but was converted by *Anāniyā* (Ananias). Marqūs also did not see Jesus at all, but was converted to Christianity, after the Ascension of Jesus, by the Apostle *Bitrū*, and received the *Injil* (Gospel) from that Apostle in the city of Rome. And his Gospel in many respects contradicts the statements of the other three. Yūhannā was the son of the sister of Maryam, the mother of Jesus, and the Christians assert that Jesus was present at the marriage of Yūhannā, when Jesus changed the water into wine. It was the first miracle performed by Jesus.

"When Yūhannā saw the miracle, he was converted to Christianity, and left his wife and followed Jesus. He was the writer of the fourth *Injil* (Gospel). It was written in Greek, in the city of Ephesus. These are the four persons who altered and changed the true *Injil*, for there was only one *Injil* revealed to Jesus, in which there was no contradiction or discrepancy. These people have invented lies concerning God and His Prophet Jesus, upon whom be peace, as it is a well known fact, although the Christians (*Nasāra*) deny it. For example, Marqūs has written in the first chapter of his Gospel that in the book of the Prophet Isaiah it is said by God, 'I have sent an angel before thy face, namely, before the face of Jesus,' whereas the words are not in the book of Isaiah but in that of Malachi. [See Mark i. 2 In the Received Version the words are "in the Prophets"; but in the Revised Version we have "in Isaiah the prophet."]

"Again, it is related by Matta, in the first or rather thirteenth chapter of his Gospel [*sic*; see, however, Matt. xii. 40], that Jesus said, 'My body will remain in the belly of the earth three days and three nights after my death, just as Jonas was in the whale's belly;' and it is evident it was not true, for Matta agrees with the three other writers of the Gospels that Jesus died in the sixth hour on Friday, and was buried in the first hour of the night on Saturday, and rose from the dead early on Sunday morning, so that he remained in the belly of the earth one day and two nights. So there remains no doubt that the writers of the Gospels told the untruth. For neither Jesus said of himself, nor did God in his *Injil* say of him, that Jesus will be killed or buried in the earth, for God has said (i.e. in the Qur'ān, *Sirah* iv. 156). 'They slew him not, for certain! Nay, God raised him up unto Himself.' For this cause

Christians. Other circumstances similar to these are mentioned in the *Tuhfatu 'l-Adib*. Then there are the fundamental rules and doctrines (*al-Qawā'id*), upon which the Christians are, with very few exceptions, universally agreed, namely: (1) *Al-Taghtis* (Baptism); (2) Faith in the *Taṣlis*, or Trinity; (3) the Incarnation of the *Ugnūm* (i.e. the essence) of the Son in the womb of Mary; (4) a belief in the *Fitrah* (i.e. the Holy Communion); (5) the Confession of all sins to the Priest (*Qisṭas*). These five foundations also are full of falsehood, corruption, and ignorance."

"In the work entitled *al-Insānu 'l-Kāmil* (written by the Shaikh 'Abdu'l-Karīm ibn Ibrāhīm al-Jilī, lived A.H. 767-811) it is said that when the Christians found that there was at the commencement of the *Injil* the superscription *باسم الآب والابن* 'in the name of the Father and Son,' they took the words in their natural meaning, and [thinking it ought to be *Ab*, father. *Umm*, mother, and *Ibn*, son] understood by *Ab*, the Spirit, by *Umm*, Mary, and by *Ibn*, Jesus; and on this account they said, *Ṣāṭiṣu Ṣalāṭin*, i.e. 'God is the third of three.' (Sūrah v. 77.) But they did not understand that by *Ab* is meant God Most High, by *Umm*, the *Mahiyatu 'l-Haqā'iq*, or 'Essence of Truth' (*Quidditas veritatum*), and by *Ibn*, the Book of God, which is called the *Wujūdu 'l-Mutlaq*, or 'Absolute Existence,' being an emanation of the Essence of Truth, as it is implied in the words of the Qur'ān, Sūrah xiii. 9: 'And with him is the *Ummu 'l-Kitāb*, or the Mother of the Book.'

AL-INSĀN (الإنسان). "Man." The title of the LXXVth Sūrah of the Qur'ān, called also *Sūratu 'd-Dahr*, both words occurring in the first verse: "Did there not pass over man (*insān*) a long space of time (*dahr*), during which he was a thing not worthy of remembrance."

Some take these words to be spoken of Adam, whose body, according to tradition, was first a figure of clay, and was left for forty years to dry, before God breathed into it; but others understand them of man in general and of the time he lies in the womb. (See *al-Baiṣāwī*, in loco.)

AL-INSĀNU 'L-KĀMIL (الإنسان الكامل). "The perfect man." A term used by the Sūfī mystics for one in whom are combined all the attributes of divinity and of humanity. (*Kitābu 't-Ta'rifāt*, in loco). Also title of a mystic work by 'Abdu'l-Karīm ibn Ibrāhīm al-Jilī (lived A.H. 767-811).

INSHĀ (إنشاء). *Lit.* "Constructing; raising-up." The term is particularly applied to literary compositions and forms of letter-writing.

Mr. Lane, in his *Modern Egyptians*, vol. i. p. 272, mentions the Shaikh of the great Mosque, the Azhar, as the author of a collection of Arabic letters on various subjects, which are intended as models of epistolary style such a collection being called an *Inshā*.

INSHĀ 'A'LLĀHUTA'ĀLA (إن شاء الله تعالى). "If it should please God Almighty." A very frequent ejaculation amongst Muslims. [ISTISNĀ'.]

AL-INSHIRĀH (الإنشراح). "Expanding." The title of the xcvth Sūrah of the Qur'ān, which opens with the words "Have we not expanded thy breast." It is supposed to allude to the opening of Muḥammad's heart in his infancy, when it is said to have been taken out and cleansed of original sin. (See *al-Baiṣāwī*, in loco.)

INSOLVENCY of a debtor is established by a judicial decree; and after such a declaration a bequest by such a person is void. If, however, the creditors relinquish their claim, the bequest is then valid. (*Hidāyah*, iv. p. 475.)

INSPIRATION. Arabic *waḥy* (وحي). According to the *Nūru 'l-Anwār*, by Shaikh Jīwan Aḥmad (A.H. 1130), inspiration is of two kinds. *Waḥy zahīr*, external inspiration, or *Waḥy bāṭin*, internal inspiration.

I.—*External Inspiration* is of three kinds:—

(1) *Waḥyu Qur'ān*, or that which was received from the mouth of the angel Gabriel, and reached the ear of the Prophet, after he knew beyond doubt that it was the angel who spoke to him. This is the only kind of inspiration admitted to be in the Qur'ān. It is sometimes called the *Waḥy matlū*.

(2) *Ishāratu 'l-Malak*, or that which was received from the angel but not by word of mouth, as when the Prophet said, "the Holy Ghost has breathed into my heart."

(3) *Ilhām* or *Waḥyu qalb*, or that which was made known to the Prophet by the "light of prophecy." This kind of inspiration is said to be possessed by *Walīs* or saints, in which case it may be either true or false.

II.—*Internal Inspiration* is that which the Prophet obtained by thought and analogical reasoning, just as the *Mujtahidūn*, or enlightened doctors of the law obtain it. It is the belief of all orthodox Muslims that their Prophet always spoke on matters of religion by the lower forms of inspiration (i.e. *Ishāratu 'l-Malak*, *Ilhām*, or *Waḥyu qalb*); and, consequently a *Hadīs* is held to be inspired in as great a degree, although not in the same manner as the Qur'ān itself. The inspiration of the *Hadīs* is called the *Waḥy ghair matlū*. (See *Nūru 'l-Anwār*, p. 181; *Mishkāt*, book i. ch. vi. pt. 2.)

Sūratu 'n-Najm, lii. 2: "Your lord (*ṣāhib*) erreth not, nor is he led astray, neither speaketh he from impulse."

According to the strict Muḥammadan doctrine, every syllable of the Qur'ān is of a directly divine origin, although wild rhapsodical Sūrahs first composed by Muḥammad (as xci., c., cii., ciii.) do not at all bear marks of such an assumption, and were not probably intended to be clothed in the dress of a message from the Most High, which cha-

racterizes the rest of the Qur'ān. But when Muhammad's die was cast (the turning point in his career) of assuming that Great Name as the speaker of His revelations, then these earlier Sūrah's also came to be regarded as emanating directly from the Deity. Hence it arises that Muhammadans rigidly include every word of the Qur'ān, at whatever stage delivered, in the category of *Qāla 'Allāhu*, or "Thus saith the Lord," and it is one of their arguments against our Christian scriptures that they are not entirely cast in the same mould—not exclusively oracles from the mouth, and spoken in the person of God. (*Muir's Life of Muhomet.*)

The following is a description of inspiration as given by Ibn Khaldūn, "The sign that a man is inspired," he says, "is, that he is at times completely absent, though in the society of others. His respiration is stentorian and he seems to be in a cataleptic fit, or in a swoon. This, however, is merely apparent; for in reality such an *ecstasis* is an absorption into the invisible world; and he has within his grasp what he alone is able to conceive, which is above the conception of others. Subsequently these spiritual visions descend and become perceptible to the faculties of man. They are either whispered to him in a low tone, or an angel appears to him in human shape and tells him what he brings from God. Then the ecstasis ceases, and the prophet remembers what he has heard."

INTELLECT. Arabic *'aql* (عقل), *fahm* (فهم), *idrāk* (إدراك).

The Faqir Jāni Muhammad ibn As'ad, in his work the *Akhḡāq-i-Jalālī*, says: "The reasonable mind has two powers, (1) the power of *perceiving*, and (2) the power of *impelling*; and each of these powers has two divisions: in the perceiving power, 1st, an *observative intellect*, which is the source of impression from the celestial sources, by the reception of those ideas which are the materials of knowledge; 2nd, an *active intellect*, which, through thought and reflection, is the remote source of motion to the body in its separate actions. Combined with the appetent and vindictive powers, this division originates the occurrence of many states productive of action or impact, as shame, laughing, crying; in its operation on imagination and supposition, it leads to the accession of ideas and arts in the partial state; and in its relation with the observative sense and the connection maintained between them, it is the means of originating general ideas relating to actions, as the beauty of truth, the odiousness of falsehood, and the like. The *impelling power* has likewise two divisions: 1st, the *vindictive power*, which is the source of forcibly repelling what is disagreeable; 2nd, the *appetent power*, which is the source of acquiring what is agreeable." (Thompson's ed. p. 52.)

INTERCALATION of the Year. Arabic *nasi'*. The privilege of commuting the last of the three continuous sacred months for the one succeeding it, the month *Safar*,

in which case *Muharram* became secular, and *Safar* sacred. M. Caussin de Perceval supposes that this innovation was introduced by Qusay, an ancestor sixth in ascent from Muhammad, who lived in the middle of the fifth century. Dr. Sprenger thinks that intercalation in the ordinary sense of the word was not practised at Makkah, and that the Arab year was a purely lunar one, performing its cycle regularly, and losing one year in every thirty-three.

The custom of *nasi'* was abolished by Muhammad, at the farewell pilgrimage, A.H. 10, as is stated, in the Qur'ān, Sūrah ix 36, 37:—

"Twelve months is the number of months with God, according to God's book, *since* the day when He created the heavens and the earth: of these four are sacred; this is the right usage. But wrong not yourselves therein; attack those who join gods with God in all, as they attack you in all: and know that God is with those who fear Him.

"To carry over a sacred month to another, is only a growth of infidelity. The Infidels are led into error by it. They allow it one year, and forbid it another, that they may make good the number of months which God hath hallowed, and they allow that which God hath prohibited."

INTERCESSION. Arabic *Shafā'ah* (شفاعة). There is a general belief amongst Muhammadans that their Prophet is a living intercessor for them at the throne of God; but the Wahhābīs state that the intercession of their Prophet will only be by the permission (*Idn*) of God at the last day, and that there is no intercession for sins until the Day of Judgment. The teaching of the Qur'ān and the Traditions seems to be in favour of this view.

Sūrah ii. 256: "Who is he that can intercede with Him but by His own permission?"

Sūrah xix. 90: "None shall meet (in the Day of Judgment) with intercession save he who hath entered into covenant with the God of mercy."

Sūrah xx. 108: "No intercession shall avail on that day, save his whom the Merciful shall allow, and whose words He shall approve."

Sūrah xxxiv. 22: "No intercession shall avail with him but that which He Himself alloweth."

Sūrah xxxix. 45: "Intercession is wholly with God."

Sūrah lxxviii. 38: "On the day whereon the spirit (*Rūh*) and the angels shall stand ranged in order they shall not utter a word, save he whom the God of mercy permits, and who shall say what is right."

The statements of Muhammad, as contained in the Traditions, are as follows:—

"He is most fortunate in my intercession in the Day of Judgment, who shall have said from his heart, without any mixture of hypocrisy, 'There is no deity but God.'"

"I will intercede for those who shall have committed great sins"

"Three classes will intercede on the Day of Judgment, the Prophets, the Learned, the Martyrs." (*Mishkāt*, book xxxiii. ch. xii.)

The author of the *Sharh-i-Muwāqif* says (p. 588): According to the Sunnis, the intercession of Muḥammad is specially for those who have committed great sins (*ahlu 'l-kabā'ir*), for the purpose of removing punishment; for Muḥammad has said, "My intercession is for those who have committed great sins." But the Mu'tazilāhs say the intercession of Muḥammad is for the increase of merit, and not for the prevention of punishment; for it is said in the Qur'ān, Sūrah ii. 45: "Fear the day wherein no soul shall pay recompense for another soul. Nor shall intercession be accepted for it, nor shall compensation be taken from it, nor shall they be helped."

INTERMEDIATE STATE. The state of the soul between the time of death and the resurrection is generally expressed by the term *'Ālam-i-Barzakh*, for an explanation of which refer to the article BARZAKH. Sūfi writers use the term *'Ālam-i-Arwāh*, "The world of spirits."

From the Traditions it would appear that Muḥammad taught that the intermediate state is not one of unconsciousness. To the wicked it is certainly not; but inasmuch as the Muslim is encouraged to "sleep like the bridegroom," it may be inferred that the intermediate state of the Muslim is held to be one of absolute repose. [PUNISHMENTS OF THE GRAVE.]

INẒĀR (انظار). Listening or lending an ear to the bankrupt's statement or petition.

INZI'AJ (انزعاج). *Lit.* "Being disturbed and moved from its place." A term used by the Sūfi mystics for the movement and excitement of the heart in the direction of God, through the effect either of a sermon, or of music and singing. ('Abdu 'r-Razzāq's *Dict. of Sūfi Terms*.)

IQĀLAH (اقالة). "Cancelling." In law, the cancelling or dissolution of sale, or any other contract.

IQĀMAH (اقامة). *Lit.* "Causing to stand." A recitation at the commencement of the stated prayers when said in a congregation, after the worshippers have taken up their position. It is the same as the I'zān, with the addition of the sentence, "Verily prayers are now ready" (*Qad qāmati 's-salāt*). The sentences are, however, recited singly by all the sects except the Hanafis who give it exactly as the I'zān. It is not recited by the Imām, but by the person who stands behind him, who is called the *Muqtaḍī*, or "follower." In large mosques it is usual for the *Mu'azzin*, or caller to prayer, to take this office. But in his absence the person who happens to be behind the Imām recites the *Iqāmah*. [IMĀM.]

IQRĀR (اقرار). Acknowledgment; confession.

(1) A legal term used for the avowal of the right of another upon one's self in sales, contracts, and divorce. (2) A theological term used for a confession of the Muslim faith, or a confession of sin. (3) *Iqrār-nāmah*, a legal deed of acknowledgment. (4) *Iqrār-nāmah salāsi*, a deed of arbitration by a third party. (5) *Iqrār 'l-aṣṣān*, a confession of guilt by a prisoner. (6) *Iqrār 'amm*, a public acknowledgment.

IQTIZĀ (اقتضاء). *Lit.* "Demanding."

A term used in the exegesis of the Qur'ān for sentences which demand certain conditions, e.g. Sūrah iv. 94: "Whoso killeth a Mu'min (a believer) by mischance shall be bound to free a slave." Here the condition demanded is that the slave shall be the property of the person who frees him, and if he have not a slave to free, then some other expiation is required.

IRĀDAH (ارادة). Purpose, will, intention. (1) A word used for the intention, or will of man. (2) *Irādatu 'llah*, the will of God. (3) According to the Sūfi mystics, it is "a flame of love in the heart which desires God and longs to be united with Him." ('Abdu 'r-Razzāq's *Dict. of Sūfi Terms*.)

IRAM (ارام). A place mentioned in the Qur'ān, Sūrah lxxxix. 6: "Iram of the columns, the like of which has not been created in these lands."

It is related that ash-Shaddād, the son of 'Ād, ordered the construction of a terrestrial paradise in the desert of 'Ādan, ostensibly to rival the celestial one, and to be called Iram after his great grandfather. On going to take possession of it, he and all his people were struck dead by a noise from heaven, and the paradise disappeared.

AL-IRĀQ (العراق). *Lit.* "A side, or shore." A country frequently mentioned in the Traditions, which extends from 'Āb-badān to al-Mausil in length, and from al-Qādisiyah to Halwān in breadth. Said to be so named because it was on the "shore" of the rivers Tigris and Euphrates. Its principal cities were al-Basrah and al-Kūfah, and were called *al-'Irāqān*, or the Two-'Irāqs.

'IRBĀN (عربان). Earnest-money paid in any legal transaction.

IRHAṢ (ارهاص). *Lit.* "Laying the Foundation." A term used for any wonder wrought in behalf of a Prophet before he assumes the prophetic office: for example, the existence of a light on the forehead of Muḥammad's ancestors is an *irḥās*. (*Kitābu 'r-Ta'wīṣāt*.)

IRON. Arabic *al-Hadīd (الحديد)*. The title of Sūrah lvi. in the Qur'ān, in the 25th verse of which it is said: "We (God) sent down iron, in which are both keen violence and advantages to men." Zamakhsharī says that Adam brought down with him from Paradise

five things made of iron, viz. an anvil, a pair of tongs, two hammers, a greater and lesser, and a needle.

IRTIDĀD (ارتداد). [APOSTASY.]

‘ĪSA (عيسى). The name given to Jesus in the Qur’ān and all Muhammadan writings. [JESUS CHRIST.]

ISAAC. Arabic *Ishāq* (إسحاق). The son of Abraham. He is mentioned in the Qur’ān as specially the child of promise, and a gift from God to Abraham; and also as an inspired prophet.

Sūrah xxi. 72: “And We (God) gave him (Abraham) Isaac and Jacob as a farther gift; and we made them all righteous.”

Sūrah xix. 50:

“And when he had separated himself from them and that which they worshipped beside God, we bestowed on him Isaac and Jacob; and each of them we made a prophet.

“And we bestowed gifts on them in our mercy, and gave them the lofty tongue of truth.”

The birth of Isaac as a child of promise to Abraham is related in Sūrah xi. 72-77. —

“And our messengers came formerly to Abraham with glad tidings. ‘Peace,’ said they. He said, ‘Peace,’ and he tarried not, but brought a roasted calf

“And when he saw that their hands touched it not, he disliked them, and grew fearful of them. They said, ‘Fear not, for we are sent to the people of Lot.’

“His wife was standing by and laughed; and we announced Isaac to her; and after Isaac, Jacob.

“She said, ‘Ah, woe is me! shall I bear a son when I am old, and when this my husband is an old man? This truly would be a marvellous thing.’

“They said, ‘Marvellest thou at the command of God? God’s mercy and blessing be upon you, O people of this house: praise and glory are His due?’

“And when Abraham’s fear had passed away, and these glad tidings had reached him, he pleaded with us for the people of Lot. Verily, Abraham was right kind, pitiful, relenting.”

Abraham’s willingness to offer up his son is told in the Qur’ān, and from the text there would seem little doubt but Isaac was intended, although al-Baizāwī and many commentators declare it was Ishmael. The account runs thus (Sūrah xxxvii. 97-113):—

“And he said, ‘Verily, I repair to my Lord who will guide me.

“‘O Lord give me a son, of the righteous.’

“We announced to him a youth of meekness.

“And when he became a full-grown youth,

“His father said to him, ‘My son, I have seen in a dream that I should sacrifice thee; therefore, consider what thou seest right.’

“He said, ‘My father, do what thou art bidden; of the patient, if God please, shalt thou find me.’

“And when they had surrendered them to

the will of God, he laid him down upon his forehead.

“We cried unto him, ‘O Abraham!

“‘Now hast thou satisfied the vision.

See how we recompense the righteous.

“This was indeed a decisive test.

“And we ransomed his son with a costly victim,

“And we left this for him among posterity,

“‘PEACE BE ON ABRAHAM!’

“Thus do we reward the well-doers,

“For he was of our believing servants.

“And we announced Isaac to him—a righteous prophet—

“And on him and on Isaac we bestowed our blessing. And among their offspring were well-doers, and others, to their own hurt undoubted sinners.”

The feast of sacrifice, the ‘Īdu ‘l-Azhā, is said to have been instituted in commemoration of this event. [ĪDU ‘L-AZHA.]

Syud Ahmad Khan Bahadur, in his *Essays on Arabia*, remarks that learned Muhammadan theologians distinctly say it was Isaac and not Ishmael who was to have been offered up; but our researchers scarcely confirm the learned Syud’s statement. Ismā‘il al-Bukhārī, no mean authority, says it was Ishmael, and so does al-Baizāwī.

The weight of traditional authority seems to be in favour of Isaac, and so does the text of the Qur’ān, which we have explained in the account of Ishmael; and yet amongst both the Sunnis and the Shī‘ahs the opinion is now almost universal, that it was Ishmael. [ISHMAEL.]

ISAIAH. Arabic *Shu‘yā’* (شعيا).

The name is not mentioned in the Qur’ān, but al-Baizāwī, the commentator, in remarking on Sūratu ‘l-Mīrāj, xvii. 4:—“We decreed to the children of Isrā‘il in the Book, ‘Ye shall verily do evil in the earth twice,’”—says the two sins committed by the Israelites were first the murder of Shayā‘ ibn Amsiyā (i.e. Isaiah, son of Amoz) or Armiyā (i.e. Jeremiah); and the second, the murder of Zakariā and John the Baptist, and the intention of killing Jesus

IS‘ĀR (إسار). Honouring another above oneself. Thinking of another’s gain rather than one’s own. The highest form of human friendship.

‘ISHĀ’ (عشاء). The Night Prayer. The liturgical prayer recited after the night has well set in. [PRAYER.]

ISHĀQ (إسحاق). [ISAAC.]

ISHĀQIYAH (إسحاقية). A Shī‘ah sect founded by a person named Ishāq, who held that the Spirit of God existed in the Khalifah ‘Alī.

ISHĀRATU ‘L-MALAK (إشارة الملك). [INSPIRATION.]

ISHMAEL. Arabic *Ismā‘il* (إسماعيل). The eldest son of Abraham, by his “wife” Hagar. [HAGAR.]

(1) The progenitor of the Arabian race, and, according to the Qur'an, an inspired prophet. *Sūrah* xix. 55:—

"And commemorate *Ishmael* in 'the Book,' for he was true to his promise, and was an Apostle, a prophet;

"And he enjoined prayer and almsgiving on his people, and was well-pleasing to his Lord."

(2) Said to have assisted his father in the construction of the Ka'bah. *Sūrah* ii. 119, 121:—

"And remember when we appointed the Holy House as man's resort and safe retreat, and said, 'Take ye the station of Abraham for a place of prayer.' And we commanded Abraham and *Ishmael*, 'Purify my house for those who shall go in procession round it, and those who shall abide there for devotion, and those who shall bow down and prostrate themselves.'"

"And when Abraham, with *Ishmael*, raised the foundations of the House, they said, 'O our Lord! accept it from us; for Thou art the Hearer, the Knower.'"

(3) Also mentioned in six other places.

Sūrah ii. 134: "Do ye say that Abraham and *Ishmael*, and Isaac and Jacob, and the Tribes were Jews, or Christians?"

Sūrah iii. 78: "And what was revealed to Abraham and *Ishmael* and Isaac and Jacob and the Tribes."

Sūrah iv. 161: "And we inspired Abraham and *Ishmael*, and Jacob and the Tribes."

Sūrah vi. 86: "And *Ishmael* and Elisha, and Jonah, and Lot."

Sūrah xxi. 85: "And *Ishmael*, and Idriis, and Zū'l-Kifl, all these were of the patient."

Sūrah xxxviii. 48: "And remember *Ishmael*, and Elisha, and Zū'l-Kifl, for each was righteous."

(4) According to the Old Testament, *Ishmael* had twelve sons, and Muhammadan tradition also agrees with this:—

Genesis xxv. 12: "Now these are the generations of *Ishmael*, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. And these are the names of the sons of *Ishmael*, according to their generations: the first-born of *Ishmael*, Nebajoth; and Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, and Hadar, and Tema, and Jetur, and Naphish, and Kedemah. These are the sons of *Ishmael*, and these are their names by their castles, twelve princes according to their nations."

The names of these sons of *Ishmael* can still be distinguished amongst the tribes, the names of which occur in Muhammadan history: Nebajoth (*Nabayus*), the founder of the Nabathean nation, who succeeded the Idumeans in Arabia, and were an important people in Northern Arabia. Kedar (*Qaidar*) was also a famous tribe, so famous that the Badawis of the desert applied the name to all Jews. Dumah is still preserved in the name Dūmatu'l-Jandal. Tema corresponds with Taimah, and Jetur with the Jadūr of modern Arabia. Muhammad is said to have

been descended from *Ishmael*'s second son Kedar (*Qaidar*), through one named Adnān. The period between Adnān and *Ishmael* is doubtful. Some reckon forty generations, others only four. Umm Salma, one of the Prophet's wives, said 'Adnān was the son of 'Adad, the son of Humaisa, son of Nabat, son of *Ishmael*. (See *Abū'l-ʿIzdā*, p. 62.) Muslim historians, however, admit that the pedigree of Muhammad beyond Adnān is uncertain; but they are unanimous in tracing his descent to Adnān in the following line: (1) Muhammad, (2) Abdu'l-lah, (3) Abū Mutalib, (4) Hāshim, (5) Abdu'l-Maʿnā, (6) Qusāiy, (7) Kilāb, (8) Murrah, (9) Ka'b, (10) Luwayl, (11) Ghalib, (12) Fihir, (13) Mālik, (14) An-Nazr, (15) Kinānah, (16) Khuzaimah, (17) Mudrikah, (18) Al-Yās, (19) Muzār, (20) Nizār, (21) Maʿadd, (22) Adnān.

Syud Ahmad Khan Bahadur, traces the descent of Muhammad to Kedar, the son of *Ishmael*, and the view is one in accordance with that of most Muslim writers. In the time of Isaiah the two chief Arabian tribes seem to have been the descendants of Nebajoth and Kedar. (See Isaiah lx. 7.) "All the flocks of Kedar shall be gathered unto thee, the rams of Nebajoth shall minister unto thee."

(5) The account of Hagar leaving Abraham's home is given in numerous traditions. But there are two traditions given by Ibn 'Abbās, and recorded in the *Sahih* of al-Bukhārī, which are the foundation of Muhammadan history on the subject. We give them as they have been translated by Syud Ahmad Khan, and afterwards append the Scripture narrative, which can be compared with the traditions of Islām:—

Tradition I.

For reasons known only to Abraham and his wife, Sarah, the former took *Ishmael*, his son, and the boy's mother (Hagar), and left his country.

And they had with them a skin full of water.

Ishmael's mother drank from out the skin, suckling her child.

Upon her arriving at the place where Mecca now stands, she placed the child under a bush.

Then Abraham returned to come back to his wife, and the mother of *Ishmael* followed him,

Until she reached Kedar.

And she called out, "O Abraham, with whom leavest thou me?"

He answered, "With God."

She replied, "I am satisfied with my God."

Then she returned, and commenced drinking out of the skin, and suckled her infant until the water was consumed.

And she thought that if she went and looked around, she might, perhaps, see someone; and she went.

She ascended Mount Safā, and looked around to see whether or not there was anyone in sight, then hastily returning through the wilderness, she ascended the mountain of Marvā.

Then she said, "I must now go and see how my child is." And she went, and saw that he was at the point of death; but not being able to compose her mind, she said, "If I go and look around, peradventure I may see someone." And accordingly she ascended the mountain of Safa, but could descry no one.

And this she repeated seven times.

She then said, "It will be better for me to go and see my child." But she suddenly heard a voice.

And she replied, "Kindly assist me, if you have any compassion."

The angel was Gabriel

The narrator of the tradition, stamping the earth with his foot, said, this was exactly what the angel did, and that water issued from the spot: and she began to widen the hole.

It is related by Ibn 'Abbās, that the Prophet said that had she (Hagar) allowed the water to remain in its former state, the water would then have continued issuing forth for ever.

She used to drink that water and suckle her child.

Tradition II.

Abraham brought with him his wife (Hagar) and his son (Ishmael),

Whom she (Hagar) suckled.

And they both placed the child close by the spot where the Kaaba now stands under a bush.

Near the well of Zamzem, near the lofty side of the temple—and in those days Mecca was uninhabited and without water—and they deposited the child in the above place.

And Abraham placed beside them a bag full of dates,

And a skin full of water.

Then returned Abraham, and Ishmael's mother ran after him,

And said, "Abraham, whither goest thou, and wherefore leavest thou me here?"

"In this wilderness, where there is no one to pity me, neither is there anything to eat?" This she repeated several times, but Abraham hearkened not unto her. Then she asked him, "Has God commanded thee to do this?"

He answered, "Yes."

"Then," said she, "God will cause no harm to come unto me."

Thereupon she returned back.

And Abraham went away, and when he reached Sane'a, he could not see those he had left behind him.

Then he turned towards Mecca, and prayed thus: "O Lord, I have caused some of my offspring to settle in an unfruitful valley, near thy holy house, O Lord, that they may be constant in prayer. Grant, therefore, that the hearts of some men may be affected with kindness towards them; and do thou bestow on them all sorts of fruits, that they may give thanks."

And the mother of Ishmael began to suckle her child, and to drink water out of the skin until it was emptied.

And she and her son felt thirsty. And when she saw that her child was suffering from thirst, she could not bear to see it in such a plight, and retired, and reached the mountain of Safa, that was near, and ascending it, looked at the plain, in the hope of seeing someone; but, not perceiving anyone, she came down from the mountain.

When she reached the desert, she girded up her loins and ran as one mad, until she crossed the desert, and ascended Mount Marvā; but she could not see anyone.

She repeated the same seven times.

It is related by Ibn 'Abbās, that the Prophet said that this was the origin of the custom of true believers running between these mountains during the Haj.

And when she ascended the Marvā mountain, she heard a voice.

She was startled thereat; and upon hearing it again, she said, "Wherefore callest thou on me? Assist me if thou canst."

She then saw an angel near the Zamzem.

He (the angel) made a hollow place, either by his foot or with his wing, and the water issued forth; and the mother of Ishmael commenced widening it.

She filled the skin with water, which came out of it as from a fountain.

It is related by Ibn 'Abbās that the Prophet said, "May God bless the mother of Ishmael. Had she left the Zamzem as it was, or had she not filled her skin with water, then the Zamzem would always have remained an overflowing fountain."

Then she drank the water, and suckled her child.

The account as given in the Bible, Genesis xxii. 9, is as follows:—

"And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And this thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away; and she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and set her down over against him a good way off, as it were a bow shot; for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said unto her,

established for all mankind the pilgrimage to Arafāt. In imitation of him it was that stones were flung by pilgrims at Satan; and sacrifices were offered at Mīnā in remembrance of the vicarious sacrifices by Abraham instead of his son. And thus, although the indigenous rites may have been little if at all altered, by the adoption of the Abrahamic legends, they came to be viewed in a totally different light, and to be connected in the Arab imagination with something of the sanctity of Abraham, the Friend of God. The gulf between the gross idolatry of Arabia and the pure theism of the Jews was bridged over. Upon this common ground Mahomet took his stand, and proclaimed to his people a new and a spiritual system, in accents to which all Arabia could respond. The rites of the Kaaba were retained, but stripped by him of every idolatrous tendency; and they still name, a strange unmeaning shroud, around the holiest focus of Islām."

'ISHQ (عشق). "Love." A word used by mystic writers to express a divine love. The word, however, preferred by orthodox Muslim writers for the love of God, or love to God, is *ḥubb* (حُب).

ISLĀM (إسلام). Resignation to the will of God. The word generally used by Muhammadans themselves for their religion 'Abdu 'l-Haqq says it implies submission to the divine will; and Muhammad explained it to mean the observance of the five duties: (1) Bearing witness that there is but one God; (2) Reciting the daily prayers; (3) Giving the legal alms; (4) Observing the Ramazān or month's fast; (5) Making the pilgrimage to Makkah once in a lifetime.

In the Qur'ān the word is used for doing homage to God. Islām is said to be the religion of all the prophets from the time of Abraham, as will appear from the following verses (Sūrah iii. 78, 79):—"Say: We believe in God and in what hath been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and in what was given to Moses, and Jesus and the Prophets from their Lord. We make no difference between them, and to Him are we resigned (i.e. Muslims). Whoso desireth any other religion than Islām, that religion shall never be accepted of Him, and in the next world he shall be lost."

There are three words used by Muhammadan writers for religion, namely *Dīn*, *Millah*, and *Mazhab*; and in the *Kitābu 'l-Tarīfāt*, the difference implied in these words is said to be as follows:—*Dīn*, as it stands in its relation to God, e.g. *Dīnu 'llāh*, the religion of God; *Millah*, as it stands in relation to a near-hut or lawgiver, e.g. *Millatu Ibrahim*, the religion of Abraham; and *Mazhab*, as it the head relation to the divines of Islām, e.g. with king *Tanazil*, the religion or religious bestow on t Abu Hanifah. The expression *Dīn*, may give that general application. [RELIGION.]

And the mottoes of the religion of Islām are her child, and tns, Muslims, or Mu'mins. until it was empw the people of the Book," is

used for Muhammadans, Jews, and Christians.

ISM (إثم). A sin; anything forbidden by the law.

'ISMAH (إسماء). Lit. "Keeping back from sin." The continence and freedom from sin which Muhammadans say was the state of each Prophet, and which is that of infant children.

ISM'Ā'IL (إسماعيل). [ISHMAEL.]

ISMĀ'IL (إسماعيل). The name of the angel who is said to have accompanied the angel Gabriel in his last visit to the Prophet on his death-bed. He is said to command one hundred thousand angels. (*Mishkāt*, book xxiv. ch. v. pt. 3.)

ISMĀ'ILIYAH (إسماعيلية). A Shīrah sect who said that Ismā'il ibn Ja'far as-Sādiq was the true Imām and not Mūsā al-Kāzim, and who held that God was neither existent nor non-existent, nor intelligent nor unintelligent, nor powerful nor helpless, &c.; for, they said, it is not possible for any thing or attribute to be associated with God, for He is the maker of all things, even of names and attributes. (*Kitābu 'l-Tarīfāt*, in loco.)

ISM-Ā-JAUĀLĪ (إسم جلال). Any of the attributes of God which express His power and greatness, e.g. *al-Hādī*, the Judge, *al-Adil*, the Just; *al-Kābir*, the Great. [see]

ISM-Ī-JAMĀLĪ (إسم جمالي). Any of the attributes of God which express His mercy or condescension, e.g. *ar-Rahīm*, the Compassionate; *as-Samī*, the Hearer; *al-Hāfiẓ*, the Guardian.

ISM-Ī-SIFAH (إسم صفه). Name of a divine attribute.

AL-ISMU 'L-Ā'ZAM (الاسم الأعظم). The exalted name of God, which is generally believed to be known only to the Prophets. Muhammad is related to have said that it occurs in either the Sūratu 'l-Baqarah, ii. 256: "God (Allah) there is no God but He (*Hū*), the Living (*al-Hayy*), the Self-subsistent (*al-Qayyūm*)"; or in the Sūratu 'Āli 'Imrān, iii. 1, which contains the same words; or in the Sūratu Tū Hā. xx. 110: "Faces shall be humbled before the Living (*al-Hayy*) and the Self-subsistent (*al-Qayyūm*)."

It is therefore generally held to be either *Allah*, or *Hū*, or *al-Hayy*, or *al-Qayyūm*.

It is very probable that the mysterious title of the Divine Being refers to the great name of Jehovah, the superstitious reverence for which on the part of the Jews must have been well known to Muhammad.

ISMU 'Z-ZĀT (إسم الذات). Name of the Divine Essence; the essential name of God, i.e. Allah, or *Hū*, as distinguished from His attributes. [ALLAH.]

ISNĀ-'ISHARIYAH (إثنا عشرية). Lit. "The twelve eans." Those Shīrahs who acknowledge the twelve imāms. [SHĪRAH.]

ISQĀT (اسقاط). [ABORTION.]

ISRĀ (اسرائى). [MYRAJ.]

ISRAEL. Arabic *Isrā'īl* (اسرائيل). The surname of Ya'qūb (Jacob). Al-Baiḥāwī says the meaning of Isrā'īl in Hebrew is *Sufwatū 'llāh*, i.e. "the sincere friend of God"; or, as some say, 'Abdu 'llāh, "the servant of God." *Banū Isrā'īl*, "the children of Israel," is a term that frequently occurs in the Qur'ān. The xviii chapter of the Qur'ān, known as the *Sūratu 'l-Mā'raj*, is also called the *Sūratu Banī Isrā'īl*.

ISRĀF (اسراف). *Lit.* "Wasting." Extravagance in religious duties, i.e. doing more than is required by the law.

ISRĀFĪL (اسرافيل). The Archangel who will sound the trumpet at the Day of Resurrection. His name, however, does not occur in either the Qur'ān, or the Traditions.

ISRĀR (اصرار). A word used by the Arabs for a horse picking up his ears, and not obeying the rein. A term in Muhammadan theology for persisting in any sin, and being determined to commit the sin in future.

ISSUE OF BLOOD. Arabic *Istiḥārah* (استحاضة). [MUSTAHAZAH.]

ISTĪ'ĀNAH (استعانة). *Lit.* "Seeking aid." Imploping help from God. The word occurs in the *Sūratu 'l-Fātiḥah*, or the first chapter of the Qur'ān, which is part of the liturgical prayer: *وَايَاكَ نَسْتَعِينُ wa-iyāka nasta'in*, "Of Thee only do we seek help."

ISTIBRA' (استبراء). The purification of the womb. The period of probation, of one menses, to be observed after the purchase of a female slave (or in the case of a virgin under age), the period of one month before she is taken to her master's bed.

ISTIBSĀR (استبصار). A Book of Muhammadan traditions, received by the Shī'ahs, compiled by Shaikh Nasirū 'd-Dīn Abū Ja'far Muhammad at-Tūsī, A.H. 672.

ISTIDLĀL (استدلال). A term used in the science of exegesis for those sentences which require certain proofs. [QUR'AN.]

ISTIDRĀJ (استدراج). *Lit.* "Promoting by degrees, step by step." The word occurs in the Qur'ān for an unbeliever being brought by degrees to hell and destruction.

Sūrah vii. 181: "They who say our signs are lies. We (God) will bring them down *step by step* from whence they know not."

Sūrah lxviii. 44: "We (God) will surely bring them down *step by step* from whence they do not know, and I (God) will let them have their way; for My device is sure."

(In this verse the sudden transition from the first person plural to the first person singular, for the Almighty, is peculiar; it is, however, of frequent occurrence in the Qur'ān.)

ISTIGHFĀR (استغفار). Seeking forgiveness of God. It is related of Muhammad that he said:—

"I swear by God that I ask pardon of God, and repent before Him more than seventy times daily."

"O men, repent and turn to God, for verily I repent before Him one hundred times a day." (*Mishkāt*, book x. ch. iii.)

ISTIḤAZAH (استحاضة). The issue of blood of women; during which time they are ceremonially unclean. (*Vide Mishkāt*, book iii. ch. xvi.)

ISTIḤSĀN (استحسان). *Lit.* "Improving." A term used in the exegesis of the Qur'ān and of the Ḥadīṣ. It implies the rejection of *Qiyās* [QIRAS], and the admission of the law of expediency.

For example, it is a law of Islām that everything that is washed must be squeezed like a cloth; but, as it is impossible to squeeze a vessel, it is evident that it must be cleansed without squeezing. (*Nūru 'l-Anwār*, p. 208.)

ISTIKHĀRAH (استخارة). *Lit.* "Asking favours." A prayer for special favours and blessings, consisting of the recital of two *rak'ah* prayers. (*Mishkāt*, book iv. ch. xl.)

Jābir says: "The Prophet taught the *Istikhārah*, as he also did a chapter of the Qur'ān; and he said, 'When anyone of you intends doing a thing, he must perform two *rak'ah* prayers expressly for *Istikhārah*, and afterwards recite the following supplication: O God, I supplicate Thy help, in Thy great wisdom; and I pray for ability through Thy power. I ask a thing of Thy bounty. Thou knowest all, but I do not. Thou art powerful, and I am not. Thou knowest the secrets of men. O God! if the matter I am about to undertake is good for my faith, my life, and my futurity, then make it easy for me, and give me success in it. But if it is bad for my faith, my life, and my futurity, then put it away from me, and show me what is good, and satisfy me. And the person praying shall mention in his prayer the business which he has in hand.'"

This very simple and commendable injunction has, however, been perverted to superstitious uses.

Mr. Lane, in his *Modern Egyptians*, says:—

"Some persons have recourse to the Qur'ān for an answer to their doubts. This they call making an "*istikhārah*," or application for the favour of Heaven, or for direction in the right course. Repeating three times the opening chapter, the 112th chapter, and the fifty-eighth verse of the sixth chapter, they let the book fall open, or open it at random, and, from the seventh line of the right-hand page, draw their answer."

"The words often will not convey a direct answer, but are taken as affirmative or negative according as their general tenour is good or bad, promising a blessing, or denouncing a threat, &c. Instead of reading

the seventh line of this page, so we count the number of letters *kha* and *sheen* which occur in the whole page; and if the *kh*'s predominate, the inference is favourable. *Kha* represents *kheyr*, or good; *sheen*, *shur*, or evil. There is another mode of *istikhrāḥ*; which is, to take hold of any two points of a *sebhah* (or rosary), after reciting the *Faṭḥbah* three times, and then to count the beads between these two points, saying, in passing the first bead through the fingers, '[I asseri] the absolute glory of God;' in passing the second, 'Praise be to God;' in passing the third, 'There is no deity but God;' and repeating these expressions in the same order, to the last bead. If the first expression fall to the last bead, the answer is affirmative and favourable; if the second, indifferent; if the last, negative. This is practised by many persons.

"Some, again, in similar cases, on lying down to sleep at night, beg of God to direct them by a dream; by causing them to see something white or green, or water, if the action which they contemplate be approved, or if they are to expect approaching good fortune; and if not, by causing them to see something black or red, or fire; they then recite the *Faṭḥbah* ten times, and continue to repeat these words: 'O God, favour our lord Mohammad!' — until they fall asleep." (*Modern Egyptians*, vol. i. 338.)

Amongst pious Muslims in Asia it is usual to recite the two *rak'ah* prayers before retiring to rest, in the hope that God will reveal His will in a dream during the night.

ISTILĀD (استيلاء). Claim of offspring. A legal term signifying the act of a Muslim, having a child born to him of a female slave, which he acknowledges as his own, whereby the slave becomes free. (*Hidāyah*, vol. i. p. 478.)

ISTILĀH (استلاح), pl. *Istilāḥāt*. A phrase: a term; idiom. A theological term.

The author of the *Kitābu't-Tarīqāt* says it is the agreement of a tribe, or sect, or party, to give a special meaning to a word, over and above that which it has in its literal sense, but which is in accordance with it.

ISTINJĀ' (استنجاء). Abstersion; concerning which there are most minute instructions in the Traditions and in other books of Muslim divinity. Such acts of cleansing must be performed with the left hand, with not less than three handfuls of water, or with three of dry earth. (*Mish-kāt*, book ii. l.)

ISTINSHĀQ (استنشاق). The act of throwing water up into the nostrils, which is part of the religious ablution or *wazū*. [ABLUCTION.]

ISTIQA'MAH (استقامة). *Lit.* "Standing erect." A term (1) used by the Sūfī mystics for rectitude of life, purity of life; (2) being constant in religion according to the rules of the Qur'ān.

ISTIQBĀL (استقبال). *Lit.* "Going forth to meet." (1) A custom amongst Orientals of going out to meet a friend or guest on his arrival; (2) turning the face towards Makkah for prayer; (3) a coming era or period; the future.

ISTIRJĀ' (استرجاع). *Lit.* "Returning." A term used for the act of appealing to God for help in the time of affliction by repeating the following ejaculation from the Qur'ān, *Sūrah* ii. 150: *Inna li'llāhi wa inna ilaihi ray'un*, "Verily, we belong to God, and verily we shall return to God." This formula is used by Muhammadans in any danger or sudden calamity, especially in the presence of death.

ISTISHĀB (استصحاب). A law or injunction contained in a previous revelation (e.g. the Law of Moses) and not abrogated by the succeeding law-giver.

ISTISHNĀ' (استثناء). *Lit.* "Excepting or excluding." A term used for the custom of exclaiming, "If God will." It is in accordance with the injunctions of the Qur'ān, *Sūrah* xviii. 23: "And never say of anything, 'Verily, I am going to do that tomorrow,' without, 'If God will.'" (Compare *James* iv. 15: "For ye ought to say, 'If the Lord will.'")

ISTISQĀ' (استسقاء). Prayers for rain, consisting of two *rak'ah* prayers. (*Mish-kāt*, book iv. ch. liii.)

ITĀQ (اعتاق). *Lit.* "Setting free." The manumission of slaves. [SLAVERY.]

ITFĪR (اطفیر). [POTIPHAR.]

ITIKĀF (اعتكاف). Seeking retirement in a mosque during the last ten days of the Fast of Ramazān; during which time the worshipper does not leave the place, except for necessary purposes. The time is spent in reciting the Qur'ān and in performing the ceremony of *Zikr*, or the recital of the names and praises of the Deity.

ITTQ (عتق). "Being free." In the language of the law it signifies the power given to a person by the extinction of bondage. Hence the emancipation of slaves. (*Hidāyah*, vol. i. p. 413.)

ITTIHĀD (اتحاد). Union; concord; intimate friendship. A term used by the Sūfī mystics for "seeing the existence of all things visible as only existing in God." ('Abdu'r-Razzāq's *Dict. of Sūfī Terms*.)

IZN (إذن). Permission. [INTERCESSION.]

'IZRĀ'IL (عزرائيل). The Angel of Death, or the *Malaku'l-Maut*, who comes to a man at the hour of death to carry his soul away from the body. See Qur'ān, *Sūrah* xxxii. 11: "The Angel of Death shall take you away, he who is given charge of you. Then unto your Lord shall ye return."

Muhammad is related to have said that when the Angel of Death approaches a believer he sits at his head and says, "O pure soul, come forth to God's pardon and pleasure!" And then the soul comes out as gently as water from a bag. But, in the case of an

infidel, the Angel of Death sits at his head and says, "O impure soul, come forth to the wrath of God!" And then the Angel of Death draws it out as a hot spit is drawn out of wet wool. (*Mishkāt*, book v. ch. iii.)

J.

JABALU MUSA (جبل موسى). The Mount of Moses; Mount Sinai. It is called in the Qur'an, Sūrah ii. 60. *at-Tūr*, The Mountain."

AL-JABARĪYAH (الجبرية). *Lit.* "The Necessitarians." A sect of Muhammadans who deny free agency in man.

They take their denomination from *Jabr*, which signifies "necessity or compulsion:" because they hold man to be necessarily and inevitably constrained to act as he does by force of God's eternal and immutable decree. This sect is distinguished into two species, some being more rigid and extreme in their opinion, who are thence called pure *Jabariyahs*; and others, more moderate, who are therefore called middle *Jabariyahs*. The former will not allow men to be said either to act, or to have any power at all, either operative or acquiring, asserting that man can do nothing, but produces all his actions by necessity, having neither power, nor will, nor choice, any more than an inanimate agent. They also declare that rewarding and punishing are also the effects of necessity; and the same they say of the imposing of commands. This was the doctrine of the *Jabmiyahs*, the followers of Jahm ibn Sufwān, who likewise held that Paradise and Hell will vanish, or be annihilated, after those who are destined thereto respectively shall have entered them, so that at last there will remain no existing being besides God, supposing those words of the Qur'an which declare that the inhabitants of Paradise and of Hell shall remain therein for ever, to be hyperbolic only, and intended for corroboration, and not to denote an eternal duration in reality. The moderate *Jabariyahs* are they who ascribe some power to man, but such a power as hath no influence on the action; for as to those who grant the power of man to have a certain influence on the action, which influence is called Acquisition, some will not admit them to be called *Jabariyahs*, though others reckon those also to be called middle *Jabariyahs*, and to contend for the middle opinion between absolute necessity and absolute liberty, who attribute to man acquisition, or concurrence, in producing the action, whereby he gaineth commendation or blame (yet without admitting it to have any influence on the action); and, therefore, make the *Ashārians* a branch of this sect. (Sale's *Koran*, Intro.)

JABARŪT (جبروت). The possession of power, of omnipotence. One of the mystic stages of the *Ṣūfī* [SUFIISM.]

JABBAR (جبار). Omnipotent: an absolute sovereign. *Al-Jabbār*. "The Absolute." One of the ninety-nine names or attributes of God.

Sūrah lix. 23: "The King, the Holy, the Peaceful, the Faithful, the Protector, the Mighty, the Absolute, the Great.

JABĪL (جبل). The Angel of the Mountains; mentioned in the Shi'ah work, *Hayātu'l-Qulūb*. (Merrick's ed. p. 128.)

JĀBIR (جابر). The son of a poor citizen of al-Madinah, slain at Uḥud. He embraced Islām and accompanied Muhammad in numerous battles. He lived to a great age, for he died at al-Medinah A.H. 78, aged 94 years.

JABR (جبر). A Christian servant of a family from Hazramaut—s convert to Islām—accused by the Quraish with having instructed the Prophet.

Sūrah xvi. 105: "We knew that they said, 'It is only some mortal that teaches him.' The tongue of him they incline towards is barbarous, this is plain Arabic."

Husain says Jabr was one of the *Ahlu'l-Kitāb*, and was well read in the *Tawrāt* and *Injil*, and Muhammad used to hear him read these books as he passed by his house.

JACOB. Arabic *Ya'qūb* (يعقوب). The son of Isaac; an inspired prophet. There are frequent but brief allusions to the Patriarch Jacob in the Qur'an in connection with Abraham and Isaac. The story of his journey to Egypt will be found in the account of Joseph as given in the xivth Sūrah of the Qur'an. [JOSEPH.]

A brief reference to his death is made in Sūrah ii. ch. 127:—

"Were ye present when Jacob was at the point of death? when he said to his sons, 'Whom will ye worship when I am gone?' They said, 'We will worship thy God and the God of thy fathers Abraham and Ismael and Isaac, one God, and to Him are we surrendered (Muslims).' That people have now passed away; they have the reward of their deeds and ye shall have the meed of yours: but of their doings ye shall not be questioned. They say, moreover, 'Become Jews or Christians that ye may have the true guidance.' Say: Nay! the religion of Abraham, the sound in faith, and not one of those who join gods with God!"

JADD (جد). A term used in Muhammadan law for either a paternal or

a maternal grandfather. The word has also the meaning *greatness, majesty*, as in *Sūrah lxxii. 3*: "May the Majesty of our Lord be exalted." [GRANDFATHER.]

JA'FAR (جعفر). A son of Abū Tālib and a cousin to Muhammad. He was a great friend to the poor, and was called by Muhammad *Abū 'l-Masākin*, "the father of the poor." He fell bravely at the battle of Mūtah, A.H. 8.

JA'FARU 'S-SĀDIQ (جعفر الصادق). Abū 'Abdillāh Ja'far ibn Muhammad ibn 'Alī ibn al-Husain ibn 'Alī ibn Abī Tālib, was one of the twelve persons who, according to the Shī'ahs, are considered the rightful Imāms [SHī'AN]. He was surnamed as-Sādiq "The Veracious," on account of his uprightness of character. He was a learned man, and his pupil, Abū Mūsā, is said to have composed a work of two thousand pages containing the problems of his master Ja'faru 's-Sādiq. Ja'far was born A.H. 80, and died A.H. 148, and was buried in the cemetery al-Bakī' at al-Madīnah.

JĀGĪR (جاگیر). Persian *Jūr*, "A place;" *Gūr*, "Occupying." A tenure common under the Muhammadan Government, in which the public revenues of a given tract of land were made over to a servant of the State, together with the powers requisite to enable him to collect and appropriate such revenue, and administer the general government of the district. The assignment was either conditional or unconditional; in the former case, some public service, as the levy and maintenance of troops, or other specified duty, was engaged for: the latter was left to the entire disposal of the grantee. The assignment was either for a stated term, or, more usually, for the lifetime of the holder, lapsing, on his death, to the State, although not unusually renewed to his heir, on payment of a *nazarāna* or fine, and sometimes specified to be a hereditary assignment, without which specification it was held to be a life-tenure only. (*Ben Reg. xxxvii. 1723, cl. 15.*) A Jāgīr was also liable to forfeiture on failure of performance of the conditions on which it was granted, or on the holder's incurring the displeasure of the Emperor. On the other hand, in the inability of the State to vindicate its rights, a Jāgīr was sometimes converted into a perpetual and transferable estate; and the same consequence has resulted from the recognition of sundry Jāgīr as hereditary by the British Government after the extinction of the Native Governments by which they were originally granted; so that they have now come to be considered as family properties, of which the holders could not be rightfully dispossessed, and to which their legal heirs succeed, as a matter of course, without fine or *nazarāna*, such having been silently dispensed with. (*Wilson's Glossary of Indian Terms.*)

JAHANNAM (جهنم). [HELL.]

JAHL (جاهل). "Ignorance." A term used by theologians for an ignorance of religious truths, which they say is of two kinds: *Jahl-i-Basit*, simple ignorance; and *Jahl-i-Murakkab*, or complicated ignorance, or confirmed error.

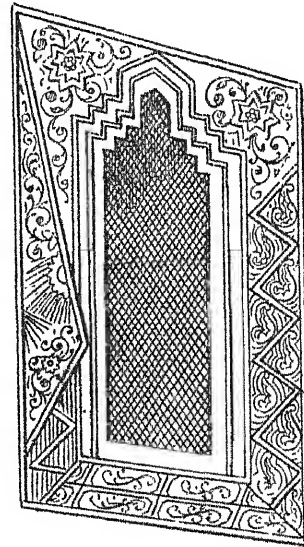
JAIFAR (جایفار). A king of 'Umān to whom Muhammad sent a despatch inviting him to Islām, which event led eventually to the conversion of that province.

"On his return from the siege of Tāyif, towards the close of the eighth year of the Hegira, Mahomet sent Amru with a despatch to Jeytar, King of Omān, summoning him and his brother to make profession of the true faith. At first they gave answer that they would be the weakest among the Arabs, if they made another man possessor of their property. But as Amru was about to depart, they repented, and, calling him back, embraced Islām. The people followed their example, and without demur paid their tithes to Amru, who continued till the Prophet's death to be his representative in Omān." (*Muir's Life of Mahomet. new ed. p. 471*)

JAIHŪN (جیحون). The river Jihon, or Bactrus, said to be one of the rivers of Eden. [EDEN.]

JĀ-I-NAMAZ (جای نماز). Persian. "The place of prayer." A term used in Asia for the small mat or carpet on which a Muslim prays. It is called in Arabic *Sajjādah* and *Muṣallā*.

The carpet is about five feet in length, and has a point or *Qeblah* worked in the pattern to mark the place for prostration.



A JA-I-NAMAZ, OR PRAYER CARPET, AS USED IN PESHAWAR.

JAIYID (جديد). Pure money; current coin. A term used in Muslim law. (*Hidayah*, vol. iii. p. 152.)

JALĀL (جلال). Being glorious or mighty. *Zū'l-Jalāl*, "The Glorious One," is an attribute of God. See Qur'ān. Sūrah lv. 78: "Blessed be the name of thy Lord who is possessed of *glory* and honour."

Al-Julālī is a term used by Sūfi mystics to express that state of the Almighty which places Him beyond the understanding of His creatures. ('Abdu'r-Razzaq's *Dictionary of Sūfi Terms*.)

AL-JALĀLĀN (الجلالان). "The two Jalāls." A term given to two commentators of the name of Jalālu'd-dīn, whose joint work is called the *Tafsīru'l-Jalālain*; the first half of which was compiled by the Shaikh Jalālu'd-dīn al-Mahallī, died A.H. 864, and the rest by Jalālu'd-dīn as-Suyūṭī, died A.H. 911.

Jalālu'd-dīn as-Suyūṭī was a prolific author. Grammar, rhetoric, dogmatical and practical theology, history, criticism, medicine, and anatomy, comprise some of the subjects on which he wrote. His *Itqān*, which is an explanatory work on the Qur'ān, has been published by the Asiatic Society of Bengal, and edited by Dr. Sprenger (A.D. 1857), and his *History of the Temple of Jerusalem* has been translated by the Rev. James Reynolds for the Oriental Translation Society (A.D. 1836). [JERUSALEM.]

JALU 'L-JAUF (جعل الجوف). Another name for Dūmatu 'l-Jandal, a place near Tabūk. [DUMAH.]

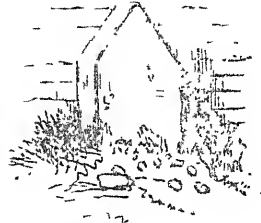
JĀLŪT (جالوت). [GOLIATH.]

JAMRAH (جمرة). *Lit.* "Gravel, or small pebbles." (1) The three pillars at Minā, at which the Makkan pilgrims throw seven pebbles. They are known as al-Ūlā, the first; al-Wustā, the middle; and al-Aqibah, the last. According to Muslim writers these pillars mark the successive spots where the Devil, in the shape of an old Shaikh, appeared to Adam, Abraham, and Ishmael, and was driven away by the simple process which Gabriel taught them of throwing seven small pebbles. The *Jamratu 'l-Aqibah*, is known as the *Shaitānu 'l-Kabīr*, or the "Great Devil."

Captain Burton, in his *El Medīnah and Mecca*, vol. ii. 227, says:—

"The '*Shaitānu 'l-Kabīr*' is a dwarf but-tress of rude masonry, about eight feet high by two and a half broad, placed against a rough wall of stones, at the Meccan entrance to Muna. As the ceremony of 'Ramy,' or Lapidation, must be performed on the first day by all pilgrims between sunrise and sunset, and as the fiend was malicious enough to appear in a rugged pass, the crowd makes the place dangerous. On one side of the road, which is not forty feet broad, stood a row of shops, belonging principally to barbers. On the other side is the rugged wall of the pillar, with a *chevaux de frise* of Bedouins and naked

boys. The narrow space was crowded with pilgrims, all struggling like drowning men to approach as near as possible to the Devil."



THE SHAITĀNU 'L-KABIR (Burton.)

(2) *Jamrah* also means a "live coal," and is an astronomical or meteorological term used to signify the infusion of vital heat into the elements in spring, or rather, at the end of winter. According to this theory there are three *Jamariāt*: one, the infusion of heat into the air, occurs thirty days before the vernal equinox; the second, affecting the waters, seven days later; and the third, vivifying the earth, sixteen days before the equinox. (Catafago's *Dictionary*, *in loco*.)

JAM'U 'L-JAM' (جمع الجمع). *Lit.* "The plural of a plural." A term used by the Sūfi mystics for the high position of the Perfect Man or *al-Insānu 'l-Kāmil*.

JANĀB (جناب). "Majesty." A term of respect used in India in addressing a person of rank or office, whether Native or European. *Janāb-i-'ālī*, "Your high eminence."

JANĀBAH (جنابة). A state of uncleanness. The *Niddah*, or separation, of Leviticus xii. 5. The menses, coitus, child-birth, pollutio nocturna, contact with the dead, or having performed the offices of nature, place the person in a state of *Janābah* or separation. [PURIFICATION.]

JANĀZAH, JINĀZAH (جنازة). A term used both for the *bier*, and for the *funeral service* of a Muslim, also for the corpse itself. [BURIAL.]

JĀNN (جان). The father of the Jinn. [JINN.]

JANNAH (جنة), pl. *Jannāt*. *Lit.* "A garden." (1) A term used for the regions of celestial bliss. [PARADISE.] (2) A term used by Sūfi mystics to express different stages of the spiritual life: *Jannatu 'l-Af'āl*, the paradise of works or that enjoyment which is derived from sensual pleasures, such as eating, drinking, &c.; *Jannatu 'l-Wyāsaā*, the paradise of inheritance, which is a disposition like that of the saints and prophets: *Jannatu 's-Sifāt*, the paradise of attributes, becoming like God; *Jannatu 's-Zāt*, the paradise of essence, being united with God (i.e. absorption into the Divine essence). ('Abdu'r-Razzaq's *Dictionary of Sūfi Terms*.)

JANNATU 'ADN (جنات عدن). The Gardens of Eden. (Sūrah ix. 73, *et alias*.) [PARADISE.]

JANNĀTU 'L-FIRDAUS (جنات الفردوس). The Gardens of Paradise. (Sūrah xviii. 107.) [PARADISE.]

JANNATU' L-KHULD (جنة الخلد). The Garden of Eternity. (Sūrah xxv. 16.) [PARADISE.]

JANNĀTU 'L-MA'WA (جنات المأوى). The Gardens of Refuge. (Sūrah xxxii. 19.) [PARADISE.]

JANNĀTU'N-NA'IM (جنات النعيم). The Gardens of Delight. (Sūrah v. 70.) [PARADISE.]

JĀR MULĀSIQ (جار ملاصق). "A next-door neighbour." A term used in Muḥammadan law for a joint proprietor in a house, or room or wall of the house. (*Hidāyah*, vol. iii. p. 565.)

JARR (جر). "Dragging." A degree of chastisement practised according to Muḥammadan law, namely, by *dragging* the offender to the door and exposing him to scorn. (Hamilton's *Hidāyah*, vol. ii. p. 76.)

AL-JĀSIYAH (الجانبة). *Lit.* "The Kneeling." A title given to the XLVth Sūrah of the Qur'ān, in which the expression occurs (verse 26):—

"And God's is the kingdom of the Heavens and of the Earth; and on the day when the Hour shall arrive, on that day shall the despisers perish. And thou shalt see every nation *kneeling*; to its own book shall every nation be summoned:—This day shall ye be repaid as ye have wrought."

JĀSULĪQ (جاسلق). An Arabicized word from the Greek Καθολικός. The *Catholicos*, or Primate of the Christians. In the *Ḥizyāsu 'l-Lughah* he is said to be the chief of the Christians, and under him is the *Mitrān* (Metropolitan), and then the *Usquf* (Bishop), and then *Qasis* (Presbyter), and then *Shammās* (Deacon)."

Mr. Lane, in his Dictionary, gives the Order of *Bitrāq* (Patriarch) as under the *Jāsuliq*, which term we understand to mean, in Muḥammadan works, none other than the Patriarch, *e.g.* of Jerusalem, or Antioch, &c.

JAWĀMI'U 'L-KALIM (جوامع الكلم). *Lit.* "Comprehending many significations." A title given to the Qur'ān and to certain traditions, because it is related that the Prophet said that has been revealed to me which comprehends many significations. (*Kashf'u 'l-Istīlāhāt*, *in loco*.)

JAZ'AH (جذعة). A female camel in her fifth year. The proper age for a camel given in zakāt or legal alms for camels from sixty-one to seventy-five in number. [ZAKĀT.]

JAZBAH (جذبة). "Attraction." A term used by the Sūfi mystics to express a yearning after the Divine Being. The nearer approach of man to his Maker through God's grace. ('Abdu'r-Razzāq's *Dictionary of Sūfi Terms*.)

JEDDAH. Arabic *Jiddah* (جدة). The principal seaport of Arabia, and one of the *Miqāt* or stages where the Makkan pilgrims put on the *Ihrām* or pilgrim's robe. It is also celebrated as the place of Eve's sepulchre. She is said to measure 120 paces from head to waist, and 80 paces from waist to heel. (*Burton*.)

JEHOVAH. Heb. יהוה. In the Old Testament it is usually with the vowel points of יהוה; but when the two occur together, the former is pointed יהוה, that is, with the vowels of אלהים, as in Obad. i. 1; Heb. iii. 19. The LXX. generally render it by Κύριος, the vulgate by *Dominus*; and in this respect they have been followed by the A.V. where it is translated "The Lord." The true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or other of the words with whose proper vowel-points it may happen to be written. This custom, which had its origin in reverence, and has almost degenerated into a superstition, was founded upon an erroneous rendering of Lev. xxiv. 16, "He that blasphemeth the name of God shall surely be put to death"; from which it was inferred that the mere utterance of the name constituted a capital offence. In the Rabbinical writings it is distinguished by various euphemistic expressions; as simply "the name," or "the name of four letters" (the Greek *tetragrammaton*); "the great and terrible name"; "the peculiar name," *i.e.* appropriated to God alone; "the separate name," *i.e.* either the name which is separated or removed from human knowledge, or, as some render, "the name which has been interpreted or revealed." (Professor W. A. Wright, M.A., *Smith's Dictionary of the Bible*, *in loco*.)

This superstitious reverence for the word Jehovah must have been the origin of the *Ismu 'l-A'zam*, or "exalted name," which Muḥammad is related to have said was known only to God and His prophets; but which, he said, occurs in one of three verses in the Qur'ān, namely: Sūratu 'l-Baqarah ii. 256: "God! (*Allāh*) there is no God but He (*Hū*) the Living One (*al-Hayy*), the Self-Subsisting One (*al-Qayyūm*);" or, in the Sūratu 'l-Imrān iii. 1, which contains the same words; or, in the Sūratu Tā Hā xx. 110: "Faces shall be humbled before the Living One (*al-Hayy*), the Self-Subsistent One (*al-Qayyūm*)."

Some European scholars (see Catafago's *Arabic Dictionary*) have fancied the *Yahūh* יהוה, or Yahovah of the Hebrews, is identical with the ejaculation of the Muslim devotee, *Yā Hū*, "O He!" (i.e. God). Al-Baizāwī says the word *Hū* (better *Huwa*), i.e. HE (God), may be the *Ismu 'l-A'zam*, or Exalted Name of the Almighty, especially as it occurs in two of the verses of the Qur'ān indicated by Muḥammad, namely, Sūrah ii. 256. iii. 1. [HUWA, GOD.]

JEREMIAH. Arabic *Armiyā* (ارميا). The prophet is not mentioned in the Qur'ān, but Muslim historians say he was contemporary with Ma'add, the son of 'Adnān, the renowned ancestor of Muḥammad. The *Kātibu 'l-Wāqidi* says: "God watched over 'Adnan's son Ma'add, who was by the command of the Lord taken by Armiyā and Abrahā (Jeremiah and Baruch) into the land of Harām and nurtured safely." According to the *Ghiyāṣu 'l-Lughah*, he is the same as al-Khiṣr. [AL-KHIZR.]

JERUSALEM. Arabic *al-Baitu 'l-Muqaddas* (البيت المقدس), "the Holy House," or *Baitu 'l-Maqdis* (بيت المقدس), "the House of the Sanctuary"; *Awashalim* (اورشليم); *Iliyā* (إيلياء), i.e. *Aelia Capitolina*.

In the Qur'ān Jerusalem is never mentioned by name, and in the Traditions and other Muslim works, it is always called *al-Baitu 'l-Muqaddas*, "the Holy House," as referring to the Temple of Jerusalem, or *Iliyā*. The allusions to it in the Qur'ān, are as follows:—

Sūrah ii. 55 (where God, after giving the manna and quails, is represented as saying to the children of Israel): "Enter the city and eat therefrom as plentifully as ye wish." Al-Baizāwī the commentator says this city was the *Baitu 'l-Maqdis* (Jerusalem), or *Ariḥā* (Jericho).

Sūrah ii. 261: "Like him who passed by a city when it was desolate, and as he walked over its roofs said, 'How will God revive this after its destruction?' " Commentators say Elias or al-Khiṣr visited the city of Jerusalem after its destruction by Nebuchadnezzar.

Sūrah xxx. opens with a reference to the Persians conquering Syria and taking Jerusalem.

In Sūrah xvii. 1, Muḥammad is represented as having taken his flight from Makkah to Jerusalem. "Celebrated be the praises of Him who by night took his servant from the *Masjidu 'l-Harām* (the Sacred Mosque) to the *Masjidu 'l-Aqsā* (the Remote Mosque), the precinct of which we have blessed."

And in Sūrah l. 40, one of the signs of the approach of the last day will be: "The crier (to prayer) shall cry from a near place" (i.e. a place from which all men shall hear). Ḥusain says this "near place" is the Temple at Jerusalem.

A curious account of Jerusalem and its

temple, the *Masjidu 'l-Aqsā*, or Distant Mosque (so called because it is a distant object of pilgrimage), has been written by Jalālū 'd-dīn as-Suyūṭī, one of the commentators on the Qur'ān, known as the Jalālān. It was written in the year A.H. 848, A.D. 1444, and the special object of the book appears to be to exalt the merits of Jerusalem as a place of prayer and pilgrimage. [For an account of the Temple, see *MASJIDU 'L-AQSA*.] He says Jerusalem is specially honoured as being the scene of the repentance of David and Solomon. The place where God sent His angel to Solomon, announced glad tidings to Zacharias and John, showed David a plan of the Temple, and put all the beasts of the earth and fowls of the air in subjection to him. It was at Jerusalem that the prophets sacrificed; that Jesus was born and spoke in his cradle; and it was at Jerusalem that Jesus ascended to heaven; and it will be there that He will again descend. Gog and Magog shall subdue every place on the earth but Jerusalem, and it will be there that God Almighty will destroy them. It is in the holy land of Jerusalem that Adam and Abraham, and Isaac and Mary, are buried. And in the last days there will be a general flight to Jerusalem, and the Ark and the Shechinah will be again restored to the Temple. There will all mankind be gathered at the Resurrection for judgment, and God will enter, surrounded by His angels, into the Holy Temple, when He comes to judge the earth. (See Reynolds' Translation, p. 16.)

The peculiar reference paid to the Sacred Rock (*as-Sakhrah*) seems to be one of the many instances of afterthought and addition to Islām since the time of Muḥammad, Mnāwiyah seems to have encouraged it in order to direct the affections and fanaticism of his subjects into a new channel, and to withdraw their exclusive attention, from Makkah and al-Madinah, where the rival family of 'Alī resided.

In the same book there is a desultory account of the taking of Jerusalem by the Khalifah 'Umar.

After the conclusion of the battle of Yarmūk (Hieromax), the whole army of the Muslims marched into the territory of Palestine and Jordan. Then they closely besieged the city. The conquest was attended with difficulty until the arrival of the Khalifah 'Umar with four thousand horse. He came upon the holy place on the eastern side, and then encircled the city. They fought for a long time, until at last the inhabitants sent a party to the walls with a flag of truce, asking for a parley. The Patriarch (Sophronius) then demanded the safe conduct of a messenger to 'Umār. The envoy came without hindrance and requested 'Umar to make peace and to accept tribute.

Jalālū 'd-dīn gives a copy of the treaty which the Muslims compelled the people of Jerusalem to sign. It reads as follows:—

"In the name of God, the Merciful and Compassionate! This is the writing from the Christians of the Holy City to 'Umar ibn al-

Khattāb, the Commander of the Faithful. When you came down upon us, we asked of you a capitulation for ourselves and our possessions, and our children, and the people of our religion; and we have stipulated with you, that we shall not be polluted by interruption in our places of worship, or whatever chapels, or churches, or cells, or monasteries of monks, may be therein; and that no one shall live therein who may have the impress of Muslims (by long residence), and that we will not prohibit the Muslims from entering them, by night or by day; and that we will open the gates wide to passengers and to travellers; and if any Muslim passing by shall take up his lodging with us three nights, we shall give him food, and not entertain in our churches a spy, nor conceal him unknown to the Muslims; and not teach our children the Qur'ān; and not publicly exhibit the Associating or Christian religion, and not beg any one to embrace it; and not hinder anyone of our relations from entering the Muslim religion, if he will, and that we should honour the Muslims and make much of them, and place them in our assemblies, if anyone of them will, and give them the chief seats, and not imitate them in our dress, neither in girdles, nor in the turban, nor the slipper, nor the parting of the hair, and never write in their language, nor call ourselves by their surnames; and that we should never ride upon great saddles, nor suspend our swords by belts, and never accept arms (the bow, sword, and club), nor carry them with us; and that we should never engrave upon our signet-rings in the Arabic language; and that we should not sell wine, and that we should shave the front of our heads, and tie up our dress, wherever we may be, and not wear wide girdles at our waist; and that we should never publicly exhibit the cross upon our churches, nor expose our crosses, nor ever inscribe them in the path of the Muslims, nor in their market places, and never strike our bells the (quick) stroke, nor raise our voices over the dead, nor publicly expose the lights, or anything else, in the roads and markets of the Muslims, and never come near them with our dead, and never receive any slave who has drawn upon himself familiarity with Muslims, and never look upon them in their houses."

We learn moreover, from the same authority, as follows:—

"When 'Umar ratified the treaty, he added thereto,—'And that we will not strike anyone of the Muslims. We stipulate this with you for ourselves and the people of our religion; and we accept these terms of capitulation: and if we subsequently violate a point of that which we have stipulated, upon our lives be it, and let there be no faith with us and may it be allowed you to do to us whatever is lawful against rebellious and revolting subjects.'" (*Hist. of Jerusalem*, by Jalāl 'd-dīn, Reynolds' Translation.)

There were within the city 12,000 Greeks and 50,000 natives, and the Khalīfah 'Umar insisted that all the Greeks depart within

three days, and that the natives should pay tribute. Five dinārs were imposed upon the rich, four upon the middle classes, and three upon the lower classes; very old and very young persons paid nothing.

When Umar entered the Holy City, his first object was to find the Sacred Rock (*as-Sakhrah*), the site of the Masjid 'l-Aqṣā, to which Muhammad said he was carried on Burāq on the night of the Mi'rāj [MIRAJ], and he therefore requested the Patriarch to direct him to the spot. They first went to the Church of the Resurrection, and the Patriarch said, "This is the Mosque of David." But 'Umar said, "Thou hast spoken falsely, for the Apostle of God (Muhammad) described the place to me, and it was not like this." They then went to the church on Zion, and the Patriarch said, "This is the Mosque of David." But 'Umar said, "Thou hast spoken falsely." And in this manner the Patriarch took 'Umar to every church in the city. At last they came to a gate, which is now called *Bāb 'l-Muhammad*, or the Gate of Muhammad, and clearing away the filth on the steps, they came to a narrow passage, and the Khalīfah, creeping on his knees, came to the central sewer. Here, standing up, 'Umar looked at the rock (*as-Sakhrah*), and then exclaimed, "By Him in whose hand is my life, this is the place which the Apostle of God (upon whom be peace and blessing) described to us." 'Umar then ordered a mosque to be built thereon. And 'Abdu 'l-Malik ibn Marwān built the mosque of the Baitu 'l-Muquddas (now known as the Mosque of 'Umar). He spent upon it the produce of seven years' tax upon Egypt. He began it in A.H. 69 and finished it in A.H. 72.

Some authority quoted by Jalāl 'd-dīn says the Holy City did not cease to be in the hands of the Muslims from its surrender to 'Umar until the year A.H. 491, when it was taken by the Franks, who killed therein a vast number of Muslims in the space of seven days. In the Masjid 'l-Aqṣā alone, they killed 70,000, and they took from *as-Sakhrah* the vessels of gold and silver and the wealth which was preserved in strong boxes. "But," he adds, "Ṣalāhu 'd-dīn (Saladin) was raised up for the complete deliverance of the Holy City; for he was the most renowned of Lions, and the very brightness of Fire."

(For a further account of the taking of the city by Saladin, see Reynolds' translation of Jalāl 'd-dīn's *History of the Temple of Jerusalem*, p. 199.)

A brief outline of the History of Jerusalem from the Time of Christ.

A.D.

33. The crucifixion, death resurrection, and ascension of Jesus Christ at Jerusalem.
43. St. Paul's first visit to Jerusalem after his conversion to Christianity.
69. Taken by Titus.
136. The Emperor Hadrian bestows on the city the name of *Ælia Capitolina*.

- A.D. (This name is used by Jalālu 'd-dīn in his book. A.D. 1444.)
336. Jerusalem under Christian rule, the *Martyrion* and the Church of the Resurrection built.
614. The city invested and taken by the Persians under Chosroes II. (See Qur'ān, Sūrah xxx.)
621. The era of the flight of Muḥammad.
628. The Emperor Heraclius enters Jerusalem in triumph.
637. The patriarch Sophronius surrenders the Holy City to the Khalīfah 'Umar. Liberty of worship secured to the Christians in churches which already existed, but they are prohibited the erection of new churches. A mosque built on the reputed site of Jacob's vision, now known as the mosque of 'Umar. Said to be on the site of the temple called by Muslims Masjidu 'l-Aqsa, the Remote Mosque, or aṣ-Ṣakhrah, the Rock.
800. Ambassadors sent by the Emperor Charlemagne to distribute alms in the Holy City. The Khalīfah Harūn ar-Rashid sends back as a present to the Emperor the keys of Calvary and the Holy Sepulchre.
820. Held for a time by the rebel chief Tamim Abu Harab.
969. Falls into the hands of the Fāṭimate Khalīfah Mu'izz. The Church of the Holy Sepulchre burnt.
1035. The pilgrimage of Robert of Normandy.
1054. The pilgrimage of Lietbert of Cambrai.
1065. The pilgrimage of the German bishops.
1077. Jerusalem pillaged by the army of Malik Shah.
1084. The Turkoman chief Urtok becomes ruler of the Holy City. The Christians suffer.
1098. The city retaken by the Fāṭimate Khalīfah.
1099. 40,000 Crusaders appear before its walls. The city taken by the Crusaders. 10,000 Muslims slain. Godfrey of Bouillon made King. (For eighty years the city remained in the hands of the Christians.)
1187. Retaken by Saladin (Ṣalāhu 'd-dīn), the Muslim general.
1219. Ceded to the Christians by virtue of a treaty with the Emperor Frederick II.
1239. Taken by the Muslims.
1243. Again ceded to the Christians.
1244. The Christians defeated at Gaza, and Jerusalem occupied by the Muslims.
1277. Nominally annexed to the kingdom of Sicily.
1517. Becomes part of the Empire of the Ottoman Sultān Selim I.
1542. Sultān Sulaiman I. builds the present walls.

A.D.

1832. Muḥammad 'Alī Pasha of Egypt takes the city.

1840. Restored to the Sultān of Turkey.

[AS-SAKERAH, MASJIDU 'L-AQSA.]

JESUS CHRIST. Arabic 'Īsā 'l-Masīḥ (عيسى المسيح). In the Qur'ān, the Lord Jesus Christ is spoken of under the following names and titles:—

(1) 'Īsā (عيسى). "Jesus." Al-Baizāwī says it is the same as the Hebrew *Ishū*, (אִישׁוּעַ), and derived from *al-ʿayas*, "white mingled with red," without, however, explaining this derivation.

(2) 'Ibīn Maryam (عيسى بن مريم), "Jesus the son of Mary," from whom He was born by the power of God.

(3) *Al-Masīḥ* (المسيح). "the Messiah." Sūrah iii. 40: "His name shall be Messiah Jesus." Al-Kamālān, the commentators, say he is called al-Masīḥ either because he was both blessed and anointed by the angel Gabriel, or because whomsoever Jesus touched was healed.

(4) *Kalimatu 'llāh* (كلمة الله), "the Word of God." Sūrah iv. 169: "His word." Husain says by this expression is meant he who was born at the express fiat of God. (Sūrah xix. 36: "He says only to it BE and it is.")

(5) *Qawlu 'l-Haqq* (قول الحق). "The Word of Truth." Sūrah xix. 35. Some commentators take the expression *qawlu 'l-haqq* as referring to the statement made being "the word of truth," whilst others take it as referring to Christ Himself, "The Word of Truth."

(6) *Rūḥun min Allāh* (روح من الله), "A Spirit from God." Sūrah iv. 169: "A Spirit from Him." Al-Baizāwī says it is a Spirit which proceedeth from God. The title *Rūḥu 'llāh* is the special Kalimah for Jesus Christ. [PROPHETS.]

(7) *Rasūlu 'llāh* (رسول الله), "The Messenger of God." Sūrah iv. 169. It is the same title as Muḥammad assumed for himself, i.e. the Prophet, or Apostle, or Messenger of God.

(8) *ʿAbdu 'llāh* (عبد الله), "The Servant of God." Sūrah xix. 31: "Verily, I am the servant of God."

(9) *Nabiḡu 'llāh* (نبي الله), "The Prophet of God." Sūrah xix. 31: "He hath made me a Prophet."

(10) *Wajīḥun fī 'd-dunyā wa 'l-ākhirah* (وجه في الدنيا والآخرة), "Illustrious in this world and in the next," namely, as al-Baizāwī explains it, "in this world as a Prophet, in the next as an Intercessor." Sūrah iii. 40.

In order to present the somewhat incoherent narrative of the Qur'ān in a systematic form, we shall arrange its history of the Lord Jesus into (1) The Annunciation of the Virgin, (2) The Birth of Jesus, (3) His Miracles, (4) His Mission, (5) His Crucifixion, (6) His Divinity and Sinlessness, (7) The Trinity, (8) His Second Coming (as taught in the Traditions), (9) His Exaltation in Heaven. From a personal of

these selections it will be seen that Muhammad taught that Jesus was miraculously born of the Virgin Mary, who was sister of Aaron and the daughter of 'Imrān, near the trunk of a palm tree. That the Jews charged the Virgin with being unchaste; but the babe, speaking in his cradle, vindicated his mother's honour. That Jesus performed miracles, giving life to a clay figure of a bird, healing the blind, curing the leper, quickening the dead, and bringing down a table from heaven "as a festival and a sign." That he (Jesus) was specially commissioned as the Apostle or Prophet of God to confirm the Law and to reveal the Gospel. That he proclaimed his mission with many manifest signs, being strengthened by the Holy Spirit. That he foretold the advent of another Prophet, whose name should be Ahmad. That the Jews intended to crucify him, but God deceived them, for they did not crucify Jesus, but only his likeness. That he is now in one of the stages of celestial bliss. That after he left this earth his disciples disputed amongst themselves, some calling him a God, and making him one of a Trinity of the "Father, the Mother, and the Son." That he will come again at the last day, and will slay Antichrist, kill all the swine, break the Cross, remove the poll-tax from the infidels. That he will reign as a just king for forty-five years, marry, and have children, and die and be buried near Muhammad at al-Madinah, between the graves of Abū Bakr and 'Umar.

I.—The Annunciation of the Virgin.

Surah iii. 37-43: "And remember when the angels said, 'O Mary! verily hath God chosen thee, and purified thee, and chosen thee above the women of the worlds! O Mary! be devout towards thy Lord, and prostrate thyself, and bow down with those who bow.' This is one of the announcements of things unseen by thee: To thee, O Muhammad! do we reveal it; for thou wast not with them when they cast lots with reeds which of them should rear Mary; nor wast thou with them when they disputed about it. Remember when the angel said, 'O Mary! Verily God announceth to thee the Word from Him: His name shall be, Messiah Jesus the son of Mary, illustrious in this world, and in the next, and one of those who have near access to God; and he shall speak to men alike when in the cradle and when grown up; and he shall be one of the just.' She said, 'How, O my Lord! shall I have a son, when man hath not touched me?' He said, 'Thus: God will create what He will; when He decreeth a thing, He only saith, "Be," and it is.' And He will teach him the Book, and the Wisdom, and the Law, and the Evangel; and he shall be an apostle to the children of Israel."

Surah xix. 16-21: "And make mention in the Book, of Mary, when she went apart from her family, eastward, and took a veil to shroud herself from them: and We sent Our spirit to her, and he took before her the form of a perfect man. She said: 'I fly for refuge

from thee to the God of Mercy! If thou fearest Him, begone from me.' He said: 'I am only a messenger of thy Lord, that I may bestow on thee a holy son.' She said: 'How shall I have a son, when man hath never touched me? and I am not unchaste.' He said: 'So shall it be. Thy Lord hath said: "Easy is this with me; and we will make him a sign to mankind, and a mercy from us. For it is a thing decreed."'

[In the earlier part of Sūrah iii. the Virgin Mary is spoken of as the daughter of 'Imrān. Commentators say that 'Imrān died before Mary was born. In the traditions it is stated "that the only two persons born into the world who have not been touched of the Devil are Mary and her son Jesus." Thus teaching not only the Immaculate Conception of Mary, but also of her mother. "When she went eastward"; Husain says, she went out of her house in an eastward direction, in order to perform her ablutions, when Gabriel appeared to her.]

II.—The Birth of Jesus.

Sūrah xix. 22-34: "And she conceived him, and retired with him to a far-off place. And the throes came upon her by the trunk of a palm. She said: 'Oh, would that I had died ere this, and been a thing forgotten, forgotten quite!' And one cried to her from below her: 'Grieve not thou, thy Lord hath provided a streamlet at thy feet:—And shake the trunk of the palm-tree toward thee: it will drop fresh ripe dates upon thee. Eat then and drink, and be of cheerful eye: and shouldst thou see a man, say,—Verily, I have vowed abstinence to the God of mercy.—To no one will I speak this day.' Then came she with the babe to her people, bearing him. They said, 'O Mary! now hast thou done a strange thing! O sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother.' And she made a sign to them, pointing towards the babe. They said, 'How shall we speak with him who is in the cradle, an infant?' It said, 'Verily, I am the servant of God; He hath given me the Book, and He hath made me a prophet; and He hath made me blessed wherever I may be, and hath enjoined me prayer and almsgiving so long as I shall live; and to be dutiful to her that bare me: and he hath not made me proud, depraved. And the peace of God was on me the day I was born, and will be the day I shall die, and the day I shall be raised to life."

Sūrah xxiii. 52: "And we appointed the Son and his Mother for a sign; and we prepared an abode in a lofty spot, quiet and watered with springs."

[Professor Wahl understands this last verse to refer to Paradise, but the Muslim commentators all refer it to the place of abode; and al-Baiḏawī and Husain say it was either in Jerusalem, or Damascus, or Ramleh! Husain says Jesus was born in Bethlehem. The expression, "O sister of Aaron," as applied to the Virgin Mary, suggests an anachronism

of some consequence, but the commentators get over the difficulty. The Kamālān say it is a figurative expression implying that she was pure and righteous like a sister of Aaron. But al-Baizāwī says it means that she was of the tribe of Aaron. European authors suggest that there was a confusion between Miriam the Virgin and Miriam the sister of Moses. Al-Baizāwī says: "The palm to which she fled, that she might lean on it in her travail, was a withered trunk, without any head or verdure; and this happened in the winter season, notwithstanding which, it miraculously supplied her with fruits for her refreshment, as is mentioned immediately." Mr. Sale says: "It has been observed, that the Mohammedan account of the delivery of the Virgin Mary very much resembles that of Latona, as described by the poets, not only in this circumstance of their laying hold on a palm-tree (though some say Latona embraced an olive-tree, or an olive and a palm, or else two laurels), but also in that of their infants speaking; which Apollo is fabled to have done in the womb." (See Homer, *Hymn. in Apoll.*: Callimach, *Hymn. in Delum.*)

III.—The Miracles of Jesus.

Sūrah iii. 43-46: "And He will teach him the Book, and the Wisdom, and the Law, and the Evangel; and he shall be an apostle to the children of Israel 'Now have I come,' he will say, 'to you with a sign from your Lord: Out of clay will I make for you, as it were, the figure of a bird: and I will breathe into it, and it shall become, by God's leave, a bird. And I will heal the blind, and the leper; and by God's leave will I quicken the dead; and I will tell you what ye eat, and what ye store up in your houses! Truly in this will be a sign for you, if ye are believers.' And when Jesus perceived unbelief on their part, He said, 'Who my helpers with God?' The apostles said, 'We will be God's helpers! We believe in God, and bear thou witness that we are Muslims. O our Lord! we believe in what thou hast sent down, and we follow the apostle; write us up, then, with those who bear witness to him.'"

[The commentators al-Jalālān say Jesus made for his disciples a bat, for it is the most perfect of birds in make, and it flew while they looked at it; but when it had gone out of their sight, it fell down dead. That he cured in one day fifty thousand persons, and that he raised Lazarus ('Āzar) from the dead; also Shem, the son of Noah, who had been dead 4,000 years, but he died immediately; also the son of an old woman, and the daughter of a tax-collector.]

Sūrah v. 112-115: "Remember when the Apostles said: 'O Jesus, Son of Mary! is thy Lord able to send down a furnished table to us out of Heaven?' He said: 'Fear God if ye be believers.' They said: 'We desire to eat therefrom, and to have our hearts assured; and to know that thou hast indeed spoken truth to us, and to be witnesses thereof.' Jesus, Son of Mary, said: 'O God,

our Lord! send down a table to us out of Heaven, that it may become a recurring festival to us, to the first of us and to the last of us, and a sign from thee: and do thou nourish us, for thou art the best of nourishers.' And God said: 'Verily, I will cause it to descend unto you; but whoever among you after that shall disbelieve, I will surely chastise him with a chastisement wherewith I will not chastise any other creature.'"

[Mr. Sale, in his commentary on this miracle, says (quoting from al-Baizāwī):—"This miracle is thus related by the commentators. Jesus having, at the request of his followers, asked it of God, a red table immediately descended in their sight, between two clouds, and was set before them. Whereupon he rose up, and having made the ablution, prayed, and then took off the cloth which covered the table, saying, 'In the name of God, the best provider of food!' What the provisions were, with which this table was furnished, is a matter wherein the expositors are not agreed. One will have them to be nine cakes of bread and nine fishes; another, bread and flesh; another, all sorts of food, except flesh: another, all sorts of food, except bread and flesh: another, all except bread and fish; another, one fish, which had the taste of all manner of food; and another, fruits of paradise; but the most received tradition is, that when the table was uncovered, there appeared a fish ready dressed, without scales or prickly fins, dropping with fat, having salt placed at its head, and vinegar at its tail, and round it all sorts of herbs, except leeks, and five loaves of bread, on one of which there were olives; on the second, honey; on the third, butter; on the fourth, cheese; and on the fifth, dried flesh. They add, that Jesus, at the request of the apostles, showed them another miracle, by restoring the fish to life, and causing its scales and fins to return to it; at which the standers-by, being affrighted, he caused it to become as it was before: that one thousand three hundred men and women, all afflicted with bodily infirmities or poverty, ate of these provisions, and were satisfied, the fish remaining whole as it was at first; that then the table flew up to heaven in the sight of all; and everyone who had partaken of this food were delivered from their infirmities and misfortunes; and that it continued to descend for forty days together, at dinner-time, and stood on the ground till the sun declined, and was then taken up into the clouds. Some of the Mohammedan writers are of opinion that this table did not really descend, but that it was only a parable; but most think the words of the Koran are plain to the contrary. A further tradition is, that several men were changed into swine for disbelieving this miracle, and attributing it to magic art; or, as others pretend, for stealing some of the victuals from off it."]

IV.—The Mission of Jesus.

Sūrah lvi. 26, 27: "And of old sent we Noah and Abraham, and on their seed conferred the

gift of prophecy, and the Book; and some of them we guided aright; but many were evil doers. Then we caused our apostles to follow in their footsteps; and we caused Jesus the son of Mary to follow them; and we gave him the Evangel and we put into the hearts of those who followed him kindness and compassion: but as to the monastic life, they invented it themselves. The desire only of pleasing God did we prescribe to them, and this they observed not as it ought to have been observed: but to such of them as believed gave we their reward, though many of them were perverse."

Sûrah v. 50, 51: "And in the footsteps of the prophets caused we Jesus, the son of Mary, to follow, confirming the law which was before him: and we gave him the Evangel with its guidance and light, confirmatory of the preceding Law; a guidance and warning to those who fear God;—And that the people of the Evangel may judge according to what God hath sent down therein. And whoso will not judge by what God hath sent down—such are the perverse."

Sûrah ii. 81: "Moreover, to Moses gave we 'the Book,' and we raised up apostles after him; and to Jesus, son of Mary, gave we clear proofs of his mission, and strengthened him by the Holy Spirit. So oft then as an apostle cometh to you with that which your souls desire not, swell ye with pride, and treat some as impostors, and slay others?"

Sûrah ii. 254: "Some of the apostles we have endowed more highly than others: Those to whom God hath spoken, He hath raised to the loftiest grade, and to Jesus the Son of Mary we gave manifest signs, and we strengthened him with the Holy Spirit. And if God had pleased, they who came after them would not have wrangled, after the clear signs had reached them. But into disputes they fell: some of them believed, and some were infidels; yet if God had pleased, they would not have thus wrangled: but God doth what he will."

Sûrah lxi. 6: "And remember when Jesus the son of Mary said, 'O children of Israel! of a truth I am God's apostle to you to confirm the law which was given before me, and to announce an apostle that shall come after me whose name shall be Ahmad!' But when he (Ahmad) presented himself with clear proofs of his mission, they said, 'This is manifest sorcery!'"

Sûrah vi. 85: "And Zachariah, John, Jesus, and Elias: all were just persons."

Sûrah iv. 157: "And there shall not be one of the people of the Book but shall believe in him (Jesus) before his death, and in the day of judgment he shall be a witness against them."

Sûrah iii. 44: "And I have come to attest the law which was before me; and to allow you part of that which had been forbidden you: and I come to you with a sign from your Lord: Fear God, then, and obey me; of a truth God is my Lord, and your Lord: Therefore worship Him. This is a right way."

V.—The Crucifixion of Jesus.

Sûrah iii. 47-50: "And the Jews plotted, and God plotted: But of those who plot is God the best. Remember when God said, 'O Jesus! verily I will cause thee to die, and will take thee up to myself and deliver thee from those who believe not; and I will place those who follow thee above those who believe not, until the Day of Resurrection. Then, to me is your return, and wherein ye differ will I decide between you. And as to those who believe not, I will chastise them with a terrible chastisement in this world and in the next; and none shall they have to help them.' But as to those who believe, and do the things that are right, He will pay them their recompense. God loveth not the doers of evil."

Sûrah iv. 155, 156: "And for their unbelief [are the Jews cursed]—and for their having spoken against Mary a grievous calumny,—And for their saying, 'Verily we have slain the Messiah, Jesus the son of Mary, an Apostle of God.' Yet they slew him not, and they crucified him not, but they had only his likeness. And they who differed about him were in doubt concerning him: No sure knowledge had they about him, but followed only an opinion, and they really did not slay him, but God took him up to Himself. And God is Mighty, Wise!"

[Sale, in his notes on the Qur'ân, says: "The person crucified some will have to be a spy that was sent to entrap him; others that it was one Titian, who by the direction of Judas entered in at a window of the house where Jesus was, to kill him; and others that it was Judas himself, who agreed with the rulers of the Jews to betray him for thirty pieces of silver, and led those who were sent to take him. They add, that Jesus, after his crucifixion in *effigy*, was sent down again to the earth to comfort his mother and disciples and acquaint them how the Jews were deceived, and was then taken up a second time into heaven. It is supposed by several that this story was an original invention of Moḥammad's; but they are certainly mistaken: for several sectaries held the same opinion long before his time. The Basilidians, in the very beginning of Christianity, denied that Christ himself suffered, but [asserted] that Simon the Cirenean was crucified in his place. The Corinthians before them, and the Carpocratians next (to name no more of those who affirmed Jesus to have been a mere man), did believe the same thing, that it was not himself, but one of his followers, very like him, that was crucified. Photinus tells us that he read a book entitled *The Journeys of the Apostles*, relating the acts of Peter, John, Andrew, Thomas, and Paul; and among other things contained therein this was one, that Christ was not crucified, but another in his stead, and that therefore he laughed at his crucifiers, or those who thought they had crucified him." The "Cross of Christ" is the missing link in the Muslim's creed; for we have in Islâm the great

anomaly of a religion which rejects the doctrine of a sacrifice for sin, whilst its great central feast is a *Fest of Sacrifice*. It is related by the Muslim historian al-Waqidi, that Muhammad had such repugnance to the sign of the cross that he destroyed everything brought to his house with that figure upon it.]

VI.—*Divinity and Sonship of Christ, and His Sinlessness.*

Sûrah xix. 35, 36: "That is Jesus the son of Mary, the word of truth (*Qawlu 'l-Haqq*), whereon ye do dispute! God could not take to Himself a son! Celebrated be His praise! When He decrees a matter He only says to it, 'BE,' and it is: and verily God is my Lord and your Lord, so worship Him: this is the right way. But the sects have differed among themselves."

Sûrah iii. 51, 52: "These signs, and this wise warning do we rehearse to thee. Verily, Jesus is as Adam in the sight of God. He created Him of dust: He then said to him, 'Be'—and he was."

Sûrah xliii. 57-65: "And when the Son of Mary was set forth as an instance of *divine power*, lo! thy people cried out for joy thereat: And they said, 'Are our gods or is he the better?' They put this forth to thee only in the spirit of dispute. Yea, they are a contentious people. Jesus is no more than a servant whom we favoured, and proposed as an instance of *divine power* to the children of Israel; and if we pleased, we could from yourselves bring forth Angels to succeed you on earth: and he shall be a sign of the last hour: doubt not then of it, and follow ye me: this is the right way; and let not Satan turn you aside from it, for he is your manifest foe. And when Jesus came with manifest proofs, he said, 'Now am I come to you with wisdom; and a part of those things about which ye are at variance I will clear up to you; fear ye God, therefore, and obey me. Verily, God is my Lord and your Lord; wherfore, worship ye him: this is a right way.' But the different parties fell into disputes among themselves; but woe to those who thus transgressed, because of the punishment of an afflictive day!"

Sûrah ix. 30: "The Jews say Ezra is the Son of God; and the Christians say that the Messiah is the Son of God; that is what they say with their mouths imitating the sayings of those who misbelieved before—God fight them!—How they lie!"

Sûrah iii. 72, 73: "And some truly are there among them who torture the Scriptures with their tongues, in order that ye may suppose it to be from the Scripture, yet it is not from the Scripture. And they say, 'This is from God'; yet it is not from God: and they utter a lie against God, and they know they do so. It becometh not a man, that God should give him the Scriptures and the Wisdom, and the gift of prophecy, and that then he should say to his followers, 'Be ye worshippers of me, as well as of God'; but rather, 'Be ye perfect in things pertaining to God, since ye

know the Scriptures, and have studied deep."

Sûrah v. 19: "Infidels now are they who say, 'Verily God is the Messiah Ibn Maryam (son of Mary)! Say: And who could aught obtain from God, if he chose to destroy the Messiah Ibn Maryam, and his mother, and all who are on the earth together?'"

There is a remarkable Hadis related by Anas, which inadvertently proves that, whilst Muhammad admitted his own sinfulness, as well as that of other prophets, he could not charge our Lord with sin. It is as follows: "The Prophet of God said, 'In the Day of Resurrection Muslims will not be able to move, and they will be greatly distressed, and will say, "Would to God that we had asked Him to create some one to intercede for us, that we might be taken from this place, and be delivered from tribulation and sorrow?" Then these men will go to Adam, and will say, "Thou art the father of all men. God created thee with His hand, and made thee a dweller in Paradise, and ordered His angels to prostrate themselves before thee, and taught thee the names of all things. Ask grace for us we pray thee!" And Adam will say, "I am not of that degree of eminence you suppose, for I committed a sin in eating of the grain which was forbidden. Go to Noah, the Prophet, he was the first who was sent by God to the unbelievers on the face of the earth." Then they will go to Noah and ask for intercession, and he will say, "I am not of that degree which ye suppose." And he will remember the sin which he committed in asking the Lord for the deliverance of his son (Hûd), not knowing whether it was a right request or not; and he will say, "Go to Abraham, who is the Friend of God." Then they will go to Abraham, and he will say, "I am not of that degree which ye suppose." And he will remember the three occasions upon which he told lies in the world; and he will say, "Go to Moses, who is the servant to whom God gave His law, and whom He allowed to converse with Him." And they will go to Moses, and Moses will say, "I am not of that degree which ye suppose." And he will remember the sin which he committed in slaying a man, and he will say, "Go to Jesus, He is the servant of God, the Apostle of God, the Spirit of God, and the Word of God." Then they will go to Jesus, and He will say, "Go to Muhammad who is a servant, whose sins God has forgiven both first and last." Then the Muslims will come to me, and I will ask permission to go into God's presence and intercede for them." (*Mishkât*, book xxiii. ch. xii.)

[In dealing with Muhammadans the Christian missionary must not treat their system as though the teachings of Islam were precisely those of the modern Socinians (we speak of the *modern* Socinians, for both the Socin, uncle and nephew, admitted the miraculous conception of Christ, and said he ought to be worshipped.) Islam admits of the miraculous conception of Christ, and that He is the "Word" which God "conveyed

into Mary"; and whilst the other five great prophets are but "the chosen," "the preacher," "the friend," "the converser with," and "the messenger of" God, Jesus is admitted to be the "*Spirit of God*." He is the greatest miracle worker of all the prophets; and whilst Muhammad is dead and buried, and saw corruption, all Muslim divines admit that Jesus "saw no corruption," and still lives with a human body in Paradise.

Moreover, it is said in the Hadis that the *Haqiqatu'l-Muhammadiyah* or the *Nur-i-Muhammad*, "the essence, or light of Muhammad," was created before all things which were made by God. The pre-existence of the divine "Word which was made flesh and dwelt amongst us" is not, therefore, an idea foreign to the Muslim mind.]

VII.—The Trinity.

Sūrah v. 76-79: "They misbelieve who say, 'Verily, God is the Messiah, the son of Mary'; but the Messiah said, 'O children of Israel! worship God, my Lord and your Lord; verily, he who associates aught with God, God hath forbidden him Paradise, and his resort is the Fire, and the unjust shall have none to help them. They misbelieve who say, 'Verily, God is the third of three, for there is no God but one; and if they do not desist from what they say, there shall touch those who misbelieve amongst them grievous woe. Will they not turn again towards God and ask pardon of Him? for God is forgiving and merciful.' The Messiah, the son of Mary, is only a prophet! Prophets before him have passed away; and his mother was a confessor; they used both to eat food. See how we explain to them the signs, yet see how they turn aside!"

Sūrah iv. 169: "O ye people of the Book! overstep not bounds in your religion; and of God, speak only truth. The Messiah, Jesus, son of Mary, is only an apostle of God, and His Word which he conveyed into Mary, and a Spirit from Him. Believe, therefore, in God and His apostles, and say not, 'Three': (i.e. there is a Trinity).—Forbear—it will be better for you. God is only one God! Far be it from His glory that He should have a son! His, whatever is in the Heavens, and whatever is in the Earth! And God is a sufficient Guardian."

Sūrah v. 116, 117: "And when God shall say—'O Jesus, Son of Mary: hast thou said unto mankind—'Take me and my mother as two Gods, beside God?' He shall say—'Glory be unto Thee! it is not for me to say that which I know to be not the truth; had I said that, verily thou wouldst have known it: Thou knowest what is in me, but I know not what is in Thee; for Thou well knowest things unseen! I spake not to them aught but that which thou didst bid me—'Worship God, my Lord and your Lord'; and I was a witness against them so long as I was amongst them: but when Thou didst take me away to Thyself Thou wert the watcher over them, for Thou art witness over all."

[From the text of the Qur'an it appears

that Muhammad thought the Holy Trinity of the Christians consisted of the Father, the Son, and the Virgin; and historians tell us that there existed in Arabia a sect called Collyridians, who considered the Virgin Mary a divine person, and offered in worship to her a cake called Collyris; it is, therefore, not improbable that Muhammad obtained his perverted notion of the Holy Trinity from the existence of this sect. From the expression "they both ate food," we must conclude that Muhammad had but a sensuous idea of the Trinity in Unity, and had never been instructed in the orthodox faith with reference to this dogma.

Al-Baizāwī (A.H. 685), in his commentary on Sūrah iv. 169, says: "Say not there are Three," that is, "Do not say there are three Gods," namely, *Allāh* and *al-Masīh* and *Maryam*; or "Do not say God is Three," meaning that there are Three *Aqānim* (أقانيم) or Essences—*Ab* (Father), *Ibn* (Son), and *Rūhul-Quds* (Holy Spirit), and interpreting it thus: *Ab*, the *Zāt* or Essence; *Ibn*, the *Ṭāp* or Knowledge; and *Rūhul-Qud*, the *Ḥayāt* or Life of God.

Husain (A.H. 900) quotes al-Baizāwī, and offers no opinion of his own.

The Jalālān (A.H. 911) say "Three" means Allāh and 'Isa and his Mother.

The word generally used by Muhammadan writers for the Trinity is *at-Tasliṣ* (التسليط). [TRINITY.]

VIII.—The Second Coming of Jesus.

The Qur'an has no definite teaching on the subject, but the Traditions have. See *Mish-kātu'l-Masābih*, book xxiii. ch. vi.)

Abū Hurairah relates that the Prophet said, "I swear by God, it is near, when Jesus, son of Mary, will descend from the heavens upon your people, a just king, and he will break the cross, and will kill the swine, and will remove the poll-tax from the unenfranchised; and there will be great wealth in his time, so much that nobody will accept of it; and in that time, one prostration in prayer will be better than the world and everything in it."

And Abū Hurairah said, "If ye doubt about this coming to pass, then read this verse (Sūrah iv. 157), and there shall not be one of those who have received the Scriptures who shall not believe in Him (Jesus) before His death."

Abū Hurairah again relates that the Prophet said, "I swear by God, Jesus son of Mary will come down, a just king; he will kill the swine, and break the cross, and remove the poll-tax from the unenfranchised; and camels will not be rode in his time on account of the immensity of wealth, and man's being in want of nothing; and verily enmity, hatred and malice will go from man; and verily, Jesus will call people to wealth, and nobody will take it."

Jābir relates that the Prophet said: "A section of my people will always fight for the true religion, and will be victorious, unto the resurrection. Then Jesus son of Mary will

come down, and the prince of my people will say to him, 'Come in front, and say prayers for us.' And he will say to him, 'I shall not act as Imam, because some of you are princes over others.' And Jesus will say this from respect to my people."

'Abdu'llāh ibn 'Amr relates that the Prophet said: "Jesus will come down to the earth, and will marry and have children, and will stay on the earth forty-five years, and then die, and be buried in my place of burial: and I and Jesus shall rise up from one place, between Abū-Bakr and 'Umar." [HUGHAN.]

IX.—His Exaltation in Heaven.

There is some difference of opinion as to where Jesus Christ now is. All Muslim divines agree that "he saw no corruption," but they differ as to the exact stage of celestial bliss in which he resides in the body. According to a tradition by Qatādah (*Mish-kāt*, book xxiv. ch. vii), Muḥammad said, on the night of the Mi'rāj or celestial journey, he saw John and Jesus in the second heaven. The Jalālīn agree with this tradition. But in the commentary known as the *Jāmi'u'l-Bayan* (vol. i. 656) it is said he is in the third region of bliss, whilst some say he is in the fourth.

X.—The Disciples of Jesus.

The disciples of Jesus are called in the Qur'ān *al-Ḥawāriyyūn*, a word which seems to be derived from an Ethiopic root, signifying "to send," but which al-Baizāwī says means "white ones," and that it was given to the disciples of Jesus either because they were holy and sincere men or because they wore white clothes. It is noticeable that not one of the twelve apostles is mentioned by name in the Qur'ān. In the story told of disciples visiting the city (of Antioch), three disciples are mentioned, and commentators say they were John, Jude and Simon. [See Sūrah xxxvi. 13, 19—HABIB THE CARPENTER.] John the Baptist and his father Zacharias are mentioned. (Sūrahs xix. 7, xxi. 90.)

JETHRO. [SHU'AIB.]

JEWELS. Arabic *Jauhar* (جوهر), pl. *Jawāhir*. According to the *Hidāyah* a thief is liable to suffer amputation of the hand for stealing jewels, such as a ring set with emerald, ruby, or chrysolite, as such are rare articles, and are not held to be of an indifferent nature, neither are they undesirable. (Vol. ii. p. 93.)

A *sillim* sale [SILLIM], or a sale in trust, of jewels and marine shells, is not lawful, because the unities of these vary in their value. (Vol. ii. p. 539.) In the partition of property, jewels must not be divided by the Qāzī, but by mutual arrangement in the family, because of the great difference in the actual value of jewels. (Vol. iv. 13.)

JEWS, JUDAISM. The Jews are mentioned in the Qur'ān and Traditions under the names of *Yahūdī* (يهودى), pl. *Yahūd*, and *Banū Isra'īl* (بنو اسرائيل), "Children of

Israel." No distinction is made between Jews and Israelites. They are acknowledged to be a people in possession of a divine book, and are called *Ahlul-Kitāb*, or "people of the book." Moses is their special law-giver (Abraham not having been a Jew, but a "*Ḥanīf Muslim*"); they are a people highly-favoured of God, but are said to have perverted the meaning of Scripture, and to have called Ezra "the Son of God." They have an intense hatred of all true Muslims: and, as a punishment for their sins, some of them in times past had been changed into apes and swine, and others will have their hands tied to their necks and be cast into the Fire at the Day of Judgment.

The following are the selections from the Qur'ān relating to the Jews:—

Sūrah ii. 116: "O children of Israel! remember my favour wherewith I have favoured you, and that high above all mankind have I raised you."

Sūrah v. 48, 49: "Verily, we have sent down the law (*Tawrāt*) wherein are guidance and light. By it did the prophets who professed Islām judge the Jews; and the doctors and the teachers judged by that portion of the Book of God, of which they were the keepers and the witnesses. Therefore, O Jews! fear not men but fear Me; and barter not away my signs for a mean price! And whoso will not judge by what God hath sent down—such are the Infidels. And therein have we enacted for them, 'Life for life, an eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation':—Whoso shall compromise it as alms shall have therein the expiation of his sin: and whoso will not judge by what God hath sent down—such are the transgressors."

Sūrah iii. 60: "Abraham was not a Jew nor yet a Christian. He was a Ḥanīf Muslim and not an idolater."

Sūrah ix. 30: "The Jews say, 'Ezra ('Uzair) is a son of God'; and the Christians say, 'The Messiah is a son of God.' Such the saying in their mouths! They resemble the saying of the Infidels of old! God do battle with them! How are they misguided!"

Sūrah vi. 147: "To the Jews did we forbid every beast having an entire hoof, and of both bullocks and sheep we forbade them the fat, save what might be on their backs, or their entrails, and the fat attached to the bone. With this have we recompensed them, because of their transgression: and verily, we are indeed equitable."

Sūrah iv. 48, 49: "Among the Jews are those who displace the words of their Scriptures, and say, 'We have heard, and we have not obeyed. Hear thou, but as one that heareth not; and look at us'; perplexing with their tongues, and wounding the Faith by their revilings. But if they would say, 'We have heard, and we obey; hear thou, and REGARD us'; it were better for them, and more right. But God hath cursed them for their unbelief. Few only of them are believers!"

Sūrah ii. 70-73: "Desire ye then that for your sakes the Jews should believe? Yet a

part of them heard the word of God, and then, after they had understood it, perverted it, and knew that they did so. And when they fall in with the faithful, they say, 'We believe'; but when they are apart one with another, they say, 'Will ye acquaint them with what God hath revealed to you, that they may dispute with you about it in the presence of your Lord?' Understand ye their aim? Know they not that God knoweth what they hide, as well as what they bring to light? But there are illiterates among them who are not acquainted with the Book, but with lies only, and have but vague fancies. Woe to those who with their own hands transcribe the Book corruptly, and then say, 'This is from God,' that they may sell it for some mean price! Woe then to them for that which their hands have written! and, Woe to them for the gains which they have made!"

Sūrah v. 64-69: "SAY: O people of the Book! do ye not disavow us only because we believe in God, and in what He hath sent down to us, and in what He hath sent down aforetime, and because most of you are doers of ill? SAY: Can I announce to you any retribution worse than that which awaiteth them with God? They whom God hath cursed and with whom He hath been angry—some of them hath He changed into apes and swine; and they who worship Tagūt are in evil plight, and have gone far astray from the right path! When they presented themselves to you they said, 'We believe': but Infidels they came in unto you, and Infidels they went forth! God well knew what they concealed. Many of them shalt thou see hastening together to wickedness and malice, and to eat unlawful things. Shame on them for what they have done! Had not their doctors and teachers forbidden their uttering wickedness, and their eating unlawful food, had indeed would have been their doings! 'The hand of God,' say the Jews, 'is chained up.' Their own hands shall be chained up—and for that which they have said shall they be cursed. Nay! outstretched are both His hands! At His own pleasure does He bestow gifts. That which hath been sent down to thee from thy Lord will surely increase the rebellion and unbelief of many of them: and we have put enmity and hatred between them that shall last till the day of the Resurrection. Oft as they kindle a beacon fire for war shall God quench it! and their aim will be to abet disorder on the earth: but God loveth not the abettors of disorder."

Nearly all the leading scripture characters connected with Old Testament history are either mentioned by name in the Qur'ān or are referred to in the Traditions and commentaries

(a) In the Qur'ān we have Adam (*Ādam*), Abel (*Hābīl*), Cain (*Qābīl*), Enoch (*Idrīs*), Noah (*Nūh*), Abraham (*Ibrāhīm*), Lot (*Lūṭ*), Isaac (*Ishāq*), Ishmael (*Ismā'īl*), Jacob (*Ya'qūb*), Joseph (*Yūsuf*), Job (*A'izūb*), Moses (*Mūsā*), Aaron (*Hārūn*), Korah (*Qārūn*), Pharaoh (*Fir'aūn*), Haman (*Hāmān*), David (*Dā'ūd*), Goliath (*Jālūt*), Solomon (*Sulaimān*),

Saul (*Tālūt*), Jonah (*Yūnus*), Elisha (*Al-yasa'*).

(b) In the Traditions and in the earliest commentaries on the Qur'ān are mentioned: Eve (*Hawwā*), Hagar (*Hājar*), Nebuchadnezzar (*Bukh'nazzar*), Joshua (*Yūshar*), Jeremiah (*Armiyā*), Isaiah (*Shay'ā*), Benjamin (*Binyāmin*), Ezekiel (*Hi'zqīl*), Balaam (*Balām*), Daniel (*Dāniyāl*), Sarah (*Sārah*), and many others. But it is remarkable that after Solomon, there is no mention of the Kings of Israel and Judah.

(c) The chief incidents of Jewish history are recorded in the Qur'ān with a strange and curious admixture of Rabbinical fable. The creation of the world, the formation of Adam and Eve, the fall, the expulsion from Eden, Cain's and Abel's sacrifices, the death of Abel; Noah's preaching, the Ark built, the deluge, the tower of Babel; Abraham, the friend of God, his call from idolatry, Isaac the son of promise, Sarah's incredulity, Hagar and Ishmael, the willingness of Abraham to sacrifice his son, Lot and the cities of the plain; Jacob and the tribes, Joseph sold into Egypt, Potiphar's wife, Joseph tempted, the dreams of the baker and butler, and of the king; Moses, his preservation in infancy, kills an Egyptian, flies to Midian, works miracles in the presence of Pharaoh, manna from heaven, the giving of the law, Aaron's rod, the golden calf, the passage of the Red Sea; Job's patience; Balaam cursing the Israelites; David's psalms, his sin and repentance; Solomon's wisdom, the Queen of Sheba, the building of the temple; Jonah's preaching, his escape from the fish: these and many other incidents, evidently taken from the Old Testament, and worked up into a narrative with the assistance of Talmudic interpretations, form the chief historical portion of the Qur'ān.

(d) Many of the doctrines and social precepts of the Qur'ān are also from Judaism. The Unity of God, the ministry of angels, the inspired law, the law of marriage and divorce, domestic slavery, the day of Sacrifice, prayer and ablution, the lex talionis, the degrees of affinity, the stoning of the adulterer, and many other injunctions, are precisely those of the Mosaic code, with some modifications to meet the requirements of Arabian social life.

Whilst, therefore, Muḥammad took little of his religious system from Christianity, he was vastly indebted to Judaism both for his historical narratives and his doctrines and precepts. Islām is nothing more nor less than Judaism plus the Apostleship of Muḥammad. The teachings of Jesus form no part of his religious system. [CHRISTIANITY.]

(e) The Quraish charged Muḥammad with want of originality in his revelations. For even at the end of his career, and when he was uttering his latest Sūrahs, "they said, as our verses were rehearsed to them—'This is nothing but tales of yore.'" (Sūrah viii. 31.) "And when it was said to them, What is it your Lord sent down? They said, 'Old folk's tales.'" (Sūrah xvi. 25.) The

Quraish even charged him with having obtained assistance, "They said it is only some mortal who teaches him." And Muhammad admits there was someone who might be suspected of helping him, for he replies, "The tongue of him whom they lean towards is barbarous and this (Qur'an) is plain Arabic." (Surah xvi. 105.) Husain, the commentator, in remarking upon this verse, says, "It is related that there was a slave belonging to 'Amr ibn 'Abdi 'Ubb al-Hazraai, named Jabr (and according to some a second slave named Yasâr), who used to read the Law and the Gospel, and Muhammad used, when he passed, to stand and listen."

And the whole construction of the Qur'an bears out the supposition that its subject matter was received orally and worked into poetical Arabic by a man of genius. Whatever he may have heard from the readings of Jabr and Yasâr of the text of the Old and New Testament scriptures, it is very evident that he obtained his explanations from one well versed in Talmudic lore. A Jewish Rabbi, Abraham Geiger, in A.D. 1833, wrote a prize essay in answer to the question put by the university, "Inquiratur in fontes Alcorani seu legis Mohammedicæ eos, qui ex Judæismo derivandi sunt." His essay in reply is entitled, "Was hat Moharunnd aus dem Judenthume aufgenommen?" In this treatise it is clearly demonstrated how much the whole system of Islâm is indebted to Talmudic Judaism for its teachings. Its narratives, its doctrines, and its theological terms, are chiefly derived from those of the Talmud.

The works of Geiger, J. M. Arnold, Hereshom, McCaul, Bishop Barclay, Deutsch, Lightfoot, Schottgen, Ugolini, Menschen (which pending a complete translation of the Talmud, can be consulted), will, upon comparison with the teachings of the Qur'an, reveal how entirely Muhammad constructed his religious system on the lines of Talmudic Judaism. We are indebted to the late Dr. J. M. Arnold's *Islam and Christianity*, for the following review of the subject, he having largely availed himself of the facts given in Geiger's celebrated essay, already referred to.

The seven heavens and the seven earths which are held in the Talmud, have found their way into the Qur'an.¹ During the creation, God's glorious throne was placed in the air upon the water.² According to the Talmud, "the world is the sixtieth part of the garden, the garden is the sixtieth part of Eden"; and Muhammad states that the breadth of the garden is that of heaven and earth.³ Both in the Qur'an and Talmud we find seven hells as the appointed abode for the damned, and each hell has seven gates in both documents.⁴ The entrance of *Jahan-*

¹ Chagiga, ix. 2.
² Rashi on Gen. i. 2; and Surahs xi. 9; xxvii. 25; xlii. 17; lxxiv. 15.

³ Theanith, x.; Pesachim, xciv.; and Surah iii. 127.

⁴ Talmud Erubin, vii. 1; Midrash on Ps. xi.; and Surah xv. 41.

nam is marked, according to the Sukkah, by two date-trees, between which smoke issues; and the Qur'an speaks of a tree in hell [zaqqum] of which the damned are to eat, and of which many terrible things are related.¹ In the Talmud the prince of hell demands supply for his domain, and a similar request is made in the Qur'an.² Between the seven heavens and the seven hells is an intermediate place [A'RAF], for those who are too good to be cast into hell and too imperfect to be admitted into heaven.³ This intermediate abode is, however, so narrow, that the conversations of the blessed and the damned on either side may be overheard. Again, the happiness of Paradise [PARADISE] is similarly described in both Talmud and Qur'an;⁴ also the difficulty of attaining it. The Talmud declares that it is as easy for an elephant to enter through the eye of a needle; the Qur'an substituting a camel for an elephant.⁵ That the dead live in the sight of God is stated in both documents in the same terms, and that there is no admission to the actual presence of the Almighty before the Day of Judgment and the resurrection of the dead.⁶ The signs of the last day as given in the Qur'an are borrowed equally from the Scriptures and the Talmud.⁷ [RESURRECTION.]

The lengthened descriptions in the Qur'an of the future resurrection and judgment are also tinged with a Talmudical colouring. That the several members of the human body shall bear witness against the damned, and that idols shall share in the punishment of their worshippers, is stated in both the Talmud and Qur'an.⁸ The time of the last judgment Muhammad declined to fix, resting upon the Jewish or Scriptural sentence, that "one day with God is like a thousand."⁹ The Jews, in speaking of the resurrection of the dead, allude to the sending down of rain; the Qur'an also affirms that this means of quickening the dead will be employed.¹⁰ Further still, the Talmudical idea that the dead will rise in the garments in which they were buried, likewise has been adopted by Islâm.¹¹ The Jewish opinion was that "all the prophets saw in a dark, but Moses in a clear mirror."¹² In the Qur'an, God sends down His angelic messenger, Gabriel, as "the Holy Ghost," with revelations; and this very

¹ Sukkah xxxvii.; and Surahs xxxvii. 60; xlii. 43.

² Othioth by Rabbi Akiba, viii. 1; and Surah i. 29.

³ Midrash on Eccles. vii. 14; and Surah vii. 44-47.

⁴ Mishnah Aboth, iv. 17; and Surahs ix. 38; xlii. 26.

⁵ Surah vii. 32.

⁶ Surahs lxxv. 23; lxxxix. 37.

⁷ Surahs xxi. 104; xxxix. 67; xlii. 9; xvii. 60; xxi. 98; xlii. 2; xxvii. 89. Compared with Isa. xxxiv. 4; Ezek. xxxviii, xxxix.

⁸ Chagiga, xxvi.; Theanith xi.; and Surahs xxiv. 24; xxxvi. 65; xli. 19; Sukkah, xxix.; and Surah xxi. 88.

⁹ Ps. xc. 4; Sanhedrin, xcv. 2; and Surah xxii. 46; xxxii. 4; Ezek. xxxvii. 13; and Surah c. 9.

¹⁰ Theanith, at the beginning; and Surahs vi. 95; xxx. 49; xxxvi. 33; xli. 39; xlii. 10.

¹¹ Sanhedrin, xc. 2; Kethuboth, cxi. 2.

¹² Jerhamoth, xlix.; and Surah xlii. 50.

notion of Gabriel being considered the Spirit of God seems to be borrowed from the Jews.¹

Again, the demonology of the Qur'an is chiefly taken from the Talmud. Three properties the demons have in common with angels, and three with men—they have wings like angels, they can fly from one end of the world to the other, and know things to come. But do they know future events? No, but they listen behind the veil. The three properties in common with men are: they eat and drink, indulge in physical love, and die.² This Jewish idea was adopted in the Qur'an, and spun out *ad libitum*; for instance, whilst listening once to the angelic conversations, they were hunted away with stones. Their presence in places of worship is admitted both in the Talmud and the Qur'an; thus it happened that "when the servant of God stood up to invoke Him, the Jinns all but pressed on him in the crowd."³ [GENU.]

Amongst the moral precepts which are borrowed from the Talmud, we may mention that children are not to obey their parents when the latter demand that which is evil.⁴ Prayer may be performed standing, walking, or even riding;⁵ devotions may be shortened in urgent cases, without committing sin;⁶ drunken persons are not to engage in acts of worship;⁷ ablutions before prayer are in special cases enforced, but generally required both in the Talmud and the Qur'an,⁸ each permit the use of sand instead of water [TAXAMUM], when the latter is not to be procured.⁹ The Talmud prohibits loud and noisy prayers, and Muhammad gives this short injunction:—"Cry not in your prayers";¹⁰ in addition to this secret prayer, public worship is equally commended. The Shema prayer of the Jews is to be performed "when one is able to distinguish a blue from a white thread," and this is precisely the criterion of the commencement of the fast in the Qur'an.¹¹ [RAMAZAN.]

The following social precepts are likewise copied from Judaism: a divorced woman must wait three months before marrying again¹² [DIVORCE]; mothers are to nurse their children two full years; and the degrees of affinity within which marriages are lawful.¹³ [MARRIAGE.] The historical incidents which Muhammad borrowed from Judaism are embodied, regardless of the sources from which he gleaned them, and indifferent to all order or system. Ignorant of Jewish history, Muhammad appropriates none of the historical

way-marks which determine the great epochs recorded in the Old Testament, but confines himself to certain occurrences in the lives of single individuals. At the head of the antediluvian patriarchs stands the primogenitor of the human race. In Sûrah, ii. 28-33 we read, "When thy Lord said to the angels, Verily I am going to place a substitute on earth, they said, Wilt thou place there one who will do evil therein and shed blood? but we celebrate Thy praise and sanctify Thee. God answered, Verily I know that which ye know not; and He taught Adam the names of all things, and then proposed them to the angels, and said, Declare unto me the names of these things if ye say truth. They answered, Praise be unto Thee, we have no knowledge but what Thou teachest us, for Thou art knowing and wise. God said, O Adam, tell them their names. And when he had told them their names, God said, Did I not tell you that I know the secrets of heaven and earth, and know that which ye discover, and that which ye conceal?" Let us examine whence the Qur'an obtained this information. "When God intended to create man, He advised with the angels and said unto them, We will make man in our own image (Gen. i. 26). Then said they, What is man, that Thou rememberest him (Psalm viii. 5), what shall be his peculiarity? He answered, His wisdom is superior to yours. Then brought He before them cattle, animals, and birds, and asked for their names, but they knew it not. After man was created, He caused them to pass before Him, and asked for their names and he answered, This is an ox, that an ass, this a horse, and that a camel. But what is thy name? To me it becomes to be called 'earthly,' for from 'earth' I am created." To this may be added the fable that God commanded the angels to worship Adam,² which is likewise appropriated from Talmudic writings. Some Jewish fables record that the angels contemplated worshipping man, but were prevented by God; others precisely agree with the Qur'an,³ that God commanded the angels to worship man, and that they obeyed with the exception of Satan.

The Sunnah informs us that Adam was sixty yards high, and Rabinnical fables make him extend from one end of the world to the other; but upon the angels esteeming him a second deity, God put His hand upon him and reduced him to a thousand yards!⁴ [ADAM.]

The account given in the Qur'an of Cain's murder is borrowed from the Bible, and his conversation with Abel, before he slew him,⁵ is the same as that in the Targum of Jerusalem, generally called pseudo-Jonathan. After the murder, Cain sees a raven burying

¹ 1 Kings xxii. 21.

² Chagiga xvi. 1; and Sûrahs xv. 17, 34; xxxvii. 78; lxxi. 24; lxxvii. 5; xxxvii. 7; lxxii.

³ Sûrah lxxii. 19.

⁴ Jebhamoth, vi.; and Sûrah xxix. 7.

⁵ Berachoth, x.; and Sûrahs ii. 230; iii. 188; x. 13.

⁶ Mishnah Berachoth, iv. 4; and Sûrah iv. 102.

⁷ Berachoth, xxxi. 2; and Sûrah iv. 46.

⁸ Mishnah Berachoth, iii. 4; and Sûrahs iv. 46; v. 9.

⁹ Berachoth, xlv.; and Sûrah v. 8.

¹⁰ Berachoth xxxi. 2; and Sûrah xvii. 110.

¹¹ Mishnah Berachoth, i. 2; and Sûrah ii. 183.

¹² Mishnah Jebhamoth, iv. 10; and Sûrah ii. 228.

¹³ Talmud Kethuboth, ix. 1; and Sûrahs ii. 233; xxxi. 13; xxiv. 31; Joseph, *Antiq.* ii. 9.

¹ Midrash Rabbah on Leviticus, Parashah xix.; and Genesis, Parashah viii.; and Sanhedrin, xxxviii.

² Sûrahs vii. 10-26; xv. 28-44; xvi. 63-69; xviii. 48; xx. 115; xxxvii. 71-86.

³ Midrash of Rabbi Moses, examined by Zune, p. 296.

⁴ Eisenmenger, *Judenkium*, vol. i. p. 365.

⁵ Sûrah v. 30.

another, and from this sight gains the idea of interring Abel. The Jewish fable differs only in ascribing the interment to the parents: "Adam and his wife sat weeping and lamenting him, not knowing what to do with the body, as they were unacquainted with burying. Then came a raven, whose fellow was dead: he took and buried it in the earth, hiding it before their eyes. Then said Adam, I shall do like this raven, and, taking Abel's corpse, he dug in the earth and hid it."¹ The sentence following in the Qur'ān—"Wherefore we commanded the children of Israel, that he who slayeth a soul, not by way of retaliation, or because he doeth corruptly in the earth, shall be as if he had slain all mankind; but he who saveth a soul alive shall be as if he saved all souls alive," would have no connection with what precedes or follows, were it not for the Targum of Onkelos, in the paraphrase of Gen. iv. 10, where it is said that the blood of Cain's brother cried to God from the earth, thus implying that Abel's posterity were also cut off. And in the Mishnah Sanhedrin, we find the very words which the Qur'ān attaches to the murder, apparently with sense or connection.² [ABEL, CAIN.]

Noah stands forth as the preacher of righteousness, builds the ark, and is saved, with his family;³ his character is, however, drawn more from Rabbinical than Biblical sources. The conversations of Noah with the people, and the words with which they mocked him whilst building the ark,⁴ are the same in Talmudical writings as in the Qur'ān; and both declare that the generation of the flood was punished with boiling water.⁵ [NOAH.]

The next patriarch after the flood is Hūd, who is none other than Eber; another sample of the ignorance of Muhammad. In the days of Hūd the tower is constructed; the "obstinate hero," probably Nimrod, takes the lead: the sin of idolatry is abounding; an idol is contemplated as the crowning of the tower: but the building is overthrown, the tribes are dispersed, and punished in this world and in the world to come.⁶ These particulars are evidently borrowed from scripture and Rabbinical writings. In the Qur'ān, however, the dispersion is caused by a poisonous wind, and not by the confusion of tongues. The significance which the Qur'ān gives to Hūd is again in perfect accordance with Rabbinical Judaism: "Eber was a great prophet, for he prophetically called his son Peleg (dispersion), by the help of the Holy Ghost, because the earth was to be dispersed."⁷ Among all the patriarchs, Abraham was most esteemed by Muhammad, as being neither Jew nor Christian, but a Muslim. That he wrote books is also the belief of the Jewish

doctors.¹ His attaining the knowledge of the true faith, his zeal to convert his generation; his destruction of the idols; the fury of the people; their insisting on his being burned, and his marvellous deliverance: all these particulars in the life of Abraham, as given by the Qur'ān, are minutely copied from Jewish fictions.² [HUD, ABRAHAM.]

The Qur'ān states that the angels whom Abraham received appeared as ordinary Arabs, and he was astonished when they declined to eat. According to the Talmud, they also "appeared to him no more than Arabs;"³ but another passage adds: "The angels descended and did eat. Are they, then, said to have really eaten? No! but they appeared as if they did eat and drink." As a proof of Muhammad's uncertainty respecting the history of Abraham, we add, that the doubt regarding their having a son in their old age is expressed in the Qur'ān by Abraham instead of Sarah, and she is made to laugh at the promise of a son, before it was given. Again, the command to offer his son is given to Abraham before Isaac is born or promised, so that the son who was to be offered up could be none other than Ishmael, who was spoken of immediately before as the "meek youth!" Muhammadan divines are, however, not agreed whether Ishmael was to be offered up, although it is reported by some that the horns of the ram, which was sacrificed in his stead, were preserved at Makkah, his dwelling-place! [ISHMAEL.] We may account for Muhammad's reckoning Ishmael among the prophets and patriarchs, from his being considered the patriarch of the Arabs and the founder of the Ka'bah.

Among the sons of Jacob, Joseph occupies the pre-eminence. His history is mainly the same as in the Bible, embellished with the fabulous tradition of the Jews. Among these is the assumption that Joseph "would have sinned had he not seen the evident demonstration of his Lord." That this is borrowed is clear from the following fable: Rabbi Jochanan saith, "Both intended to commit sin: seizing him by the garment, she said, Lie with me. . . . Then appeared to him the form of his father at the window, who called to him, Joseph! Joseph! the names of thy brothers shall be engraven upon the stones of the Ephod, also thine own: wilt thou that it shall be erased?"⁴ This is almost literally repeated by a Muslim commentary to the Sūrah xii. 24. The fable of Potiphar's wife inviting the Egyptian ladies to a feast, to see Joseph, because they had laughed at her, and of their being so overcome with admiration of Joseph,⁵ that they accidentally out their hands in eating fruit, is exactly so related in a very ancient Hebrew book, from which Muhammad doubtless, derived it. The story about the garment being rent, and the setting

¹ Pirke Rabbi Elieser, xxi.; and Sūrah v. 34.

² Mishnah Sanhedrin, iv. 5.

³ Geiger's Essay, p. 109; and Sūrahs vii. 57; x. 72; xii. 48; xlii. 23; xxv. 39; xvi. 105; xlix. 13; xxxvii. 73; lii. 9; lvi. 1.

⁴ Sanhedrin, cvii.

⁵ Rosh Hashanah, xvi. 2; Sanhedrin, cviii.; and Sūrahs vi. 42; xxiii. 27.

⁶ Mishnah Sanhedrin, x. 3; and Sūrah xi. 63.

⁷ Seder Olam, quoted Midrash Jalkut, lxi.

¹ The Jews ascribe to him the *Sepher Jemrah*.

² Midrash, Rabbah on Genesis, Parash. xvii.

³ Kiddushin, in.

⁴ Sotah, xxxvi. 2.

⁵ Sūrah xii. 26; and the Commentary of al-Farrār.

up of an evidence of guilt or innocence respecting it, is also borrowed, to the very letter from the same source.¹ In this *Surah* it is also stated, that "the devil made him (Joseph) forget the remembrance of his Lord," in perfect harmony with the Jewish tradition, "Vain speech tendeth to destruction; though Joseph twice urged the chief butler to remember him, yet he had to remain two years longer in prison."² The seeking protection from man is here represented as the instigation of Satan. [JOSEPH.]

The *Qur'an* causes Jacob to tell his sons to enter at different gates, and the same injunction is given by the Patriarch in the Jewish writings: "Jacob said to them, Enter not through one and the same gate."³ The exclamation of the sons of Israel, when they found the cup in Benjamin's sack—"Has he stolen? so has his brother also"—are clearly a perversion of the words which the Jewish traditions put into their mouths: "Behold a thief, son of a female thief!" referring to the stealing of the Seraphim by Rachel.⁴ Muhammad, again, acquaints us that Jacob knew by divine revelation that his son Joseph was still alive, and Jewish tradition enables us to point out whence he obtained the information. We read in the *Midrash Jalkut*, "An unbeliever asked our master, Do the dead continue to live? your parents do not believe it, and will ye receive it? Of Jacob, it is said, he refused to be comforted; had he believed that the dead still lived, would he not have been comforted? But he answered, Fool, he knew by the Holy Ghost that he still really lived, and about a living person people need no comfort."⁵

Muhammad made but scanty allusions to the early patriarchs, Joseph only excepted; but concerning Moses, it was his interest to be more profuse in his communications, possibly from the desire to be considered like him, as he is generally thought to have taken that prophet as his model. Among the oppressions which Pharaoh exercised towards the Jews, are named his ordering their children to be cast into the water. Moses, the son of 'Imrān was put into an ark by his mother; Pharaoh's wife, observing the child, rescues him from death, and gives him back to his mother to nurse. When Moses was grown up, he sought to assist his oppressed brethren, and kills an Egyptian; being the next day reminded of this deed by an Hebrew, he flees to Midian, and marries the daughter of an inhabitant of that country.⁶ When about to leave Midian, he sees a burning bush, and, approaching it, receives a call to go to Egypt to exhort Pharaoh, and perform miracles; he accepts the mission, but re-

quests the aid of his brother Aaron.¹ Pharaoh, however remains an infidel, and gathers his sorcerers together, who perform only inferior miracles; and, in spite of Pharaoh's threats, they become believers.² Judgment falls upon the Egyptians; they are drowned, whilst the Israelites are saved.³ A rock yields water. Moses receives the law,⁴ and desires to see the glory of God.⁵ During Moses' absence, the Israelites make a golden calf, which he destroys, and reducing it to powder, makes them drink it.⁶ After this, Moses chooses seventy men as assistants.⁷ The spies sent to Canaan are all wicked with the exception of two: the people being deceived by them, must wander forty years in the desert.⁸ Korah, on quarrelling with Moses, is swallowed up by the earth.⁹ [KORAH.] The marvellous journey of Moses with his servant is not to be omitted in this summary of events.¹⁰ Among the details deserve to be mentioned, that Hāmān and Korah were counsellors of Pharaoh.¹¹ It is not surprising that Muhammad should associate Hāmān with Pharaoh as an enemy of the Jews, since he cared little when individuals lived, provided they could be introduced with advantage. Korah, according to Jewish tradition, was chief agent or treasurer to Pharaoh.¹² The ante-exodus persecution of the Jews is ascribed to a dream of Pharaoh.¹³ This is in exact accordance with Jewish tradition, which, as Canon Churton remarks, has in part the sanction of Acts vii. and Hebrews xi., though not found in Exodus: "The sorcerers said to Pharaoh, A boy shall be born who will lead the Israelites out of Egypt. Then thought he, Cast all male children into the river, and he will be cast in among them."¹⁴ The words (Exod. xi. 7), "I will call one of the Hebrew women," produced the Rabbinical fiction, "Why just a Hebrew woman? This shows that he was handed to all the Egyptian women; but he would not drink, for God said, The mouth which shall once speak with me, should it drink what is unclean?"¹⁵ This was too valuable for Muhammad to omit from the *Qur'an*.¹⁶ Although it is nowhere said in the Bible that the sign of the leprous hand was wrought in the presence of Pharaoh, yet the *Qur'an* relates it as having there taken place.¹⁷ And in this also it was preceded by Jewish tradition—"He put his hand into his bosom, and withdrew it leprous, white as snow; they also put their hands into their

¹ *Surahs* xx. 8; xxvi. 9; xxxviii. 29; lxxix. 15.

² *Surahs* vii. 101; x. 76; xi. 99; xx. 50.

³ *Surahs* ii. 46; vii. 127; x. 90; xx. 79; xxvi. 52.

⁴ *Surah* vii. 143.

⁵ *Surahs* vii. 135; ii. 52; ix. 152.

⁶ *Surahs* ii. 48; vii. 147; xx. 82.

⁷ *Surah* vii. 155.

⁸ *Surah* v. 23.

⁹ *Surah* xxviii. 16.

¹⁰ *Surah* xviii. 59.

¹¹ *Surah* xxviii. 38; xxix. 38; xl. 25.

¹² *Midrash* on Numbers, Parash. xiv.

¹³ *Surah* xxviii. 5.

¹⁴ *Pirke Rabb'i Elieser*, xlviii.

¹⁵ *Sotah* xii. 2.

¹⁶ *Surah* xxiii. 11.

¹⁷ *Surahs* vii. 105; xxv. 32.

¹ *Midrash Jalkut*, cxlvi.

² *Midrash Rabbah* on Gen. xl. 14; Geiger, p. 146; and *Surah* xii. 42.

³ *Midrash Rabbah* on Genesis, Parash. xci.; and *Surah* xii. 67.

⁴ *Midrash Rabbah*, xcii.; Gen. xxxi. 19; and *Surah* xii. 77.

⁵ *Midrash Jalkut*, cxliii.; and *Surah* xii. 89.

⁶ *Surahs* xx. 37; xxviii. 2.

mosoms and withdrew them leprous, white as snow."¹ Again, among Moses' own people, none but his own tribe believed him.² This Muhammad doubtless inferred from the statement of the Rabbis: "The tribe of Levi was exempted from hard labour."³ Among the sorcerers of Egypt, who first asked for their wages, and then became believers, when their serpents were swallowed by that of Moses,⁴ Pharaoh himself was chief.⁵ Here, again, Muhammad is indebted to Judaism: "Pharaoh, who lived in the days of Moses, was a great sorcerer."⁶ In other places of the Qur'an, Pharaoh claims divinity,⁷ and Jewish tradition makes him declare, "Already from the beginning ye speak falsehood, for I am Lord of the world. I have made myself as well as the Nile": as it is said of him (Ezek. xxxix. 3), "Mine is the river, and I have made it."⁸ The Arab prophet was much confused with regard to the plagues; in some places he enumerates nine,⁹ in others only five, the first of which is said to be the Flood!¹⁰ As the drowning in the Red Sea happened after the plagues, he can only allude to the Deluge.

The following somewhat dark and uncertain passage¹¹ concerning Pharaoh has caused commentators great perplexity. It is stated that Pharaoh pursued the Israelites until actually drowning, when, confessing himself a Muslim, he was saved alive from the bottom of the sea, to be a "witness for ages to come."¹² But we find that it is merely a version of a Jewish fable: "Perceive the great power of repentance! Pharaoh, King of Egypt, uttered very wicked words—Who is the God whose voice I shall obey? (Exod. v. 2.) Yet as he repented, saying, 'Who is like unto thee among the gods?' (xv. 2) God saved him from death: for it saith, Almost had I stretched out my hands and destroyed; but God let him live, that he might declare his power and strength."¹³

As Jewish commentators add to Exod. xv. 27, where we read of twelve fountains being found near Elim, that each of the tribes had a well,¹⁴ so Muhammad transposes the statement, and declares that twelve fountains sprang from the rock which had been smitten by Moses at Rephidim.¹⁵ The Rabbinical fable, that God covered the Israelites with Mount Sinai, on the occasion of the law-giving,¹⁶ is thus amplified in the Qur'an: "We shook the mountain over them, as though it

had been a covering, and they imagined that it was falling upon them: and we said, 'Receive the law which we have brought unto you with reverence.'¹ The Qur'an adds that the Israelites, now demanding to see God, die, and are raised again.² It will not be difficult to trace the origin of this figment. When the Israelites demanded two things from God—that they might see his glory and hear his voice—both were granted to them. Then it is added, "These things, however, they had no power to resist: as they came to Mount Sinai, and He appeared unto them, their souls escaped by His speaking, as it is said, 'My soul escaped as He spake.' The Torah, however, interceded for them, saying, 'Does a king give his daughter to marriage and kill his household? The whole world rejoices (at my appearance), and thy children (the Israelites) shall they die?' At once their souls returned; therefore it is said, The doctrine of God is perfect, and brings back the soul."³ In the matter of the golden calf, the Qur'an follows as usual the fabulous account of the Rabbinical traditions. Both represent Aaron as having been nearly killed when at first resisting the entreaty of the people. The Sanhedrin relates: "Aaron saw Chur slaughtered before his eyes (who opposed them), and he thought, If I do not yield to them they will deal with me as they dealt with Chur."⁴ According to another passage in the Qur'an, an Israelite named as-Sāmīrī enticed them, and made the calf.⁵ Like the wandering Jew in Christian fable, as-Sāmīrī is punished by Moses with endless wandering, and he is compelled to repeat the words, "Touch me not."⁶ Jewish traditions make Mikah assist in manufacturing the idol calf;⁷ but Muhammad either derived as-Sāmīrī from Samael, or, as the Samaritans are stated by the Arab writers to have said, "Touch me not," he may have considered as-Sāmīrī as the author of the sect of the Samaritans. That the calf thus produced by as-Sāmīrī from the ornaments of the people, lowed on being finished,⁸ is evidently a repetition of the following Jewish tradition: "The calf came forth (Exod. xxxii. 24) roaring, and the Israelites saw it. Rabbi Jehuda says, Samael entered the calf and roared to deceive the Israelites." The addition, that the tribe of Levi remained faithful to God, is both Scriptural and Rabbinical.⁹ The matter of Korah is honoured with singular embellishments; for instance, Korah had such riches, that from ten to forty strong men were required to carry the keys of his treasures.¹⁰ Abū 'l-Fidā, says forty mules were required to convey the keys. Jewish tradition is still more extra-

¹ Pirke Rabbi Elieser, xlviii.

² Sūrah x. 23.

³ Midrash Rabbah, Parash. v.

⁴ Sūrah vii. 11; xxvi. 40.

⁵ Sūrah xx. 47; xxvi. 48.

⁶ Midrash Jalkut, clix. xii.

⁷ Sūrah xxviii. 38; xliii. 50.

⁸ Rab. Exodus, Parash. v.

⁹ Sūrah xvii. 103; xxvii. 112.

¹⁰ Sūrah vii. 130.

¹¹ Sūrah x. 90.

¹² See al-Baizāwī, Husain, al-Jalālān, and others.

¹³ Pirke Rabbi Elieser, xliii.; Midrash Jalkut, cccxxviii.

¹⁴ Rashi on Exodus, xv. 27.

¹⁵ Canon Churton pointed out to Dr. J. M. Arnold that the statement of twelve streams flowing from the rock occurs in the Liturgy of St. Thomas (vide Howard's *Christ*, of St. Thomas, p. 224).

¹⁶ Aboda Sarah, ii. 2.

¹ Sūrah vii. 170.

² Sūrah ii. 52; iv. 152.

³ Aboda Sarah, ii. 2.

⁴ Sanhedrin, v.; and Sūrah vii. 150.

⁵ Sūrah xx. 87, 90, 96.

⁶ Sūrah xx. 97.

⁷ Rashi to Sanhedrin, ci. 2.

⁸ Pirke Rabbi Elieser, clix.; and Sūrah vii. 147; xx. 90.

⁹ Pirke Rabbi Elieser, xiv.; and Sūrah vii. 150; see Exodus xxxii. 26.

¹⁰ Sūrah cxviii. 76.

vagant: "Joseph buried three treasures in Egypt, one of which became known to Korah. Riches are turned to destruction to him that possesses them (Eccles. v. 12), and this may well be applied to Korah. The keys to the treasures of Korah made a burden for 300 white mules."¹

The accusation from which God cleared his servant Moses, of which the Qur'an makes mention, was occasioned by Korah. "Abu Aliah says it refers to Korah hiring a harlot to reproach Moses before all the people, upon which God struck her dumb, and destroyed Korah, which cleared Moses from the charge."² This is unquestionably an amplification of the following passage: "Moses heard, and fell on his face. What was it he heard? That they accused him of having to do with another man's wife."³ Others conceive the unjust charge from which Moses was cleared, to have been that of murdering Aaron on Mount Hor, because he and Eleazar only were present when Aaron died! That they had recourse to Jewish tradition, will appear from the subjoined extract: "The whole congregation saw that Aaron was dead; and when Moses and Eleazar came down from the mountain, the whole congregation gathered together, asking. Where is Aaron? But they said, He is dead. How can the Angel of Death touch a man, by whom he was resisted and restrained, as it is said, He stood between the dead and the living, and the plague was stayed? If ye bring him, it is well; if not, we will stone you. Moses prayed, Lord of the World, remove from me this suspicion! Then God opened and showed them Aaron's body." And to this the passage applies: "The whole congregation saw." &c. (Numb. xx. 29, 75.) [MOSES.]

The time of the Judges is passed over unnoticed, and from the manner in which the election of a king is introduced,⁴ it would appear that Muhammad was ignorant of the long interval between Moses and Saul.⁵ [SAUL.] Of David's history, only his victory over Goliath and his fall through Bathsheba are recorded. [DAVID.] The Traditions make mention of the brevity of his slumbers, and commentators of the Qur'an affirm the same: "The Apostle of God said David slept half the night; he then rose for a third part, and slept again a sixth part." This is derived from the Rabbis, who assert that the king slept only for the term of "sixty breathings."⁶ Of the wisdom of Solomon, the Qur'an makes particular mention; and to support the statement, adds, that he understood the language of birds; this was also the opinion of the Jewish doctors. The winds, or, more probable, spirits, obeyed him: and demons, birds, and beasts, formed part of his standing

¹ Pirke Rabbi Elieser, xlv.

² Al-Farrar on Surah xxxiii. 69.

³ Pirke Rabbi Elieser, xlv.

⁴ Surah ii. 247: "Dost thou not look at a crowd of the children of Israel after Moses' time, when they said to a prophet of theirs, Raise up for us a king, and we will fight in God's way."

⁵ Muhammad ascribes to Saul what the Scriptures relate of Gideon. Judges vii. 5.

⁶ See Berachoth.

army.¹ Jewish commentators record that "demons of various kinds, and evil spirits were subject to him."² The story of the Queen of Sheba, and the adventures of the lapwing,³ are only abridgments from Jewish traditions. With regard to the fable, that demons assisted Solomon in the building of the Temple, and, being deceived, continued it after his death, we may here add that Muhammad borrowed it directly from the Jews.⁴ When Solomon became haughty, one of his many demons ruled in his stead, till he repented. The Sanhedrin also refers to this degradation: "In the beginning Solomon reigned also over the upper worlds"; as it is said, "Solomon sat on the throne of God"; after that only over his staff, as it is said, "What profit hath a man of all his labour?" and still later, "This is my portion of all my labour."⁵ On repenting, he maimed his horses, considering them a useless luxury. In the Talmud and the Scriptures, we find allusion to his obtaining them as well as to their being prohibited.⁶ [SOLOMON.]

Elijah is among the few characters which Muhammad notices after Solomon; nothing, indeed, is mentioned of his rapture to heaven, yet he is considered a great prophet.⁷ Among the Jews, Elijah appears in human form to the pious on earth, he visits them in their places of worship, and communicates revelations from God to eminent Rabbis. In this character Elijah also appears in Muslim divinity. [ELIJAH.] Jonah is the "man of the fish";⁸ Muhammad relates his history in his usual style, not omitting his journey to Nineveh, or the gourd which afforded him shade. [JONAH.] Job, too, with his suffering and cure is noticed.⁹ [JOB.] also the three men who were cast into a burning fiery furnace¹⁰ (Dan. iii. 8); the turning back of the shadow of degrees on the occasion of Hezekiah's recovery.¹¹

(See Arnold's *Islam and Christianity*, Longmans; London, 1874; p. 116, *seqq.* Dr. J. M. Arnold gives in many instances the original Hebrew of his quotations from the Talmud.)

In the Qur'an there are several Hebrew and Talmudic terms which seem to indicate that its author had become familiar with Talmudic teaching. The following are the most noticeable:—

(1) The *Qur'an*, قُرْآن, from *qara'*, "to read," Heb. קָרָא, and equivalent to קִרְיָה, "reading." See Neh. viii. 8: "And caused them to understand the reading."

¹ Surahs xxi. 81; xxvii. 15; xxxiv. 11; xxxviii. 35.

² The second Targum on Esther i. 2.

³ Dr. J. M. Arnold gives a translation of the story from the Targum. (See *Islam and Christianity*, p. 146.)

⁴ Gittin, lxxviii.; and Surah xxxiv.

⁵ Sanhedrin, xx.; also Mid. Rab. on Numbers, Parash. xi.

⁶ Sanhedrin, xxi.; and Surah xxxviii. 29.

⁷ Surah vi. 85; xxxvii. 123, 130.

⁸ Surah vi. 85; x. 98; xxi. 87, lxxviii. 48.

⁹ Surah xxi. 83; xxxviii. 40.

¹⁰ Surah lxxv. 4.

¹¹ Surah xxv. 47; and 2 Kings xx. 9.

(2) The *Maṣānī*, مَسَانِي, "repetitions," Sūrah xv. 86, which is the Talmudic

מִשְׁנָה.

(3) The *Taurāt*, تَوْرَة, used for the Books of Moses, the Heb. תּוֹרָה of the Old Testament.

(4) The *Sherkinah*, or *Sakinah*, سَكِينَة, Sūrah ii. 249: "The sign of his kingdom is that there shall come to you the ARK (*Tābūt*), and SHECHINAH (*Sakinah*) in it from the Lord." Heb. שְׁכִינָה, A term not used in the Bible, but used by the Rabbinical writers to express the visible presence of God between the Cherubim on the Mercy seat of the Tabernacle.

(5) The Ark, *Tābūt*, تَابُوت. In Sūrah ii. 249, for the Ark of the Covenant, and in Sūrah xx. 39, for Noah's Ark. The Heb.

תָּבֹוֹת (which is used in the Bible for Noah's Ark and the ark of bulrushes), and not the Heb. אָרֹן; the former being Rabbinical.

(6) Angel, *Malak*, مَلَك. Heb. מַלְאָךְ, an angel or messenger of God.

(7) Spirit, *Ruh*, رُوح, Heb. רוּחַ. A term used both for the angel Gabriel and for Jesus Christ.

(8) The Sabbath, *Sabt*, سَبْت. Sūrah vii. 164; ii. 62. Heb. שַׁבָּת.

(9) *Jahannam*, جَهَنَّمَ, hell. Heb. גֵּהֶנֶם. The Rabbinical גֵּהֶנֶם, and not the שְׁאוֹל of the Old Testament. The final letter מ proves that it was adopted from the Talmudic Hebrew and not from the Greek.

JIBRA'IL (جِبْرِائِيل). The angel Gabriel. [GABRIEL.]

JIBT (جِبْت). An idol of the Quraish mentioned in the Qur'ān, Sūrah iv. 54: "They (certain renegade Jews) believe in *Jibt* and *Tāghūt*, and say of the infidels, These are guided in a better path than those who hold the faith." The *Jalālīn* say certain Jews used to do homage to these idols in order to please the Quraish.

JIHĀD (جِهَاد). *Lit.* "An effort, or a striving." A religious war with those who are unbelievers in the mission of Muhammad. It is an incumbent religious duty, established in the Qur'ān and in the Traditions as a divine institution, and enjoined specially for the purpose of advancing Islām and of repelling evil from Muslims.

When an infidel's country is conquered by a Muslim ruler, its inhabitants are offered three alternatives:—

(1) *The reception of Islām*, in which case the conquered become enfranchised citizens of the Muslim state.

(2) *The payment of a poll-tax (Jizyah)*, by

which unbelievers in Islām obtain protection, and become *Zimmīs*, provided they are not the idolaters of Arabia.

(3) *Death by the sword*, to those who will not pay the poll tax.

Sūfi writers say that there are two Jihāds: *al-Jihād 'l-Akbar*, or "the greater warfare," which is against one's own lusts; and *al-Jihād 'l-Aṣghar*, or "the lesser warfare," against infidels.

The duty of religious war (which all commentators agree is a duty extending to all time) is laid down in the Qur'ān in the following verses, and it is remarkable that all the verses occur in the *al-Madinah* Sūrahs, being those given after Muhammad had established himself as a paramount ruler, and was in a position to dictate terms to his enemies.

Sūrah ix. 5, 6: "And when the sacred months are passed, kill those who join other gods with God wherever ye shall find them; and seize them, besiege them, and lay wait for them with every kind of ambush; but if they shall convert, and observe prayer, and pay the obligatory alms, then let them go their way, for God is Gracious, Merciful. If any one of those who join gods with God ask an asylum of thee, grant him an asylum, that he may hear the Word of God, and then let him reach his place of safety. This, for that they are people devoid of knowledge."

Sūrah ix. 29: "Make war upon such of those to whom the Scriptures have been given as believe not in God, or in the last day, and who forbid not that which God and His Apostle have forbidden, and who profess not the profession of the truth, until they pay tribute (*jizyah*) out of hand, and they be humbled."

Sūrah iv. 76-79: "Let those then fight on the path of God, who exchange this present life for that which is to come; for whoever fighteth on God's path, whether he be slain or conquer, we will in the end give him a great reward. But what hath come to you that ye fight not on the path of God, and for the weak among men, women, and children, who say, 'O our Lord! bring us forth from this city whose inhabitants are oppressors; give us a champion from Thy presence; and give us from thy presence a defender.' They who believe, fight on the path of God; and they who believe not, fight on the path of *Tāghūt*: Fight therefore against the friends of Satan. Verily the craft of Satan shall be powerless! Hast thou not marked those to whom it was said, 'Withhold your hands awhile from war; and observe prayer, and pay the stated alms.' But when war is commanded them, lo! a portion of them fear men as with the fear of God, or with a yet greater fear, and say: 'O our Lord! why hast Thou commanded us war? Couldst thou not have given us respite till our not distant end?' SAY: Small the fruition of this world; but the next life is the true good for him who feareth God! and ye shall not be wronged so much as the skin of a date-stone."

Sūrah ii. 214, 215: "They will ask thee con-

cerning war in the Sacred Month. SAY: To war therein is bad, but to turn aside from the cause of God, and to have no faith in Him, and in the Sacred Temple, and to drive out its people, is worse in the sight of God; and civil strife is worse than bloodshed. They will not cease to war against you until they turn you from your religion, if they be able: but whoever of you shall turn from his religion and die an infidel, their works shall be fruitless in this world, and in the next: they shall be consigned to the fire; therein to abide for aye. But they who believe, and who fly their country, and fight in the cause of God may hope for God's mercy: and God is Gracious, Merciful.

Sūrah viii. 39-42: "SAY to the infidels: If they desist from their unbelief, what is now past shall be forgiven them; but if they return to it, they have already before them the doom of the ancients! Fight then against them till strife be at an end, and the religion be all of it God's. If they desist, verily God beholdeth what they do: but if they turn their back, know ye that God is your protector: Excellent protector! excellent helper! And know ye, that when ye have taken any booty, a fifth part belongeth to God and to the Apostle, and to the near of kin, and to orphans, and to the poor, and to the wayfarer.

Long chapters in the Traditions are devoted to the subject of Jihād (see *Sabihu 'l-Bukhārī* and *Sabihu Muslim*, Arabic editions, Bābu 'l-Jihād), from which the following are quotations of the sayings of the Prophet:—

"God is sponsor for him who goeth forth to fight on the road of God (*Sabihu 'l-lāh*). If he be not killed, he shall return to his house with rewards and booty, but if he be slain, he shall be taken to Paradise."

"I swear by God I should like to be killed on the road of God, then be killed and brought to life again, then killed again and then brought to life again, so that I may obtain new rewards every time."

"Guarding the frontiers of Islām for even one day is worth more than the whole world and all that is in it."

"The fire of hell shall not touch the legs of him who shall be covered with the dust of battle in the road of God."

"He who assists another with arms to fight in the way of God, is as the champion, and is a sharer of the rewards. And he who stayeth behind to take charge of the family of a warrior is even as a champion in war."

"This religion will ever be established, even to the Day of Resurrection, as long as Muslims fight for it."

"In the last day the wounds of those who have been wounded in the way of God will be evident, and will drop with blood, but their smell will be as the perfume of musk."

"Being killed in the road of God covers all sins, but the sin of debt."

"He who dies and has not fought for the religion of Islām, nor has even said in his heart, 'Would to God I were a champion that could die in the road of God,' is even as a hypocrite."

"Fighting in the road of God, or resolving to do so, is a divine duty. When your Imām orders you to go forth to fight, then obey him."

The following is the teaching of the Hanafi school of Sunnis on the subject of Jihād, as given in the *Hidāyah*, vol. ii. p. 140:—

"The sacred injunction concerning war is sufficiently observed when it is carried on by any one party or tribe of Muslims, and it is then no longer of any force with respect to the rest. It is established as a divine ordinance, by the word of God, who said in the Qur'ān, 'Slay the infidels,' and also by a saying of the Prophet, 'War is permanently established until the Day of Judgment' (meaning the ordinance respecting war). The observance, however, in the degree above mentioned, suffices, because war is not a positive injunction, as it is in its nature murderous and destructive, and is enjoined only for the purpose of advancing the true faith or repelling evil from the servants of God; and when this end is answered by any single tribe or party of Muslims making war, the obligation is no longer binding upon the rest, in the same manner as in the prayers for the dead—if, however, no one Muslim were to make war, the whole of the Muslim, would incur the criminality of neglecting it)—and also because if the injunction were positive, the whole of the Muslims must consequently engage in war, in which case the materials for war (such as horses, armour, and so forth) could not be procured. Thus it appears that the observance of war as aforesaid suffices, except where there is a general summons (that is, where the infidels invade a Muslim territory, and the Imām for the time being issues a general proclamation requiring all persons to go forth to fight), for in this case war becomes a positive injunction with respect to the whole of the inhabitants, whether men or women, and whether the Imām be a just or an unjust person; and if the people of that territory be unable to repulse the infidels, then war becomes a positive injunction with respect to all in that neighbourhood; and if these also do not suffice it, then comes a positive injunction with respect to the next neighbours; and in same manner with respect to all the Muslims from east to west.

"The destruction of the sword is incurred by infidels, although they be not the first aggressors, as appears from various passages in the traditions which are generally received to this effect.

"It is not incumbent upon infants to make war, as they are objects of compassion; neither is it incumbent upon slaves or women, as the rights of the master, or of the husband, have precedence; nor is it so upon the blind, the maimed, or the decrepid, as such are incapable. If, however, the infidels make an attack upon a city or territory, in this case the repulsion of them is incumbent upon all Muslims, inasmuch that a wife may go forth without the consent of her husband, and a slave without the leave of his master, because war then becomes a positive injunction and

possession, either by bondage or by marriage, cannot come in competition with a positive injunction, as in prayer (for instance) or fasting. This is supposing a general summons; for without that it is not lawful for a woman or slave to go forth to make war without the consent of the husband or master, as there is in this case no necessity for their assistance, since others suffice, and hence no reason exists for destroying the right of the husband or master on that account. If there be any fund in the public treasury, so long as the fund lasts any extraordinary exaction for the support of the warriors is abominable, because such exaction resembles a hire for that which is a service of God as much as prayer or fasting, and, hire being forbidden in these instances, so is it in that which resembles them. In this case, moreover, there is no occasion for any extraordinary exactions, since the funds of the public treasury are prepared to answer all emergencies of the Muslims, such as war, and so forth. If, however, there be no funds in the public treasury, in this case the Imām need not hesitate to levy contributions for the better support of the warriors, because in levying a contribution the greater evil (namely, the destruction of the person) is repelled, and the contribution is the smaller evil, and the imposition of a smaller evil to remedy a greater is of no consequence. A confirmation of this is found in what is related of the Prophet, that he took various articles of armour, and so forth, from Saḥwān and ‘Umar; in the same manner also he took property from married men, and bestowed it upon the unmarried, in order to encourage them and enable them to go forth to fight with cheerfulness; and he also used to take the horses from those who remained at home, and bestowed them upon those who went forth to fight on foot. When the Muslims enter the enemy's country and besiege the cities or strongholds of the infidels, it is necessary to invite them to embrace the faith, because Ibn ‘Abbās relates of the Prophet that he never destroyed any without previously inviting them to embrace the faith. If, therefore, they embrace the faith, it is unnecessary to war with them, because that which was the design of the war is then obtained without war. The Prophet, moreover, has said we are directed to make war upon men only until such time as they shall confess, ‘There is no God but one God.’ But when they repeat this creed, their persons and properties are in protection (*amān*). If they do not accept the call to the faith, they must then be called upon to pay *jizyah*, or capitation tax, because the Prophet directed the commanders of his armies so to do, and also because by submitting to this tax war is forbidden and terminated upon the authority of the Qur’ān. (This call to pay capitation tax, however, respects only those from whom the capitation tax is acceptable, for, as to apostates and the idolaters of Arabia, to call upon them to pay the tax is useless, since nothing is accepted from them but embracing the faith, as it is thus commanded in

the Qur’ān). If those who are called upon to pay capitation tax consent to do so, they then become entitled to the same protection and subject to the same rules as Muslims, because ‘Alī has declared infidels agree to a capitation tax only in order to render their blood the same as Muslims' blood, and their property the same as Muslims' property.

“It is not lawful to make war upon any people who have never before been called to the faith, without previously requiring them to embrace it, because the Prophet so instructed his commanders, directing them to call the infidels to the faith, and also because the people will hence perceive that they are attacked for the sake of religion, and not for the sake of taking their property, or making slaves of their children, and on this consideration it is possible that they may be induced to agree to the call, in order to save themselves from the troubles of war.

“If a Muslim attack infidels without previously calling them to the faith, he is an offender, because this is forbidden; but yet if he do attack them before thus inviting them and slay them, and take their property, neither fine, expiation, nor atonement are due, because that which protects (namely, Islām) does not exist in them, nor are they under protection by place (namely, the *Dār al-Islām*, or Muslim territory), and the mere prohibition of the act is not sufficient to sanction the exaction either of fine or of atonement for property; in the same manner as the slaying of the women or infant children of infidels is forbidden, but if, notwithstanding, a person were to slay such, he is not liable to a fine. It is laudable to call to the faith a people to whom a call has already come, in order that they may have the more full and ample warning; but yet this is not incumbent, as it appears in the Traditions that the Prophet plundered and despoiled the tribe of al-Mustaliq by surprise, and he also agreed with Asūmah to make a predatory attack upon Qubnā at an early hour, and to set it on fire, and such attacks are not preceded by a call. (Qubnā is a place in Syria: some assert it is the name of a tribe).

“If the infidels, upon receiving the call, neither consent to it nor agree to pay capitation tax, it is then incumbent on the Muslims to call upon God for assistance, and to make war upon them, because God is the assistant of those who serve Him, and the destroyer of His enemies, the infidels, and it is necessary to implore His aid upon every occasion; the Prophet, moreover, commands us so to do. And having so done, the Muslims must then with God's assistance attack the infidels with all manner of warlike engines (as the Prophet did by the people of Tā'if), and must also set fire to their habitations (in the same manner as the Prophet fired Bawēera), and must inundate them with water and tear up their plantations and tread down their grain because by these means they will become weakened, and their resolution will fail and their force be broken; these means are, therefore, all sanctified by the law.

"It is no objection to shooting arrows or other missiles against the infidels that there may chance to be among them a Muslim in the way either of bondage or of traffic, because the shooting of arrows and so forth among the infidels remedies a general evil in the repulsion thereof from the whole body of Muslims. whereas the slaying of a Muslim slave or trader is only a particular evil, and to repel a general evil a particular evil must be adopted, and also because it seldom happens that the strongholds of the infidels are destitute of Muslims, since it is most probable that there are Muslims residing in them, either in the way of bondage or of traffic, and hence, if the use of missile weapons were prohibited on account of these Muslims, war would be obstructed. If the infidels in time of battle should make shields of Muslim children, or of Muslims, who are prisoners in their hands, yet there is no need on that account to refrain from the use of missile weapons, for the reason already mentioned. It is requisite, however, that the Muslims in using such weapons aim at the infidels, and not at the children or the Muslim captives, because, as it is impossible in shooting to distinguish precisely between them and the infidels, the person who discharges the weapon must make this distinction in his intention and design by aiming at the infidels, and not at the others, since thus much is practicable, and the distinction must be made as far as is practicable.

"There is also neither fine nor expiation upon the warriors on account of such of their arrows or other missiles as happen to hit the children or the Muslims, because the war is in observance of a divine ordinance, and atonement is not due for anything which may happen in the fulfilment of a divine ordinance, for otherwise men would neglect the fulfilment of the ordinance from an apprehension of becoming liable to atonement. It is otherwise in the case of a person eating the bread of another when perishing for hunger, as in that instance atonement is due; although eating the bread of other people, in such a situation, be a divine ordinance, because a person perishing for hunger will not refrain from eating the provision of another, from the apprehension of atonement, since his life depends upon it; whereas war is attended with trouble and dangerous to life, whence men would be deterred, by apprehension of atonement, from engaging in it. There is no objection to the warriors carrying their Qur'ans and their women along with them, where the Muslim force is considerable, to such a degree as to afford a protection from the enemy, and not to admit of any apprehension from them, because in that case safety is most probable, and a thing which is most probable stands and is accounted as a thing certain. If the force of the warriors be small (such as is termed a *Sarriyah*), so as not to afford security from the enemy, in this case their carrying their women or Qur'ans along with them is reprobated, because in such a situation taking those with them is exposing them to dis-

honour; and taking the Qur'an with them, in particular, is exposing it to contempt, since infidels scoff at the Qur'an, with a view of insulting the Muslims; and this is the true meaning of the saying of the Prophet, "Carry not the Qur'an along with you into the territory of the enemy" (that is, of the infidels). If a Muslim go into an infidel camp under a protection, there is no objection to his taking his Qur'an along with him, provided these infidels be such as observe their engagements, because from these no violence is to be apprehended.

"It is lawful for aged women to accompany an army, for the performance of such business as suits them, such as dressing victuals, administering water, and preparing medicines for the sick and wounded; but with respect to young women, it is better that they stay at home, as this may prevent perplexity or disturbance. The women, however, must not engage in fight, as this argues weakness in the Muslims. Women, therefore, must not take any personal concern in battle unless in a case of absolute necessity; and it is not laudable to carry young women along with the army, either for the purpose of carnal gratification, or for service; if, however, the necessity be very urgent, female slaves may be taken, but not wives. A wife must not engage in a fight but with the consent of her husband, nor a slave but with the consent of his owner (according to what was already stated, that the right of the husband and the master has precedence), unless from necessity where an attack is made by the enemy.

"It does not become Muslims to break treaties or to act unfairly with respect to plunder or to disfigure people (by cutting off their ears and noses, and so forth); for as to what is related of the Prophet, that he disfigured the Oorneans, it is abrogated by subsequent prohibitions. In the same manner it does not become Muslims to slay women or children, or men aged, bedridden, or blind, because opposition and fighting are the only occasions which make slaughter allowable (according to our doctors), and such persons are incapable of these. For the same reason also the paralytic are not to be slain, nor those who are dismembered of the right hand, or of the right hand and left foot. Ash-Shāfi'i maintains that aged men, or persons bedridden or blind, may be slain, because (according to him) infidelity is an occasion of slaughter being allowable, and this appears in these persons. What was before observed, however, that the paralytic or dismembered are not to be slain, is in proof against him, as infidelity appears in these also, yet still they are not slain, whence it is evident that mere infidelity is not a justifiable occasion of slaughter. The Prophet, moreover, forbade the slaying of infants or single persons, and once, when the Prophet saw a woman who was slain, he said, 'Alas! this woman did not fight, why, therefore, was she slain?' But yet, if any of these persons be killed in war, or if a woman be a queen or chief, in this case it is allowable to slay them, they being qualified

to molest the servants of God. So, also, if such persons as the above should attempt to fight, they may be slain, for the purpose of removing evil, and because fighting renders slaying allowable.

"A lunatic must not be slain unless he fight, as such a person is not responsible for his faith, but yet where he is found fighting it is necessary to slay him, for the removal of evil. It is also to be observed that infants or lunatics may be slain so long as they are actually engaged in fight, but it is not allowed to kill them after they are taken prisoners, contrary to the case of others, who may be slain even after they are taken, as they are liable to punishment because they are responsible for their faith.

"A person who is insane occasionally stands, during his lucid intervals, in the same predicament as a sane person.

"It is abominable in a Muslim to begin fighting with his father, who happens to be among the infidels, nor must he slay him, because God has said in the Qur'an, 'Honour thy father and thy mother,' and also because the preservation of the father's life is incumbent upon the son, according to all the doctors, and the permission to fight with him would be repugnant to that sentiment. If, also, the son should find the father, he must not slay him himself, but must hold him in view until some other come and slay him; for thus the end is answered without the son slaying his father, which is an offence.

"If, however, the father attempt to slay the son, inasmuch that the son is unable to repel him but by killing him, in this case the son need not hesitate to slay him, because the design of the son is merely to repel him, which is lawful; for if a Muslim were to draw his sword with a design of killing his son, in such a way as that the son is unable to repel him but by killing him, it is then lawful for the son to slay his father, because his design is merely repulsion. In a case, therefore, where the father is an infidel, and attempts to slay his son, it is lawful for the son to slay the father in self-defence *a fortiori*.

"If the Imām make peace with aliens, or with any particular tribe or body of them, and perceive it to be eligible for the Muslims, there need be no hesitation, because it is said in the Qur'an: 'If the infidels be inclined to peace do ye likewise consent thereto,' and also because the Prophet in the year of the punishment of Eubœa, made a peace between the Muslims and the people of Mecca for the space of ten years; peace, moreover is war in effect where the interest of the Muslims requires it, since the design of war is the removal of evil, and this is obtained by means of peace; contrary to where peace is not to the interest of the Muslims, for it is not in that case lawful, as this would be abandoning war both apparently and in effect. It is here, however, proper to observe that it is not absolutely necessary to restrict a peace to the term above recited (namely, ten years), because the end for which peace is made may be sometimes more effectually

obtained by extending it to a longer term. If the Imām make peace with the aliens for a single term (namely, ten years), and afterwards perceive that it is most advantageous for the Muslims' interest to break it, he may in that case lawfully renew the war after giving them due notice, because, upon a change of the circumstances which rendered peace advisable, the breach of peace is war, and the observance of it a desertion of war, both in appearance and also in effect, and war is an ordinance of God, and the forsaking of it is not becoming (to Muslims). It is to be observed that giving due notice to the enemy is in this case indispensably requisite in such a manner that treachery may not be induced, since this is forbidden. It is also requisite that such a delay be made in renewing the war with them, as may allow intelligence of the peace being broken off to be universally received among them, and for this such a time suffices as may admit of the king or chief of the enemy communicating the same to the different parts of their dominion, since by such a delay the charge of treachery is avoided.

"If the infidels act with perfidy in a peace, it is in such case lawful for the Imām to attack them without any previous notice, since the breach of treaty in this instance originates with them, whence there is no occasion to commence the war on the part of the Muslims by giving them notice. It would be otherwise, however, if only a small party of them were to violate the treaty by entering the Muslim territory and there committing robberies upon the Muslims, since this does not amount to a breach of treaty. If, moreover, this party be in force so as to be capable of opposition, and openly fight with the Muslims, this is a breach of treaty with respect to that party only, but not with respect to the rest of their nation or tribe, because, as this party have violated the treaty without any permission from their prince, the rest are not answerable for their act; whereas if they made their attack by permission of their prince, the breach of treaty would be regarded as by the whole, all being virtually implicated in it.

"If the Imām make peace with the aliens in return for property, there is no scruple; because since peace may be lawfully made without any such gratification, it is also lawful in return for a gratification. This, however, is only where the Muslims stand in need of the property thus to be acquired; for if they be not in necessity, making peace for property is not lawful, since peace is a desertion of war both in appearance and in effect. It is to be observed that if the Imām receive this property by sending a messenger and making peace without the Muslim troops entering the enemy's territory, the object of disbursement of it is the same as that of *jizyah* or capitation-tax; that is, it is to be expended upon the warriors and not upon the poor. If, however, the property be taken after the Muslims have invaded the enemy, in this case it is as plunder, one fifth going to

the Imam and the remainder to be divided among the troops, as the property has in fact been taken by force in this instance. It is incumbent on the Imām to keep peace with apostates, and not to make war upon them, in order that they may have time to consider their situation, since it is to be hoped that they may again return to the faith. It is, therefore, lawful to delay fighting with them in a hope that they may again embrace Islām; but it is not lawful to take property from them. If, however, the Imām should take property from them, it is not incumbent upon him to return it, as such property is not in protection. If infidels harass the Muslims, and offer them peace in return for property, the Imām must not accede thereto, as this would be a degradation of the Muslim honour, and disgrace would be attached to all the parties concerned in it; this, therefore, is not lawful except where destruction is to be apprehended, in which case the purchasing a peace with property is lawful, because it is a duty to repel destruction in every possible mode."

[For *Khalifah* 'Umar's treatment of the garrison of Jerusalem when captured, see the treaty given in the article JERUSALEM.]

JIHĀZ (جهاز). (1) The wedding trousseau of a Muhammadan wife. Those vestments and furniture which a bride brings to her husband's house, and which ever remain the property of the wife. (*Hidāyah*, vol. iii. p. 100.) (2) The word is also used for the shroud of a dead Muslim.

JINĀYAH (جناية), pl. *Jināyāt*. The legal term for all offences committed against the person, such as murder, wounding, drowning, &c.

JINN (جن). [GENII.]

JIRĀN (جيران). "Neighbours." "If a person make a bequest to his neighbours (*jirān*) it includes, according to some doctors, all those houses which are within forty cubits of his house in every direction. Some say it is forty houses on either side of his." (See Baillie's *Digest of Imāmīyah Law*, pp. 216, 246.) [NEIGHBOURS.]

JIRJIS (جرجيس). George. St. George of England. The author of the *Qhiyāsu 'l-Lughah* says that, "Jirjis Bāqiyā is the name of a prophet who was on several occasions killed by his people, and was again raised to life by God, and over and over again instructed and preached the way of God. He is called Bāqiyā on account of his being raised up from the dead." This seems to be a wild and exaggerated account of the story of George of Cappadocia, who suffered death in the first year of the reign of Julian. It is a mystery how this George ever was admitted into the Christian Calendar at all, and still more marvellous how he became a Muhammadan prophet as well as the patron saint of England. Jalāl al-dīn as-Suyūṭī, in his *History of the Temple of Jerusalem*, says

Jirjis was at Damascus in the time of Mu'āwiyah the *Khalifah*. [AL-WHIZR.]

JIZYAH (جزيه). The capitation tax, which is levied by Muhammadan rulers upon subjects who are of a different faith, but claim protection (*amān*). It is founded upon a direct injunction of the Qur'an: "Make war upon such of those, to whom the Scriptures have been given, as believe not in God or in the last day, and forbid not that which God and his Apostles have forbidden, and who profess not the profession of truth, until they pay tribute (*jizyah*) out of their hand, and they be humbled."

According to the *Hidāyah* (vol. ii. p. 211), *jizyah* is of two kinds: that which is established voluntarily, and that which is enforced. The usual rate is one dinār for every male person, females and children being exempt according to Abū Hani-fah, but included by Ash-Shāfi'i. It should be imposed upon Jews, and Christians, and Magians, but it should not be accepted from the Arabian idolaters, or from apostates, who should be killed. But from idolaters of other countries than Arabia it may be accepted. It should not be levied upon monks, or hermits, or paupers, or slaves. He who pays the capitation tax and obtains protection from the Muhammadan state is called a *zimmi*.

JOB. Arabic *Aiyūb* (أيوب). Mentioned in the Qur'an as a prophet and an example of patience.

Sūrah xxi. 83, 84: "And remember Job: when he cried to his Lord, 'Truly evil hath touched me: but Thou art the most merciful of those who show mercy.' So we heard him, and lightened the burden of his woe; and we gave him back his family, and as many more with them,—a mercy from us, and a memorial for those who serve us."

Sūrah xxxviii. 40-44: "And remember our servant Job when he cried to his Lord, 'Verily, Satan hath laid on me disease and pain.' 'Stamp,' said we, 'with thy foot. This is to wash with; cool, and to drink.' And we gave him back his family, and as many more with them in our mercy; and for a monition to men of judgment. And we said, 'Take in thine hand a rod, and strike with it, nor break thine oath.' Verily, we found him patient! How excellent a servant, one who turned to Us, was he!"

Sūrah iv. 161: "And we have inspired thee as we inspired . . . Jesus and Job and Jonah, and Aaron, and Solomon."

Sūrah vi. 84: "And we have guided . . . David and Solomon, and Job, and Joseph."

Mr. Sale, following the commentators al-Jalālān and al-Baizāwī, says: "The Muhammadan writers tell us that Job was of the race of Esau, and was blessed with a numerous family and abundant riches; but that God proved him by taking away all that he had, even his children, who were killed by the fall of a house: notwithstanding which, he continued to serve God and to return Him

thanks as usual; that he was then struck with a filthy disease, his body being full of worms and so offensive that as he lay on the dunghill none could bear to come near him: that his wife, however (whom some call Rahmeh the daughter of Ephraim the son of Joseph, and others Makhir the daughter of Manasses), attended him with great patience, supporting him with what she earned by her labour; but that the devil appearing to her one day, after having reminded her of her past prosperity, promised her that if she would worship him he would restore all they had lost: whereupon she asked her husband's consent, who was so angry at the proposal, that he swore, if he recovered, to give his wife a hundred stripes; and that after his affliction his wealth increased, his wife also becoming young and handsome again, and bearing him twenty-six sons. Some, to express the great riches which were bestowed on Job after his sufferings, say he had two threshing-floors, one for wheat and the other for barley, and that God sent two clouds, which rained gold on the one and silver on the other till they ran over. The traditions differ as to the continuance of Job's calamities: one will have it to be eighteen years: another, thirteen; another, three; and another, exactly seven years seven months and seven hours.

JOHN BAPTIST. Arabic *Yahya* (يحيى). Mentioned three times in the Qur'an. The xixth Sûrah opens with an account of the Birth of John the Baptist:—

"A recital of thy Lord's mercy to his servant Zacharias; when he called upon his Lord with secret calling, and said: 'O Lord, verily my bones are weakened, and the hoar hairs glisten on my head, and never, Lord, have I prayed to Thee with ill success. But now I have fears for my kindred after me; and my wife is barren: give me, then, a successor as Thy special gift, who shall be my heir and an heir of the family of Jacob: and make him, Lord, well pleasing to Thee. 'O Zacharias! verily we announce to thee a son,—his name John: that name We have given to none before him.' He said: 'O my Lord! how when my wife is barren shall I have a son, and when I have now reached old age, failing in my powers?' He said: 'So shall it be. Thy Lord hath said, Easy is this to me, for I created thee aforetime when thou wast nothing.' He said: 'Vouchsafe me, O my Lord! a sign.' He said: 'Thy sign shall be that for three nights, though sound in health, thou speakest not to man.' And he came forth from the sanctuary to his people, and made signs to them to sing praises morn and even. We said: 'O John! receive the Book with purpose of heart':—and We bestowed on him wisdom while yet a child; and mercifulness from Ourselves, and purity; and pious was he, and dutious to his parents; and not proud, rebellious. And peace was on him on the day he was born, and the day of his death, and *shall be* on the day when he shall be raised to life!"

Sûrah xxi. 89: "And Zacharias; when he called upon his Lord saying, 'O my Lord, leave me not childless: but there is no better hoir than Thyself.' So we heard him, and gave him John, and we made his wife fit for child-bearing. Verily, these vied in goodness, and called upon us with love and fear, and humbled themselves before us."

Sûrah vi. 85: "And, we guided . . . Zacharias, and John, and Jesus, and Elias, all righteous ones."

JOKING. Arabic *Mizâh* (مزاح). It is said Muhammad was fond of jesting, but Ibn 'Abbâs relates that the Prophet said, "Do not joke with your brother Muslim to hurt him."

Anas relates that the Prophet said to an old woman, "No old woman will enter Paradise." The old woman said "Why?" And the Prophet said, "Because it is written in the Qur'an (Sûrah lvi. 35) 'We have made them virgins.' There will be no old women in heaven." (*Mishkât*, book xxii. ch. xii.)

JONAH. Arabic *Yûnus* (يونس). Mentioned in the Qur'an as a prophet, and as *Sâhibu 'l-Hût* and *Zû 'n-Nûn*, "He of the Fish."

Sûrah xxxvii. 130-148: "Jonas, too, was one of the Apostles (*mursalin*), when he fled unto the laden ship, and lots were cast, and he was doomed, and the fish swallowed him, for he was blameworthy. But had he not been of those who praise Us, in its belly had he surely remained, till the day of resurrection. And we cast him on the bare shore—and he was sick;—and we caused a gourd-plant to grow up over him, and we sent him to a hundred thousand persons, or even more, and because they believed, we continued their enjoyments for a season."

Sûrah lxxviii. 48-50: "Patiently then await the judgment of thy Lord, and be not like him who was in the fish (*Sâhibu 'l-Hût*), when in deep distress he cried to God. Had not favour from his Lord reached him, cast forth would he have been on the naked shore, overwhelmed with shame: but his Lord chose him and made him of the just."

Sûrah x. 98 (*called the Sûratu Yûnus*): "Verily they against whom the decree of thy Lord is pronounced, shall not believe, even though every kind of sign come unto them, till they behold the dolorous torment! Were it otherwise, any city, had it believed, might have found its safety in its faith. But it was so, only with the people of Jonas. When they believed, we delivered them from the penalty of shame in this world, and provided for them for a time. But if thy Lord had pleased, verily all who are in the earth would have believed together. What! wilt thou compel men to become believers?"

Sûrah vi. 86: "We guided . . . Ishmael and Elisha, and Jonah, and Lot."

Sûrah xxi. 87: "And *Zû 'n-Nûn* (he of the fish), when he went on his way in anger, and thought that we had no power over him. But in the darkness he cried, 'There is no

God but Thou: Glory be unto Thee! Verily, I have been one of the evil doers': so we heard him and rescued him from misery: for thus rescue we the faithful."

[Sale, in his *Notes on the Qur'an*, quoting from al-Jalālan and al-Baizāwī, says: "When Jonah first began to exhort the people to repentance, instead of 'hearken' to him, they used him very ill, so that he was obliged to leave the city, threatening them at his departure that they should be destroyed within three days, or, as others say, within forty. But when the time drew near, and they saw the heavens overcast with a black cloud which shot forth fire and filled the air with smoke and hung directly over the city, they were in a terrible consternation, and getting into the fields, with their families and cattle, they put on sackcloth and humbled themselves before God, calling aloud for pardon and sincerely repenting of their past wickedness. Whereupon God was pleased to forgive them, and the storm blew over. It is said that the fish, after it had swallowed Jonah, swam after the ship with its head above water, that the prophet might breathe; who continued to praise God till the fish came to land and vomited him out. Some imagine Jonah's plant to have been a fig; and others, the mōz (or banana), which bears very large leaves and excellent fruit, and that this plant withered the next morning, and that Jonah being much concerned at it God made a remonstrance to him in behalf of the Ninevites, agreeably to what is recorded in Scripture."]'

JORDAN. Arabic *Arđan*, *Urđunn* (اردن). Referring to Sūrah iii. 39, the legend is that the priests threw lots, by casting arrows into the river Jordan, as to which should take charge of the Virgin Mary after the Annunciation. "Thou wert not by them when they threw their lots which of them should take care of Mary, nor wert thou by them when they did dispute."

JOSEPH. Arabic *Yūsuf* (يوسف). The son of Jacob, and, according to the Qur'an, an inspired prophet. (Sūrahs vi. 84; xl. 36.)

The account of Joseph occupies a whole chapter in the Qur'an, entitled the Chapter of Yūsuf (Sūrah xii.). Al-Baizāwī says that certain Jews instigated the Quraish to inquire of Muḥammad the story of Joseph and his family going into Egypt, and that in order to prove the truth of his mission, God sent Muḥammad this chapter, the *Sūratu Yūsuf*, from heaven. The same writer says it is a most meritorious chapter, for whosever shall read it and teach it to others shall have an easy death. (See al-Baizāwī in loco.)

The story of *Yūsuf wa Zulaikha* is one of the most popular love songs in the East. It was produced in Persian verse by Nūru 'd-dīn 'Abdu'r-Raḥmān ibn Ahmad Jāmi, A.H. 898. And the Shaikh Ḥamdu 'Alāh ibn Shamsi 'd-dīn Muḥammad (A.H. 909), rendered it into Turkī verse.

The author of the *Akhlaq-i-Jalālī* says:

"We have it amongst the sayings of Muḥammad that women should be forbidden to read or listen to the history of Joseph (*as told in the Qur'an*), lest it lead to their swerving from the rule of chastity." (Thompson's edition.)

We give the account as told in the Qur'an, with the commentators' remarks in *italics*, as rendered by Mr. Lane in his *Selections from the Kuran* (new ed. by Mr. S. Lane Poole), the account of Joseph's temptation, which Mr. Lane omits, being added from Rodwell's translation of the Qur'an:—

"Remember, when Joseph said unto his father, O my father, verily I saw in sleep eleven stars and the sun and the moon: I saw them making obeisance unto me. He replied, O my child, relate not thy vision to thy brethren, lest they contrive a plot against thee, *knowing its interpretation to be that they are the stars and that the sun is thy mother and the moon thy father*; for the devil is unto man a manifest enemy. And thus, *as thou sawest*, thy Lord will choose thee, and teach thee the interpretation of events, or dreams, and will accomplish his favour upon thee *by the gift of prophecy*, and upon the family of Jacob, as He accomplished it upon thy fathers before, Abraham and Isaac; for thy Lord is knowing and wise.—Verily in the history of Joseph and his brethren are signs to the inquirers.—When they (*the brethren of Joseph*) said, one to another, Verily Joseph and his brother Benjamin are dearer unto our father than we, and we are a number of men; verily our father is in a manifest error; slay ye Joseph, or drive him away into a distant land; so the face of your father shall be directed alone unto you, *regarding no other*, and ye shall be after it a just people:—a speaker among them, *namely, Judah*, said, Slay not Joseph, but throw him to the bottom of the well; then some of the travellers may light upon him, if ye do this. *And they were satisfied therewith.* They said, O our father, wherefore dost thou not intrust us with Joseph, when verily we are faithful unto him? Send him with us to-morrow into the plain, that he may divert himself and sport; and we will surely take care of him.—He replied, Verily your taking him away will grieve me, and I fear lest the wolf devour him while ye are heedless of him. They said, Surely if the wolf devour him, when we are a number of men, we shall in that case be indeed weak. *So he sent him with them.* And when they went away, with him, and agreed to put him at the bottom of the well, *they did so. They pulled off his shirt, after they had beaten him, and had treated him with contempt and had desired to slay him; and they let him down; and when he had arrived half-way down the well they let him fall, that he might die, and he fell into the water. He then betook himself to a mass of rock; and they called to him; so he answered them, imagining that they would have mercy upon him. They however desired to crush him with a piece of rock; but Judah prevented them.* And We said unto him by revelation, *while he was in the well (and he was seventeen years of age, or less), to quiet*

his heart, Thou shalt assuredly declare unto them this their action, and they shall not know thee at the time. And they came to their father at nightfall weeping. They said, O our father, we went to run races, and left Joseph with our clothes, and the wolf devoured him; and thou wilt not believe us, though we speak truth. And they brought false blood upon his shirt. *Jacob said unto them, Nay, your minds have made a thing seem pleasant unto you, and ye have done it; but patience is seemly, and God's assistance is implored with respect to that which ye relate.*

"And travellers came on their way from Midian to Egypt, and alighted near the well; and they sent their drawers of water, and he let down his bucket into the well: so Joseph caught hold upon it, and the man drew him forth; and when he saw him, he said, O good news! This is a young man!—And his brethren thereupon knew his case; wherefore they came unto him, and they concealed his case, making him is a piece of merchandise; for they said, He is our stem who hath abandoned. And Joseph was silent, fearing lest they should slay him. And God knew that which they did. And they sold him for a mean price. [for] some dirhems counted down, twenty, or two-and-twenty; and they were indifferent to him. The travellers then brought him to Egypt, and he who had bought him sold him for twenty denars and a pair of shoes and two garments. And the Egyptian who bought him, namely, Kâtferr (Kâtfir or Isfir), said unto his wife Zuleekha (Zulâikha), 'Treat him hospitably; peradventure he may be advantageous to us or we may adopt him as a son. For he was childless. And thus We prepared an establishment for Joseph in the land of Egypt, to teach him the interpretation of events, or dreams; for God is well able to effect His purpose: but the greater number of men, namely, the unbelievers, know not this. And when he had attained his age of strength (thirty years, or three-and-thirty), We bestowed on him wisdom and knowledge in matters of religion, before he was sent as a prophet; for thus do We recompense the well-doers.' (Sûrah xii. 4-22.)

"And she in whose house he was, conceived a passion for him, and she shut the doors and said, 'Come hither.' He said, 'God keep me! Verily, my lord hath given me a good home: and the injurious shall not prosper.'

"But she longed for him; and he had longed for her had he not seen a token from his Lord. Thus he averted evil and defilement from him, for he was one of our sincere servants.

"And they both made for the door, and she rent his shirt behind; and at the door they met her lord. 'What,' said she, 'shall be the recompense of him who would do evil to thy family, but a prison or a sore punishment?'

"He said, 'She solicited me to evil.' And a witness out of her own family witnessed: "If his shirt be rent in front she speaketh truth, and he is a liar:

"But if his shirt be rent behind, she lieth and he is true.'

"And when his lord saw his shirt torn behind, he said, 'This is one of your devices! verily your devices are great!'

"Joseph! leave this affair. And thou, O wife, ask pardon for thy crime, for thou hast sinned.'

"And in the city, the women said, 'The wife of the Prince hath solicited her servant: he hath fired her with his love: but we clearly see her manifest error.'

"And when she heard of their cabal, she sent to them and got ready a banquet for them, and gave each one of them a knife, and said, 'Joseph show thyself to them.' And when they saw him they were amazed at him, and cut their hands, and said, 'God keep us! This is no man! This is no other than a noble angel!'

"She said, 'This is he about whom ye blamed me. I wished him to yield to my desires, but he stood firm. But if he obey not my command, he shall surely be cast into prison, and become one of the despised.'

"He said, 'O my Lord! I prefer the prison to compliance with their bidding: but unless thou turn away their snares from me, I shall play the youth with them and become one of the unwise.'

"And his Lord heard him and turned aside their snares from him: for he is the Heaver, the Knower." (Rodwell, Sûrah xii. 23-34.)

"Then it seemed good unto them, after they had seen the signs of his innocence, to imprison him. They will assuredly imprison him for a time, until the talk of the people respecting him cease. So they imprisoned him. And there entered with him into the prison two young men, servants of the king, one of whom was his cup-bearer and the other was his victualler. And they found that he interpreted dreams: wherefore one of them, namely, the cup-bearer, said, I dreamed that I was pressing grapes: and the other said, I dreamed that I was carrying upon my head some bread, whereof the birds did eat: acquaint us with the interpretation thereof: for we see thee to be one of the balaient.—He replied, There shall not come unto you any food wherewith ye shall be fed in a dream, but I will acquaint you with the interpretation thereof when ye are awake, before the interpretation of it come unto you. This is a part of that which my Lord hath taught me. Verily I have abandoned the religion of a people who believe not in God and who disbelieve in the world to come; and I follow the religion of my fathers, Abraham and Isaac and Jacob. It is not fit for us to associate anything with God. This knowledge of the unity hath been given us of the bounty of God towards us and towards mankind; but the greater number of men are not thankful. O ye two companions (or inmates) of the prison, are sandry lords better, or is God, the One, the Almighty? Ye worship not, beside Him, aught save names which ye and your fathers have given to idols, concerning which God hath not sent down any convincing

proof. Judgment belongeth not [unto any] save unto God alone. He hath commanded that ye worship not any but Him. This is the right religion; but the greater number of men know not. O ye two companions of the prison, as to one of you, *namely, the cup-bearer*, he will serve wine unto his lord as formerly; and as to the other, he will be crucified, and the birds will eat from off his head.—*Upon this they said, We dreamed not aught. He replied, The thing is decreed concerning which ye [did] ask a determination, whether ye have spoken truth or have lied. And he said unto him whom he judged to be the person who should escape of them two, namely the cup-bearer, Mention me unto thy lord, and say unto him, In the prison is a young man imprisoned unjustly.—And he went forth. But the devil caused him to forget to mention Joseph unto his lord: so he remained in the prison some years: it is said, seven; and it is said, twelve.*

“And the king of Egypt, *Er Reiyân the son of El-Weleed (Raiyân ibn al-Walid al-Imliqi)* said, Verily I saw in a dream seven fat kine which seven lean kine devoured, and seven green ears of corn and seven other ears dried up. O ye nobles, explain unto me my dream, if ye interpret a dream.—They replied, *These are confused dreams, and we know not the interpretation of dreams. And he who had escaped, of the two young men, namely the cup-bearer, said (for he remembered after a time the condition of Joseph), I will acquaint you with the interpretation thereof; wherefore send me. So they sent him; and he came unto Joseph, and said, O Joseph, O thou of great veracity, give us an explanation respecting seven fat kine which seven lean kine devoured, and seven green ears of corn and other seven dried up, that I may return unto the mon (the king and his companions), that they may know the interpretation thereof. He replied, Ye shall sow seven years as usual: (this is the interpretation of the seven fat kine:)* and what ye reap do ye leave in its ear, *lest it spoil*; except a little, whereof ye shall eat. Then there shall come, after that, seven grievous [years]: (*this is the interpretation of the seven lean kine:*) they shall consume what ye shall have provided for them, *of the grain sown in the seven years of plenty*, except a little which ye shall have kept. Then there shall come, after that, a year wherein men shall be aided with rain, and wherein they shall press grapes and other fruits.—And the king said, *when the messenger came unto him and acquainted him with the interpretation of the dream, Bring unto me him who hath interpreted it.*” (Sûrah xii. 35-50.)

“And when the messenger came to Joseph, he said, ‘Go back to thy lord, and ask him what moant the women who cut their hands, verily my lord knoweth the snare they laid.’ Then, said the Prince to the women, ‘What was your purpose when ye solicited Joseph?’ They said, ‘God keep us! we know not any ill of him.’ The wife of the Prince said, ‘Now doth the truth appear. It was I who

would have led him into unlawful love, and he is assuredly one of the truthful.’ ‘This,’ said Joseph, ‘that my lord may learn that I did not in his absence play him false, and that God guideth not the machinations of decoivers. Yet do I not absolve myself: verily the heart is prone to evil, save those on which my Lord has mercy. Lo! my Lord is Gracious, Forgiving, Merciful.’ And the King said, ‘Bring him to me: I will take him for my special service.’” (Rodwell, Sûrah xii. 50-54.)

“And when he had spoken unto him, he said unto him, *Thou art this day firmly established with us, and intrusted with our affairs. What then seest thou fit for us to do?—He answered, Collect provision, and sow abundant seed in these plentiful years, and store up the grain in its ear: then the people will come unto thee that they may obtain provision from thee. The king said, And who will act for me in this affair? Joseph said, Set me over the granaries of the land; for I am careful and knowing.—Thus did We prepare an establishment for Joseph in the land, that he might take for himself a dwelling therein wherever he pleased.—And it is related that the king crowned him, and put a ring on his finger, and instated him in the place of Kitfeer, whom he dismissed from his office; after which, Kitfeer died, and thereupon the king married him to his wife Zeleekha, and she bore him two sons. We bestow Our mercy on whom We please, and We cause not the reward of the well-doers to perish: and certainly the reward of the world to come is better for those who have beloved and have feared.*

“*And the years of scarcity began, and afflicted the land of Canaan and Syria, and the brethren of Joseph came, except Benjamin, to procure provision, having heard that the governor of Egypt gave food for its price. And they went in unto him, and he knew them; but they knew him not; and they spake unto him in the Hebrew language; whereupon he said, as one who distrusted them, What hath brought you to my country? So they answered, For corn. But he said, Perhaps ye are spies. They replied, God preserve us from being spies! He said, Then whence are ye? They answered, From the land of Canaan, and our father is Jacob the prophet of God. He said, And hath he sons beside you? They answered, Yea: we were twelve; but the youngest of us went away, and perished in the desert, and he was the dearest of us unto him; and his uterine brother remained, and he retained him that he might console himself thereby for the loss of the other. And Joseph gave orders to lodge them, and to treat them generously. And when he had furnished them with their provision, and given them their full measure, he said, Bring me your brother from your father, namely, Benjamin, that I may know your veracity in that ye have said. Do ye not see that I give full measure, and that I am the most hospitable of the receivers of guests? But if ye bring him not, there shall be no measuring of corn for you from me, nor shall ye approach me.—They replied, We will solicit his father for him; and*

we will surely perform *that*. And he said unto his young men, Put their money, *which they brought as the price of the corn*, in their sacks, that they may know it when they have returned to their family: peradventure they will return to us: *for they will not deem it lawful to keep it*.—And when they returned to their father, they said, O our father, the measuring of corn is denied us *if thou send not our brother unto him*; therefore send with us our brother, that we may obtain measure; and we will surely take care of him. He said, Shall I intrust you with him otherwise than as I intrusted you with his brother Joseph before? But God is the best guardian, and He is the most merciful of those who show mercy.—And when they opened their *grs*, they found their money had been returned unto them. They said, O our father, what desire we of the *generosity of the king greater than this*? This our money hath been returned unto us; and we will provide corn for our family, and will take care of our brother, and shall receive a camel-load more, *for our brother*. This is a quantity easy unto the king, by reason of his munificence.—He said, I will by no means send him with you until ye give me a solemn promise by God that ye will assuredly bring him back unto me unless an inevitable and insuperable impediment encompass you. And they complied with this his desire. And when they had given him their solemn promise, he said, God is witness of what we say. And he sent him with them; and he said, O my sons, enter not the city of *Misr* by one gate; but enter by different gates; lest the evil eye fall upon you. But I shall not avert from you, by my saying this, anything decreed to befall you from God: I only say this from a feeling of compassion. Judgment belongeth not unto any save unto God alone. On Him do I rely, and on Him let these rely who rely.

“And when they entered as their father had commanded them, separately, it did not avert from them anything decreed to befall them from God, but only satisfied a desire in the soul of Jacob, which he accomplished; that is, the desire of averting the evil eye, arising from a feeling of compassion: and he was endowed with knowledge, because We had taught him: but the greater number of men, namely the unbelievers, know not God's inspiration of his saints. And when they went in unto Joseph, he received unto him (or pressed unto him) his brother. He said, Verily, I am thy brother: therefore be not sorrowful for that which they did from envy to us. And he commanded him that he should not inform them, and agree with him that he should employ a stratagem to retain him with him. And when he had furnished them with their provision, he put the cup, which was a measure made of gold set with jewels, in the sack of his brother Benjamin. Then a crier cried, after they had gone forth from the chamber of Joseph, O company of travellers, ye are surely thieves. They said (and turned unto them), What is it that ye miss? They answered, We miss the king's measure; and to him who shall bring it shall be given a

camel-load of corn. *And I am surety for it, namely the load*. He replied, By God! ye well knew that we have not come to act corruptly in the land. *For we have not been thieves*. The crier and his companions said, Then what shall be the recompense of him who hath stolen it, if ye be liars in your saying, *We have not been thieves*,—and it be found among you? They answered, His recompense shall be that he in whose sack it shall be found shall be made a slave: he, the thief, shall be compensation for it; namely, for the thing stolen. Such was the usage of the family of Jacob. Thus do We recompense the offenders who are guilty of theft.—So they turned towards Joseph, that he might search their sacks. And he began with their sacks, and searched them before the sack of his brother Benjamin, lest he should be suspected. Then he took it forth (namely the measure) from the sack of his brother. Thus, saith God, did We contrive a stratagem for Joseph. It was not lawful for him to take his brother as a slave for theft by the law of the king of Egypt (for his recompense by his law was beating, and a fine of twice the value of the thing stolen; not the being made a slave), unless God had pleased, by inspiring him to inquire of his brethren and inspiring them to reply according to their usage. We exalt unto degrees of knowledge and honour whom We please, as Joseph; and there is who is knowing about everyone else endowed with knowledge.—They said, If he steal, a brother of his hath stolen before; namely, Joseph; for he stole an idol of gold belonging to the father of his mother, and broke it, that he might not worship it. And Joseph concealed it in his mind, and did not discover it to them. He said within himself, Ye are in a worse condition than Joseph and his brother, by reason of your having stolen your brother from your father and your having treated him unjustly; and God well knoweth what ye state concerning him.—They said, O prince, verily he hath a father, a very old man, who loveth him more than us, and consoleth himself by him for the loss of his son who hath perished, and the separation of him grieveth him; therefore take one of us as a slave in his stead; for we see thee [to be one] of the beneficent. He replied, God preserve us from taking [any] save him in whose possession we found our property; for then (if we took another), we [should be] unjust.

And when they despaired of obtaining him, they retired to confer privately together. The chief of them in *uge* (namely, Reuben, or in judgment, namely, Judah), said, Do ye not know that your father hath obtained of you a solemn promise in the name of God, with respect of your brother, and how ye formerly failed of your duty with respect to Joseph? Therefore I will by no means depart from the land of Egypt until my father give me permission to return to him, or God decide for me by the delivery of my brother; and He is the best, the most just, of those who decide. Return ye to your father, and say, O our father verily thy son hath committed theft, and we

bore not testimony *against* him save according to that which we knew of a certainty. *by our seeing the cup in his sack*: and we were not acquainted with what was unseen by us when we gave the solemn promise: had we known that he would commit theft, we had not taken him. And send thou, and ask the people of the city in which we have been (*namely, Misr*) and the company of travellers with whom we have arrived (*who were a people of Canaan*): and we are surely speakers of truth.—*So they returned to him, and said unto him those words.* He replied, Nay, your minds have made a thing seem pleasant unto you, and ye have done it (*he suspected them, on account of their former conduct in the case of Joseph*); but patience is seemly: peradventure God will bring them back (*namely, Joseph and his brother*) unto me, together; for He is the Knowing with respect to my case, the Wise in His acts. And he turned from them, and said, O! my sorrow for Joseph! And his eyes became white in consequence of mourning, and he was oppressed with silent grief. They said, By God, thou wilt not cease to think upon Joseph until thou be at the point of death, or be of the number of the dead. He replied, I only complain of my great and unconcealable grief and my sorrow unto God; not unto any beside Him; for He it is unto whom complaint is made with advantage; and I know by revelation from God what ye know not; *namely, that the dream of Joseph was true, and that he is living.* Then he said, O my sons, go and seek news of Joseph and his brother; and despair not of the mercy of God; for none despaireth of the mercy of God except the unbelieving people.

“*So they departed towards Egypt, unto Joseph; and when they went in unto him, they said, O Prince, distress (that is, hunger) hath affected us and our family, and we have come with paltry money (it was base money, or some other sort): yet give us full measure, and be charitable to us, by excusing the badness of our money; for God recompenseth those who act charitably. And he had pity upon them, and compassion affected him, and he lifted up the curtain that was between him and them: then he said unto them in reproach, Do ye know what ye did unto Joseph, in beating and selling and other actions, and his brother, by your injurious conduct to him after the separation of his brother, when ye were ignorant of what would be the result of the case of Joseph?* They replied, *after they had recognised him (desiring confirmation).* Art thou indeed Joseph? He answered, I am Joseph, and this is my brother. God hath been gracious unto us, by bringing us together; for whosoever feareth God and is patient [will be rewarded]: God will not suffer the reward of the well-doers to perish. They replied, By God, verily God hath preferred thee above us, and we have been indeed sinners. He said, There shall be no reproach cast on you this day: God forgive you; for He is the most merciful of those that show mercy. And he asked them respecting his father: so they answered, His eyes are gone. And he said, Go ye with this my shirt (*it was the shirt of*

Abraham, which he wore when he was cast into the fire: it was on his, that is, Joseph's neck, appended as an amulet, in the well; and it was from paradise: Gabriel commanded him to send it, and said, In it is its odour, that is, the odour of paradise, and it shall not be cast upon any one afflicted with a disease but he shall be restored to health), and cast it, said Joseph, upon the face of my father: he shall recover his sight; and bring unto me all your family.—And when the company of travellers had gone forth from El-Areesh of Egypt, their father said, unto those who were present of his offspring, Verily I perceive the smell of Joseph (*for the zephyr had conveyed it to him, by permission of Him whose name be exalted, from the distance of three days' journey, or eight, or more*): were it not that ye think I dote, ye would believe me. They replied, By God, thou art surely in thine old error. And when the messenger of good tidings (*namely, Judah*) came with the shirt (*and he had borne the bloody shirt; wherefore he desired to rejoice him, as he had grieved him*), he cast it upon his face, and he recovered his sight. Thereupon Jacob said, Did I not say unto you, I know, from God, what ye know not? They said, O our father, ask pardon of our crimes for us; for we have been sinners. He replied, I will ask pardon for you of my Lord: for He is the Very forgiving, the Merciful.—*He delayed doing so until the first appearance of the dawn, that the prayer might be more likely to be answered; or, as some say, until the night of [that is, preceding] Friday.*

“*They then repaired to Egypt, and Joseph and the great men came forth to meet them; and when they went in unto Joseph, in his pavilion or tent, he received unto him (or pressed unto him) his parents (his father and his mother and his maternal aunt), and said unto them, Enter ye Misr, if God please, in safety. So they entered; and Joseph seated himself upon his couch, and he caused his parents to ascend upon the seat of state, and they (that is, his parents and his brethren) fell down, bowing themselves unto him (bending, but not putting the forehead) upon the ground: such being their mode of obeisance in that time. And he said, O my father, this is the interpretation of my dream of former times: my Lord hath made it true; and He hath shown favour unto me, since He took me forth from the prison (he said not, from the well,—from a motive of generosity, that his brethren might not be abashed), and hath brought you from the desert, after that the devil had excited discord between me and my brethren; for my Lord is gracious unto whom He pleaseth; for He is the Knowing, the Wise.—And his father resided with him four and twenty years, or seventeen; and the period of his separation was eighteen, or forty, or eighty years. And death came unto him; and thereupon he charged Joseph that he should carry him and bury him by his fathers. So he went himself and buried him. Then he returned to Egypt and remained after him three and twenty years; and when his case was ended, and he knew that he should not last upon earth, and his soul desired the lasting*

possession. *he said, O my Lord, Thou hast given me dominion, and taught me the interpretation of even's (or dreams): Creator of the heavens, and the earth, Thou art my guardian in this world and in the world to come. Make me to die a Muslim, and join me to the righteous among my forefathers. And he lived after that a week, or more, and died a hundred and twenty years old. And the Egyptians desisted concerning his burial: so they put him in a chest of marble, and buried him in the upper part of the Nile, that the blessing which God sent him might be general to the boats on each side of it. Entombed be the perfection of Him to whose dominion there is no end!* (Sūrah vii. 54 to the end.)

For the Talmudic origin of this account, see JUDATHAM.

JOSHUA. Arabic *Yūsha'* (يوشع). Son of Nūn. Not mentioned by name in the Qur'ān, but is most probably "the servant" mentioned in Sūrah xviii. 59: "When Moses said to his servant, 'I will not stop until I reach the confluence of the two seas, or for years I will journey on.'" (Fāṭe al-Baizāwī in loco.) Some say he is the Zū 'l-Kifl of Sūrah xxi. 85. [ZU 'L-KIFL.]

JUBA'IL (جبير). Jubair ibn Mu'tim an-Naufali. One of the Companions, and acknowledged as a traditionist by al-Bukhārī and Muslim. He was one of the most learned of the Quraish chiefs. Died at Makkah A.H. 54. Ibn Jubair, his son, was an Imām of great renown, he died A.H. 99.

JUBBU 'L-HUZN (جب الحزن). "The pit of sorrow," which Muḥammad said was a desert in hell, from which hell itself calls for protection, and which is reserved for readers of the Qur'ān who are haughty in their behaviour. (*Mishkāt*, book ii. ch. iii.)

JUDGE. Arabic *Qāzī* (قاضي). A magistrate or judge appointed by the ruler of a Muḥammadan country. He should be an adult, a free man, a Muslim, sane, and unconvicted of slander (*qazf*). It becomes a Muslim not to covet the appointment of Qāzī, for the Prophet has said: "Whoever seeks the appointment of Qāzī shall be left alone, but to him who accepts the office on compulsion, an angel shall descend and guide him." (*Mishkāt*, book xvi. ch. iii.)

The Qāzī must exercise his office in some public place, the chief mosque being recommended, or, if in his own house, he should see that the public have free access. He must not accept any presents except from relatives and old friends, nor should he attend feasts and entertainments given by others than his relatives and friends. In addition to his duties as magistrate, it is his duty to attend funerals and weddings, and when present it is his right and office to perform the ceremonies. A woman may exercise the office of a Qāzī, except in the administration of punishment (*ḥadd*) or retaliation (*qisās*). (*Hidāyah*, vol. ii. p. 618.)

JUDGMENT-DAY. Arabic *Qiyāmah* (قيامة). [RESURRECTION.]

AL-JŪDĪ (الجودي). Mount Ararat, upon which the ark of Noah rested. Mentioned in the Qur'ān, Sūrah xi. 46: "And it (the ark) settled on al-Jūdī."

Jūdī is a corruption apparently for Mouni Girdi, the Gordion of the Greeks, situated between Armenia and Mesopotamia.

Ainsworth, in his *Travels in the Track of the Ten Thousand*, says tradition still points to Jabal Jūdī as the scene of the event, and maintains the belief that fragments of the ark exist on its summit.

Whiston, in his *History of Armenia*, p. 361, says *Araratia* is the name of a province and not of a mountain in Armenia.

JU'L (جعل). The hire or reward of labour. An extraordinary pay or donation. In the language of the law, a reward for bringing back a fugitive slave.

JUMĀDĀ 'L-UKHRĀ (جمادى الاخرى). The sixth month of the Muḥammadan year. [MONTHS.]

JUMĀDĀ 'L-ŪLĀ (جمادى الاولى). The fifth month of the Muḥammadan year. [MONTHS.]

JUM'AH (جمعة). [FRIDAY.]

JUNUB (جنب). *Lit.* "One who is separated." The unclean. A person who is in a state of uncleanness [*JANĀBAH*] whereby he or she cannot perform any religious act or join in religious assemblies. [PURIFICATION.]

JURF (جرف). *Lit.* "A wasted river-bank." A place three miles from al-Madinah, celebrated in Muḥammadan history.

JUSTIFIABLE HOMICIDE. The Muḥammadan law on the subject is as follows:—

"If any person draw a sword upon a Muslim he (the Muslim) is at liberty to kill him in self-defence, because the Prophet has said, 'He who draws a sword upon a Muslim renders his blood liable to be shed with impunity'; and also, because a person who thus draws a sword is a rebel, and guilty of sedition; and it is lawful to slay such, God having said, in the Qur'ān, 'Slay those who are guilty of sedition, to the end that it may be prevented.' Besides, it is indispensably requisite that a man repel murder from himself and as, in the present instance, there is no method of effecting this but by slaying the person, it is consequently lawful so to do. If however, it be possible to effect the self-defence without slaying the person, it is not lawful to slay him. It is written in the *Jana Sagheer* (*al-Jāmi'u 's-Sagheer*), that if a person strike at another with a sword, during either night or day, or lift a club against another in the night in a city, or in the day-time in the highway out of the city; and the person so threatened kill

him who thus strikes with the sword, or lifts the club, nothing is incurred; because, as striking with a sword affords no room for delay or deliberation, it is in this case necessary to kill the person in order to repel him; and although, in the case of a club, there be more room for deliberation, yet in the night-time assistance cannot be obtained, and hence the person threatened is in a manner forced, in repelling the other's attack, to kill him. (And so likewise where the attack is made during the day-time in the highway, as there assistance cannot readily be obtained). Where, therefore, a person thus slays another, the blood of the slain is of no account. If a lunatic draw a sword upon a person, and the person slay him, the fine of blood is due from his property, and does not fall upon his Akilas (*Aqilah*). As-Shāfi'i maintains that nothing whatever is incurred in this instance. In the same manner, also, if an infant draw a sword and make an attack upon a person, or if an animal attack anyone, and the person so attacked slay the infant, or the animal, a fine is due on account of the infant, or the value on account of the animal, according to Abū Hanifah, but not according to ash-Shāfi'i.

"If a person draw a sword upon another, and strike him, and then go away, and the person struck, or any other, afterwards kill this person, he is liable to retaliation. This is where the striker retires in such a way as indicates that he will not strike again, for as, upon his so retiring, he no longer continues an assailant, and the protection of his blood (which had been forfeited by the assault) reverts, retaliation is consequently incurred by killing him.

"If a person come in the night to a stranger, and carry off his goods by theft, and the owner of the goods follow and slay him, nothing whatever is incurred, the Prophet having said, 'Ye may kill in preservation of your property.' It is to be observed, however, that this is only where the owner cannot recover his property but by killing the thief; for if he know that upon his calling out the thief would relinquish the goods, and he notwithstanding neglect calling out, and slay him, re-

taliation is incurred upon him, since he in this case slays the person unrighteously." (*Hidāyah*, vol. iv. p. 291.)

JUWAIRIYAH (جُوَيْرِيَا). One of Muhammad's wives. She was the daughter of the chief of the Bani 'l-Mustaliq. She survived the Prophet some years.

Sir William Muir writes (*Life of Mahomet*, new ed. p. 309): "The captives of the Bani Mustalick having been carried to Medina with the rest of the booty, men from their tribe soon arrived to make terms for their release. One of them was Juweiria, a damsel about twenty years of age, full of grace and beauty, the daughter of a chief, and married to one of her own tribe. She fell to the lot of a citizen, who, taking advantage of her rank and comeliness, fixed her ransom at nine ounces of gold. Despairing to raise so large a sum, she ventured into the presence of the Prophet, while seated in the apartment of Ayesha, and pleaded for some remission of the heavy price demanded for her freedom. Ayesha no sooner saw that she was fair to look upon, and of a sprightly winning carriage, than her jealousy prognosticated what was about to come to pass. Mahomet listened to her supplications, 'Wilt thou hearken,' he said, 'to something better than that thou askest of me?' Surprised by his gentle accents, she inquired what that might be: 'Even that I should pay thy ransom, and marry thee myself!' The damsel forthwith expressed her consent, the ransom was paid, and Mahomet, taking her at once to wife, built a seventh house for her reception. As soon as the marriage was noised abroad, the people said that the Bani Mustalick having now become their relatives, they would let the rest of the prisoners go free as Juweiria's dower; 'and thus no woman,' said Ayesha, telling the story in after days, 'was ever a greater blessing to her people than this Juweiria.'"

JUZ' (جُزْ). One of the thirty portions into which the Qur'an is divided. [*SIPARA*.]

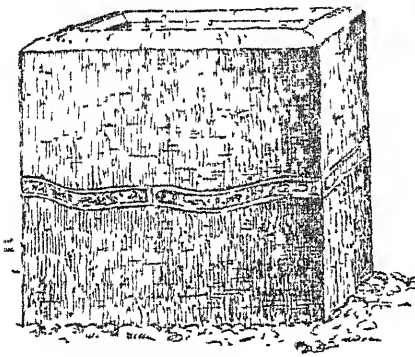
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KA'BAH (كَبَّة). *Lit.* "A cube." The cube-like building in the centre of the mosque at Makkah, which contains the Hajar 'l-Aswad, or black stone.

I. *A Description of the Ka'bah*.—It is, according to Burckhardt and Burton, an oblong massive structure, 18 paces in length, 14 in breadth, and about 35 feet in height. It is constructed of grey Makkah stone, in large blocks of different sizes, joined together in a very rough manner, with cement. (Burton says it is excellent mortar, like Roman cement.) The Ka'bah stands upon a base two feet in height, which presents a sharp

inclined plane; its roof being flat, it has, at a distance, the appearance of a perfect cube. The only door which affords entrance, and which is opened but two or three times in the year (Burton says it can be entered by pilgrims, by paying the guardian a liberal fee), is on the east side, and about seven feet above the ground. At the south-east corner of the Ka'bah, near the door, is the famous black stone [*HAJARU 'L-ASWAD*], which forms a part of the sharp angle of the building, at four or five feet above the ground. The black stone is an irregular oval, about seven inches in diameter, with an undulating surface,

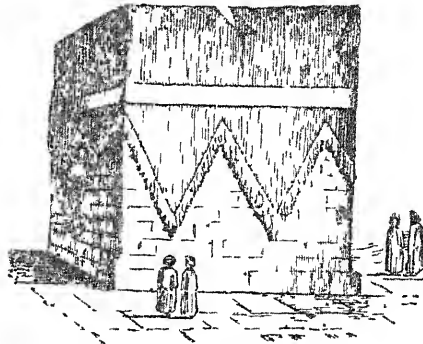
composed of about a dozen smaller stones of different shapes and sizes. It is surrounded on all sides by a border of reddish brown cement, both the stone and the border being encircled by a band of a massive arch of gold or silver gilt, the aperture of the stone being one span and twice fingers broad. In the corner facing the north, there is another stone about five feet from the ground. It is one foot and a half in length, and two inches in breadth, placed upright, and of common Makkah stone. According to the uses of the pilgrimage, this stone, which is called *al-Kuknu l-Yamani*, or *Yaman pillar*, should only be touched with the right hand as the pilgrim passes it, but Captain Burton says, he frequently saw it kissed by the pilgrims. Just by the door of the Ka'bah, and close to the wall, is a slight hollow in the ground, lined with marble and sufficiently large to admit of three persons sitting, which is called *al-Mirjan*, and supposed to be the place where Abraham and his son Ishmael kneaded the



THE KA'BAH. (From a Photograph.)

chalk and mud which they used to build the Ka'bah. Here it is thought meritorious to pray. On the basis of the Ka'bah, just above the *Mirjan*, is an ancient Kufic inscription, which neither Burckhardt nor Burton were able to decipher or to copy. On the north-west side of the Ka'bah, about two feet below its summit, is the water-spout, which is called the *Mizābu'r-Rahmah*, or the water-spout of mercy. This spout is of gold, and was sent hither from Constantinople in A.H. 981. It carries rain from the roof, and discharges it upon Ishmael's grave. There are two large green marble slabs, which are said to have been presents from Cairo, A.H. 241, which are supposed to mark the graves of Hagar and Ishmael. The pavement round the Ka'bah consists of a very handsome mosaic of various coloured stones, and is said to have been laid down A.H. 826. On one side of the Ka'bah is a semicircular wall, the extremities of which are in a line with the sides of the Ka'bah, and distant about six feet leaving an opening which leads to the grave of Ishmael. The wall is called *al-Hatim*, "the broken."

and the enclosed area *al-Hijr*, "the enclosure." The Ka'bah is covered with a coarse tissue of mixed silk and cotton, being of a brilliant black colour, and with a gold band round it, upon which is inscribed the ninety-third verse of the third chapter of the Qur'an: "Verily the first home founded for mankind was surely that at Bakkah, for a blessing and a guidance to mankind." The inscription being in large Kufic characters. For a further account of this cover, see *KISWAH*.



THE KA'BAH. (Burton.)

II. *The History of the Ka'bah*, is embraced in the history of the *Baitu 'l-Hal* or *MASJIDU 'L-HARAM*.

According to the Traditions and the inventive genius of Muslim writers, the Ka'bah was first constructed in heaven (where a model of it still remains, called the *Baitu'l-Mamun*) two thousand years before the creation of the world. Adam erected the Ka'bah on earth exactly below the spot its perfect model occupies in heaven, and selected the stones from the five sacred mountains, Sinai, al-Judi, Hira', Olivet, and Lebanon. Ten thousand angels were appointed to guard the structure, but, as Burckhardt remarks, they appear to have been often most remiss in their duty! At the Deluge the Sacred House was destroyed. But the Almighty is said to have instructed Abraham to rebuild it. In its reconstruction Abraham was assisted by his son Ishmael, who with his mother Hagar were at the time residents of Makkah, Abraham having journeyed from Syria in order to obey the commands of God.

Upon digging they found the original foundations of the building. But wanting a stone to mark the corner of the building, Ishmael started in search of one, and as he was going in the direction of Jabal Qubris, the angel Gabriel met him, and gave him the famous black stone. Ibn 'Abbas relates that the Prophet said, the black stone when it came down from Paradise was whiter than milk, but that it has become black from the sins of those who have touched it. (*Mishkat*, book vi. ch. iv. pt. 2.)

Upon the death of Ishmael the Ka'bah fell into the possession of the Banu 'Adnan,

and remained in their hands for a thousand years. It then became the property of the Banū Khuzā'ah, who held it for three hundred years. But being constantly exposed to torrents, it was destroyed, and was rebuilt by Qusaiy ibn Kilāb, who put a top to it. Up to this time it is said to have been open at the roof.

It is said, by Muḥammadan historians, that 'Amr ibn Luḥaiy was the first who introduced idolatry into Arabia, and that he brought the great idol Hubal from Hail in Mesopotamia and placed it in the sacred house. It then became a Pantheon common to all the tribes. [IDOLS.] The tribe of Qusaiy were the first who built dwelling-houses round the Ka'bah. The successors of the Banū Qusaiy were the Quraish. Soon after they came into possession, the Ka'bah was destroyed by fire, and they rebuilt it of wood and of a smaller size, than it had been in the time of the Banū Qusaiy. The roof was supported within by six pillars, and the statue of Hubal was placed over a wall then existing within the Ka'bah. This took place during the youth of Muḥammad. Al-Azraqī, quoted by Burckhardt, says that the figure of the Virgin Mary and the infant Jesus was sculptured as a deity upon one of the six pillars nearest the gate.

The grandfather of Muḥammad, 'Abdu 'l-Muttalib, the son of Hāshim, became the custodian of the Sacred House; and during his time, the Ka'bah being considered too low in its structure, the Quraish wished to raise it; so they demolished it and then they rebuilt till the work reached the place of the black stone. Each tribe wishing to have the honour of raising the black stone into its place, they quarrelled amongst themselves. But they at last agreed that the first man who should enter the gate of the enclosure should be umpire. Muḥammad was the first to enter, and he was appointed umpire. He thereupon ordered them to place the stone upon a cloth and each tribe by its representative to take hold of the cloth and lift it into its place. The dispute was thus ended, and when the stone had reached its proper place, Muḥammad fixed it in its situation with his own hand.

At the commencement of Muḥammad's mission, it is remarkable that there is scarcely an allusion to the Ka'bah, and this fact, taken with the circumstance that the earliest Qiblah or direction for prayer, was Jerusalem, and not the Ka'bah, seems to imply that Muḥammad's strong iconoclastic tendencies did not incline his sympathies to this ancient idol temple with its superstitious ceremonies. Had the Jews favourably received the new prophet as one who taught the religion of Abraham, to the abrogation of that of Moses and Jesus, Jerusalem and not Makkah would have been the sacred city, and the ancient Rock [SAKRAH] and not the Ka'bah would have been the object of superstitious reverence.

Taking the Sūrahs chronologically, the earliest reference in the Qur'ān to the Ka'bah occurs in Sūrah lii. 4, where the Prophet

swears by the frequented house (*al-Baitu 'l-Ma'mūr*), but commentators are not agreed whether it refers to the Ka'bah in Makkah, or its heavenly model above, which is said to be frequented by the angels. We then come to Sūrah xvii. 1, where Muḥammad refers to his celebrated night dream of his journey from the Sacred Mosque (*al-Masjid 'l-Harām*) at Makkah to the Remote Mosque (*al-Masjid 'l-Aqsā*) at Jerusalem. And in this verse we find the Rock at Jerusalem spoken of as "the precinct of which We (God) have blessed, to show him (Muḥammad) of our signs," proving that even then the Prophet of Arabia had his heart fixed on Mount Zion, and not on the Ka'bah.

When Muḥammad found himself established in al-Madinah, with a very good prospect of his obtaining possession of Makkah, and its historic associations, he seems to have withdrawn his thoughts from Jerusalem, and its Sacred Rock and to fix them on the house at Bakkah as the home founded for mankind, "Blessed, and a guidance to all creatures. (Sūrah iii. 90). The Jews proving obdurate, and there being little chance of his succeeding in establishing his claim as their prophet spoken of by Moses, he changes the Qiblah, or direction for prayer, from Jerusalem to Makkah. The house at Makkah is made "a place of resort unto men and a sanctuary" (Sūrah ii. 119).

The Qiblah is changed by an express command of the Almighty, and the whole passage is remarkable as exhibiting a decided concession on the part of Muḥammad to the claims of the Ka'bah as a central object of adoration. (Sūrah iii. 138-145.)

"We appointed the Qiblah which thou formerly hadst, only that we might know him who followeth the apostle, from him who turneth on his heels: The change is a difficulty, but not to those whom God hath guided. But God will not let your faith be fruitless; for unto man is God Merciful, Gracious. We have seen thee turning thy face towards every part of Heaven; but we will have thee turn to a Qiblah which shall please thee. Turn then, thy face towards the sacred Mosque, and wherever ye be, turn your faces towards that part. They, verily, to whom 'the Book' hath been given, know this to be the truth from their Lord: and God is not regardless of what ye do. Even though thou shouldst bring every kind of sign to those who have received the Scriptures, yet thy Qiblah they will not adopt; nor shalt thou adopt their Qiblah; nor will one part of them adopt the Qiblah of the other. And if, after the knowledge which hath come to thee, thou follow their wishes, verily then wilt thou become of the unrighteous. They to whom we have given the Scriptures know him—the apostle—even as they know their own children: but truly a part of them do conceal the truth, though acquainted with it. The truth is from thy Lord. Be not then of those who doubt. All have a quarter of the Heavens to which they turn them; but wherever ye be, hasten emulously after good: God will

one day bring you all together; verily, God is all-powerful. And from whatever place thou comest forth, turn thy face toward the sacred Mosque: for this is the truth from thy Lord: and God is not inattentive to your doings. And from whatever place thou comest forth, turn thy face toward the sacred Mosque; and wherever ye be, to that part turn your faces, lest men have cause of dispute against you: but as for the impious among them, fear them not; but fear me, that I may perfect my favours on you, and that ye may be guided aright."

The verses of the second Sūrah of the Qur'an are, according to Jalāl 'd-din and other commentators, not in their chronological order. It is therefore difficult to fix the precise date of the following verse:—

Sūrah ii. 108: "Who is more unjust than he who prohibits God's mosques, that His name should not be worshipped there, and who strives to ruin them."

According to al-Baizawī, the verse either refers to the sacking of Jerusalem by Titus, or to the Quraish who, at al-Hudaibiyah, had prevented the Prophet from entering Makkah until the following year.

In the seventh year of the Hijrah, Muhammad was, according to the treaty with the Quraish at al-Hudaibiyah in the previous year, allowed to enter Makkah, and perform the circuit of the Ka'bah. Hubal and the other idols of the Arabian pantheon were still within the sacred building, but, as Muhammad's visit was limited to three days, he confined himself to the ordinary rites of the 'Umrah, or visitation, without interfering with the idolatrous arrangement of the Ka'bah itself. Before he left, at the hour of midday prayer, Bilāl ascended the holy house, and from its summit gave the first call to Muslim prayers, which were afterwards led by the Prophet in the usual form.

The following year Muhammad occupied Makkah by force of arms. The idols in the Ka'bah were destroyed, and the rites of the pilgrimage were established as by divine enactment. From this time the history of the Ka'bah becomes part of the history of Islām.

The Khalifah 'Umar first built a mosque round the Ka'bah, A.H. 17.

For a history of the sacred mosque at Makkah, see MASJIDU 'L-HARAM.

KA'B IBN MĀLIK (كعب بن مالك). A companion of the Prophet and one of the Ansārs of the tribe of Khazraj. He was celebrated as a poet, and embraced Islām after the second pledge of 'Akabah. He was one of the three companions who refused to accompany Muhammad on the expedition to Tabūk (Hilāl and Mar'arah being the other two), and who are referred to in the Qur'an, Sūrah ix. 118, 119: "Verily He is kind to them, unto the three who were left behind." For a time Muhammad was displeased with them, but he afterwards became reconciled. Ka'b became a companion of some note, and died during the reign of 'Alī.

AL-KABĪR (الكبير). "The Great One." One of the ninety-nine attributes of God, Sūrah xxxiv. 22: "He is the High (al-'Alī) and the Great (al-Kabīr)."

KABĪRAH (كبيرة). The fem. of *kabīr*, "great." A term used in theological books for *ḡunāh-i-Kabīrah*, "a great sin"; namely, that sin which is clearly forbidden in the law, and for which punishment has been ordained of God. [SIN.]

KA'BĪYAH (كعبية). A sect of Muslims founded by Abū Qāsim Muhammad ibn al-Ka'bī, who was a Martazilī of Bagdād, who said the acts of God were without purpose, will, or desire.

KACHKŪL (كچكول). Persian (vulg. *kachkol*). The begging bowl of a religious mendicant. [FAQR.]

KAFĀLAH (كفالة). [BAIL.]

KAFAN (كفن). The shroud for the dead. It usually consists of three pieces of cloth for a man and five for a woman. Those for a man: 1, An *izār*, or piece of cloth, reaching from the navel to the knees or ankle joints; 2, A *gamīs*, or shirt, from the neck to the knees; 3, A sheet to cover the whole corpse. For a woman there are also a breast band and head band. The whole being of white. [BURIAL.]

KAFFĀRAH (كفارة), from *kafr*, "to hide." Heb. כַּפָּרִית *Lit.* "Coverings; atonements; expiation."

The word occurs four times in the Qur'an:—

Sūrah v. 49: "Whoso remitteth it as alms shall have *expiation* for his sins."

Sūrah v. 91: "Its *expiation* shall be to feed ten persons." "This is the *expiation* for your oaths."

Sūrah v. 96: "In *expiation* thereof shall ye feed the poor."

The other word used is *ḡdayah* [غِيَاة]. The expression *kaffāratu 'z-zunūb*, "atonement for sins," is used for expiation by prayer, alms, fasting, and pilgrimage. [EXPIATION.]

AL-KĀFĪ (الكافي). "The Sufficient One." An attribute of God mentioned in the Qur'an, Sūrah xxxix. 37: "Is not God sufficient for His servant?"

AL-KĀFĪ (الكافي). The title of a collection of traditions by Abū Ja'far Muhammad ibn Ya'qūb al-Kulīnī (A.H. 328) received by the Shī'ahs.

KĀFIR (كافر), pl. *kāfirūn*. *Lit.* "The coverer." One who hides or covers up the truth.

The word is generally used by Muhammadans to define one who is an unbeliever in the ministry of Muhammad and his Qur'an, and in this sense it seems to have been used by Muhammad himself. Sūrah ii. 37: "Those who misbelieve (*wa'l-lazīna kafarū*),

and call our signs lies, they are fellows of the Fire, they shall dwell therein for ever."

It is also used for those who believe in the Divinity of the Lord Jesus, and the Holy Trinity. Sūrah v. 76: "They indeed are in *ġidels* (*al-qad kafara 'l-lāzina*), who say God is al-Masīhu ibn Maryam. . . Verily him who associates anything with God, hath God forbidden Paradise, and his resort is the Fire."

Sūrah v. 77: "They are infidels who say Verily God is the third of three."

[On this passage the Kanālan say it refers to the Nestorians and to the Malakā'iyah, who believe that God is one of three, the other two being the mother and son.]

According to the *Raddu 'l-Muhtār* (vol. iii. p. 442), there are five classes of kāfirs or infidels: (1) Those who do not believe in the Great First Cause; (2) Those who do not believe in the Unity of God, as the Sanawīyah who believe in the two eternal principles of light and darkness; (3) Those who believe in the Unity of God, but do not believe in a revelation; (4) Those who are idolaters; (5) Those who believe in God and in a revelation, but do not believe in the general mission of Muhammad to the whole of mankind, as the Christians, a sect of the Jews (*sic*).

Sa'iyid Sharif Jurjāni says: "Mankind are divided into two parties, namely, those who acknowledge the mission of Muhammad, or those who do not believe in it. Those who do not believe in his mission are either those who reject it and yet believe in the inspiration and divine mission of other prophets, as the Jews or Christians, and also the *Majūsi* (Fire Worshipers); or those who do not believe in any revelation of God's will. Those who do not believe in any revelation from God, are either those who acknowledge the existence of God, as the *Brūhmā* (Buddhists?), or those who deny the existence of a Supreme Ruler, as the *Dahrī*, or Atheists."

"Those who do not acknowledge Muhammad as an inspired prophet are either those who do it wilfully and from mere enmity, or those who do not acknowledge it from reflection and due study of the subject. For the former is eternal punishment, and for the latter that punishment which is not eternal. There are also those who, whilst they are Muslims, are not orthodox in their belief; these are heretics, but they are not kāfirs. Those who are orthodox are *an-Nāji* or the salvationists." (*Sharḥu 'l-Muwāqif*, p. 597.)

KAFÜR (كافر). The unthankful, or ungrateful. Condemned in the Qur'an, Sūrah xxii. 39: "God loveth not the false, the *unthankful*."

KĀFÜR (كافور). *Lit.* "Camphor." A fountain in Paradise mentioned in the Qur'an (Sūrah lxxvi. 5) as the fountain whereof the servants of the Lord shall drink. But al-Baizāwī, the commentator, takes it for an appellative, and believes that the wine of Paradise will be mixed with *camphor* because of its agreeable coolness and smell.

AL-KAHF (الكهف). "The Cave." The title of the xviii. chapter of the Qur'an, in which is related the story of the Seven Sleepers of Ephesus, known as the *Ashābu 'l-Kahf*.

KĀHIN (كاهن), pl. *kahanah* and *kuhhān*. A soothsayer, or augur. The word occurs only twice in the Qur'an; and in both instances it is used for "a soothsayer."

Sūrah lii. 29: "For thou (Muhammad), by the favour of thy Lord, art neither a soothsayer (*kāhin*), nor one possessed (*maḡnūn*)."

Sūrah lxi. 42: "Neither is it (the Qur'an) the word of a soothsayer (*kāhin*)."

The word is used in the Traditions in the same sense only:—

Mishkāt, book iv. chap. i.: "The Prophet said, believe in Islām, and put not your trust in soothsayers (*kahanah*)."

Mishkāt, book xxi. ch. ii.: "ʿAṣishan relates that the Prophet was asked about *kahanah*, fortune-tellers, and he said, 'You must not believe anything they say.' It was then said, 'O Prophet, why do they then sometimes tell lies?' And the Prophet said: 'Because one of the jinn steals away the truth and carries it to the magician's ear, and the magicians (*kuhhān*) mix a hundred lies with it.'"

The Hebrew כהן *Kohain*, *lepers*, is applied in the Old Testament not only to the Jewish priests, but also to Melchizedek (Gen. xiv. 18), Poulpher (Gen. xli. 45; see marginal reading in our English version), and to Jethro (Ex. ii. 16).

KAHRUBĀ (كهربا). *Lit.* "Attracting Straws." Electricity, or the power of attraction. A Sūfi term.

KAIFIYAH (كيفية). "Detailed circumstances." A term used in Muhammadan books for a statement or account of anything, e.g. *kaifiyat-i-tashkīh*, "the manner of attack"; *kaifiyat-i-rāsikhah*, "a fixed or permanent quality"; *kaifiyat-i-ʿarīzah*, "a moveable or accidental quality."

KA'LAH (كالة). A kind of sale which is prohibited. *Mishkāt*, book xii. ch. v. pt. 2: "The Prophet has forbidden selling on credit for credit."

ʿAbdu 'l-Ḥaqq explains it thus: "If ʿAmr owe Zaid a piece of cloth, and Bakr ten dirhams, and Zaid say to Bakr, I have sold you the piece of cloth, which is with ʿAmr for ten dirhams"—this sale is forbidden.

KALĀM (كلام). "A word; speech." *ʿIlmu 'l-kalām*, "scholastic theology"; *ḡuṣṣu 'l-kalām*, "eloquent"; *muhassalu 'l-kalām*, "the substance of a discourse."

KALAMU 'LLĀH (كلام الله). "The Word of God." A title given to the Qur'an. Sūrah ii. 70: "Already a sect of them have heard the *Word of God*."

KALIMAH (كلمة). *Lit.* "The Word." The Creed of the Muslim.

لا إله إلا الله محمد رسول الله
La Ilāha illā 'llāhu: Muhammadan Rasūlu lāh.

"There is no deity but God: Muhammad is the Apostle of God."

The whole sentence as it stands does not occur in the Qur'an; but the first part of the creed, "There is no deity but God," is in the Sūratu Muḥammad, or XLVth chapter of the Qur'an, verse 21; and the second part, "Muhammad is the Apostle of God," is in the Sūratu 'l-Fath, or XLVIIIth chapter, verse 29. The first sentence is known as the *Nafy* and the *I-bāt*, or the rejection (*there is no deity*) and the affirmation (*but God*), and is recited often as a religious office by the Sūfī faqirs.

The whole creed frequently occurs in the Traditions, and is an oft-recurring clause in the daily prayer.

This *Kalimah* occupies a similar place in the Muslim religion to the "*Shema Israel*" of the Hebrew Bible in the Jews' religion. The *Shema* ("Hear") is the fourth verse of Deut. vi.: "Hear, O Israel, *Jehovah our Elohim is one Jehovah*"; which is frequently used in daily morning and evening service of the Jews. From the Traditions (*Mishkāt*, book xi. ch. 2, pt. 1) it appears that a something similar to this well known symbol of the Muslim creed, was in use amongst the ancient Arabians, and is still recited by Muslims, amongst whom it is known as the *Talbiyah*: "I stand up for Thy service, O God! There is no partner with Thee." [TALBIYAH.]

The recital of the *kalimah* is the first of the five foundations or pillars of practice, and, according to the *Fawa'idu 'sh-Shar'iah*, every Muslim should recite it aloud at least once in his lifetime, and he should understand its meaning. [RECITAL OF THE CREED.]

KALIMATU 'L-HAẒRAH (كلمة الحاضرة). The fiat of God when He said "Be," and it was created. The word *kun*, is therefore called the *Kalimatu 'l-Haẓrah*. It occurs in the Qur'an, Sūrah xxxvi. 82: "His bidding is only when He desires anything to say to it 'BE,' and it is." And in about eleven other places.

KALIMATU 'SH-SHAHĀDAT (كلمة الشهادة). "The word of testimony." The following expression of belief; "I bear witness that there is no deity but God, and that Muḥammad is His Apostle." [PRAYER.]

KALIMU 'LLĀH (كليم الله). "The Converser with God." A title given to the Prophet Moses (*vide Mishkāt*, book xxii. ch. xii.). It is also referred to in the Qur'an, Sūrah iv. 162: "Moses did God speak to—conversing."

KALISAH, KILĪSAH (كليسة). A Christian Church. Ἐκκλησία. The word is used in books of Muḥammadan law for both

Christian and Jewish places of worship. The word *kanisah* is also used. [KANISAH.]

KĀMIL (كامل). "Perfect; complete." *Al-Insānu 'l-Kāmil*, "the perfect man." A mystic term. [INSĀNU 'L-KAMIL.]

KĀMILĪYAH (كاملية). A sect of Shīrah Muslims founded by Abū 'l-Kāmil, who said the *Aṣḥāb*, or Companions of the Prophet, were infidels, because they rejected the house of 'Alī in forming the *Khalifate*, and he even called the *Khalifah* 'Alī an infidel because he did not claim his rights when Muḥammad died (*Kitābu 'l-Tarīfāt*, in loco.)

KAN'ĀN (كنعان). "Canaan." Not mentioned by name in the Qur'an. The Commentators al-Baiḥāwī and Jalālū 'd-dīn, say he was the son of Noah: but the author of the *Qāmūs* dictionary says he was the son of Shem. (According to the Old Testament, he was the son of Ham. Gen. x. 6; 1 Chron. i. 8.)

He is said to be that son of Noah who was drowned, through unbelief, in the deluge. See Qur'an, Sūrah xi. 44. [NOAH.]

KANISAH (كنيسة). A Christian church, a Jewish synagogue, or a pagan temple. It is used in the *Hidāyah* (vol. ii p. 219) for a synagogue. [CHURCHES.]

AL-KANZU 'L-MAKHFI (الكنز المخبى). *Lit.* "The Secret Treasure." A term used by the Sūfīs for the essence and personality of God.

KĀRAWĀN (كاروان). Persian. "A caravan." The Arabic term is *Qafilah*. A party of merchants proceeding on a journey under the direction of a leader who is called a *Qafilah Bāshī*.

KARBALĀ' (كربلاء), or **MASH-HADU 'L-HUSAIN**. A city in al-'Irāq, celebrated as the scene of the martyrdom of al-Husain [AL-HUSAIN] and the place of his sepulchre. It is fifty miles south-west of Baghdad, and about six miles west of the Euphrates.

AL-KARĪM (الكریم). "The Generous One." One of the ninety-nine attributes of God.

KARŪBĪN (كروبین). [CHERUBIM.]

KASHF (كشف). The uncovering of anything covered; manifestation. A mystic term used for a revelation of any secret truth to the mind of man, by the grace and power of God.

KĀTIB (كاتب). An Amanuensis; a clerk; a secretary. In the latter sense it is used for Muḥammad ibn Sa'd ibn Manī-az-Zuhri, the secretary to al-Wāqidi. [KATIBU 'L-WAQIDI.]

KĀTIBU 'L-WĀQIDI (كاتب الواقدي). The secretary of al-Wāqidi. A Muslim historian, largely quoted by Sir William Muir in his *Life of Mahomet*, and

also by Sprenger, and often given as an authority in the present work.

Mr. Ameer Ali in his *Life of Muhammad* (London, 1873), couples the name of *Katibu l-Waqidi* with that of *al-Waqidi* himself, as regarded by "the Muhammadan as the least trustworthy and most careless biographers of Muhammad," and quotes Ibn Khallikān in support of his opinion. It is quite true that Ibn Khallikān does speak of the traditions received by al-Waqidi as "of feeble authority," but he bears testimony to the trustworthiness of *al-Waqidi's* secretary in the strongest terms, as will be seen in the following quotation, and it is manifestly unfair of Mr. Ameer Ali to couple the two names together in his preface:—

"Abū Abd Allah Muhammad Ibn Saad Ibn Mani az-Zuhri, was a man of the highest talents, merit, and eminence. He lived for some time with al-Wakidi [WAQIDI] in the character of a secretary, and for this reason he became known by the appellation of *Katibu-l-Wakidi*. Amongst the masters' under whom he studied was Sofyān Ibn Oyaina. Traditional information was delivered on his own authority by Abū Bakr Ibn Abid-Dunyā and Abū Muhammad al-Hārith Ibn Abi Osāma at-Tamimi. He composed an excellent work, in fifteen volumes, on the different classes (*tabakāt*) of Muhammad's companions and of the *Tābis*. It contains also a history of the khalifs brought down to his own time. He left also a smaller *Tabakāt*. His character as a veracious and trustworthy historian is universally admitted. It is said that the complete collection of al-Wakidi's works remained in the possession of four persons, the first of whom was his secretary, Muhammad ibn Saad. This distinguished writer displayed great acquirements in the sciences, the traditions, and traditional literature; most of his books treat of the traditions and law. The Khatib Abū Bakr, author of the history of Baghdad, speaks of him in these terms: 'We consider Muhammad ibn Saad as a man of unimpeached integrity, and the Traditions which he delivered are a proof of his veracity, for in the greater part of the information handed down by him, we find him discussing it, passage by passage.' He was a *murā* (slave) to al-Husain Ibn Abd Allah Ibn Obaid Allah Ibn al-Abbās Ibn Abd al-Muttalib. He died at Baghdad on Sunday the 4th of the latter Jumāda, A.H. 203 (December, A.D. 818), at the age of sixty-two years, and was interred in the cemetery outside the Damascus gate (Bāb as-Shām).—(Ibn Khallikān, *Biog. Dict.*, in loco.)

AL-KAUSAR (الكوثر). *Lit.* "Abundance." A pond in Muhammad's paradise known as the *Hauzu l-Kausar*, or "The Pond of Abundance."

The word occurs once in the Qur'an, Sūrah cviii. 1-3:—

"Truly we have given thee an abundance (i.e. *al-Kausar*);

"Pray therefore to the Lord, and slay the victims.

"Verily whoso hateth thee shall be childless."

But it is not clear whether the pond is intended in this verse. Al-Baiḏāwī thinks it refers to abundance of blessings and not to the pond.

Anas relates that the Prophet said the prophet saw the pond *al-Kausar* in the night of his *Mirāj* or heavenly journey [MIRAJ] and that it "was a river of water on each side of which there were domes, each formed of a hollow pearl."

'Abdu 'llāh ibn 'Amr relates that the Prophet said "the circumference of *al-Kausar* is a month's journey, and it is a square, its water whiter than milk, its smell sweeter than musk, and its cups for drinking sparkle like the stars of heaven. He who drinks of its waters shall never thirst." (*Mishkāt*, book xxiii. ch. xii.)

KHABAR-I-WĀHID (خبر واحد).

A term used in the Traditions for a tradition related by one person and handed down by one chain of narrators. [TRADITION.]

KHABAR MUTAWĀTIR (خبر متواتر).

A term used for a tradition which is handed down by very many distinct chains of narrators, and which has been always accepted as authentic and genuine, no doubt ever having been raised against it.

Syud Ahmad Khan says all learned Muslims of every period have declared the Qur'an is the only *Hadiṣ* Mutawātir, but some have declared certain *Ahādīs* also to be *Mutawātir*, the number of such not exceeding five. (*Essay on the Traditions*, p. 15.) [TRADITIONS.]

KHABIS (خبث). "Impure ;

base; wicked."

Qur'an viii. 38: "That God may distinguish the vile from the good, and may put the vile one on the top of the other, and heap all up together, and put them into hell."

KHADĪJAH (خديجة). Known as

Khadijatu 'l-Kubrā, "*Khadijah the Great*." The first wife of Muhammad, and the first convert to a belief in his mission.

She was a Quraish lady of good fortune, the daughter of *Khuwailid*, who was the great grandson of *Qusaiy*. Before she married Muhammad, she was a widow who had been twice married, and had borne two sons and a daughter. Upon her marriage with Muhammad, she had attained her fortieth year, whilst he was only twenty-five years of age. She continued to be his only wife until the day of her death. She died December, A.D. 619, aged 65; having been his counsellor and support for five-and-twenty years. She had borne Muhammad two sons and four daughters: *al-Qāsim*, and 'Abdu 'llāh, also called *at-Taiyib* and *aṭ-Ṭāhir*, *Zainab*, *Ruqaiyah*, *Fāṭimah*, and *Umm Kulṣūm*. Of those, only *Fāṭimah* survived the Prophet, and from her and her husband 'Alī are descended that posterity of Saiyids who are

the subjects of such frequent petitions in the *khutbahs* and the liturgical prayers in all parts of the Muhammadan world.

Muhammad ever retained his affection for *Khadijah*. *ʿAṣishah* said: "I was never so jealous of any one of the Prophet's wives as I was of *Khadijah*, although I never saw her. The Prophet was always talking of her, and he would very often slay goats and cut them up, and send pieces of them as presents to *Khadijah's* female friends. I often said to him, 'One might suppose there had not been such another woman as *Khadijah* in the world!' And the Prophet would then praise her and say she was so and so, and I had children by her." (*Mishkāt*, book xxix. ch. xxii.)

According to a traditional saying of Muhammad, *Khadijah*, *Fātimah*, the Virgin Mary, and *ʿĀsiyah* the wife of Pharaoh, were the four perfect women. (*Mishkāt*, book xxiv. ch. xxix. pt. 2.) [MUHAMMAD.]

KHAḤFĪ (خفي). "Hidden." A term used in works on exegesis for that which is hidden in its meaning, as compared with that which is obvious. [QURAN.]

KHAIBAR (خيبر). A rich and populous valley, eight stages from al-Madinah, inhabited by Jews. It is celebrated in the history of Islām as the scene of one of Muhammad's expeditions, A.H. 7, when he chief *Kinānah* was slain and the whole valley conquered. (See Muir's *Life of Mahomet*, new ed., p. 388, *seqq.*)

Here the Prophet instituted *mutʿah*, or temporary marriage. [MUTʿAH.] Here were the special orders regarding clean and unclean animals promulgated. Here Muhammad married *Ṣaḥīyah*, the widow of the chief of *Khaibar*. Here *Zainab*, the sister of the warrior *Marhab*, who had lost her husband, her father, and her brother in battle, tried to poison the Prophet with a poisoned kid. The campaign of *Khaibar*, therefore, marks an epoch in the Prophet's history. [MUHAMMAD.]

KHAIRĀT (خيرات). The plural of *Khair*. "Charity; good deeds." The word occurs in the Qurʾān in its singular form (*khair*), but in modern theological works it is more frequently used in its plural form.

KHAIRU 'L-QURŪN (خير القرون). The best generations. A term used for the first three generations of Muslims from the time of the Prophet. Muhammad is related to have said there would be three virtuous generations, the one in which he lived and the two following it.

KHALFĪYAH (خليفة). A sect of Muslims founded by *Khalfu 'l-Khārijī*, who maintained, contrary to the general belief, that the children of idolaters will be eternally damned.

KHĀLID (خالد). Son of al-Walid. The famous Muhammadan general. He fought against Muhammad at Uhud and de-

feated the Muslim army. The Prophet married *Maimūnah*, who was an aunt to *Khālid*, a lady fifty-one years of age, and soon afterwards *Khālid* himself embraced Islām and became one of its most powerful champions. He led the Bedouin converts in the advance on Makkah, and was present as one of the chief leaders of the Muslim army at the battle of Hunain, and subsequent expeditions. In the reign of Abū Bakr, he murdered *Malik Ibn Nuwairah*, an eminent Arab chief, and married his widow. The murder greatly displeased the *Khalifah* Abū Bakr, and he would have ordered *Khālid* to be put to death, but *ʿUmar* interceded for him. He afterwards took the lead in various expeditions. He invaded al-Iraq and Syria, took *Buṣrah*, defeated the Christians at *Ajnadin*, commanded the Muslim army at *Yarmūk*, and subdued the country as far as the Euphrates. After the taking of Damascus, he was recalled by *ʿUmar*, and sent to Hims and Baʿlabakk. He died at Hims A.H. 18, A.D. 639.

KHĀLIDŪN (خالدون), pl. of *khālid*, "Everlasting." A term used to express the everlasting character of the joys of heaven and the torments of hell. It is used fifty times in the Qurʾān in this sense. [ETERNAL PUNISHMENT.]

KHALĪFAH (خليفة), pl. *Khulafāʾ*, from *khalf*, "to leave behind." *Anglice*, "Caliph." A successor; a lieutenant; a vicegerent, or deputy. The word is used in the Qurʾān for Adam, as the vicegerent of the Almighty on earth.

Sūrah ii. 28: "And when thy Lord said to the angels, 'I am about to place a vicegerent (*khālīfah*) on the earth,' they said, 'Wilt Thou place therein one who will do evil therein and shed blood?'"

And also for David:—

Sūrah xxxviii. 25: "O David! verily We have made thee a vicegerent (*khālīfah*); judge then between men with truth."

In Muhammadanism it is the title given to the successor of Muhammad, who is vested with absolute authority in all matters of state, both civil and religious, as long as he rules in conformity with the law of the Qurʾān and Hadīs. The word more frequently used for the office in Muhammadan works of jurisprudence, is *Imām* (leader), or *al-Imāmu 'l-ʿAṣam* (the great leader). It is held to be an essential principle in the establishment of the office, that there shall be only one *Khalifah* at the same time; for the Prophet said: "When two *Khalifahs* have been set up, put the last to death and preserve the other, for the last is a rebel." (*Mishkāt*, book xvi. ch. i.)

According to all Sunnī Muhammadan books, it is absolutely necessary that the *Khalifah* be "a man, an adult, a sane person, a free man, a learned divine, a powerful ruler, a just person, and one of the *Quraish* (i.e. of the tribe to which the Prophet himself belonged).

The Shīʿahs hold that he should be one of the descendants of the Prophet's own family;

but this is rejected by the Sunnis and Wahhābīs.

The condition that the Khalīfah should be of the Quraish is very important, for thereby the present Ottoman Sultāns fail to establish their claims to the Khalīfate (Arabic Khilāfah). The four immediate successors of Muḥammad are entitled the Khalafatu 'r-Rāshidiyyah, or "the well-directed Khalīfahs." According to the Bayyatu 'r-Rūḍ, only the first five Khalīfahs, Abū Bakr, 'Umar, 'Usmān, 'Alī, and al-Hasan, are entitled to the distinction of Khalīfah, the others being merely Amīrs, or Governors. After the deaths of the first five Khalīfahs, the Khalīfate, which is allowed by all parties to be elective and not hereditary, passed successively to the Umayyades (Banū 'Umayyah). The first Khalīfah of this dynasty was Mu'āwiyah, the grandson of Umayyah of the Quraish tribe, who received the Khalīfate from al-Hasan. Of the Umayyades, there were fourteen Khalīfahs who reigned at Damascus, extending over a period from A.H. 41 to A.H. 132 (A.D. 661 to A.D. 750). The title then passed to Abū 'l-'Abbās, the fourth in descent from al-'Abbās, the uncle of Muḥammad, and the Abbaside Khalīfahs, thirty-seven in number, who reigned at Baghdād from A.H. 132 to A.H. 656 (A.D. 750 to A.D. 1258).

The temporal power of the Abbaside Khalīfahs was overthrown by Ḥalāk Khān, grandson of the celebrated Chenjiz Kkhan, A.D. 1258; but for three centuries, certain descendants of the Abbaside, or Baghdād Khalīfahs, resided in Egypt, and asserted their claim to the spiritual power. The founder of the present dynasty of Turkish Sultāns was 'Usmān (Othmān), a chieftain descended from the Orghuz Turks (born at Sakut, A.D. 1259), who was at first the ruler of a small territory in Bithynia, but who in 1299 invaded the whole country of Makkah, and subsequently extended his conquests to the Black Sea, and whose successor, Salīm (ninth in descent), obtained the title of Khalīfah from one of the Abbaside Khalīfahs in Egypt. About the year A.D. 1515 (A.H. 921), Salīm I., ruler of the Ottoman Turks and Emperor of Constantinople, finding himself the most powerful prince of his day in Islām, and wishing still further to consolidate his rule, conceived the idea of reviving in his own person the extinct glories of the Khalīfate. He had more than one claim to be considered their champion by orthodox Muḥammadians, for he was the grandson of that Muḥammad II. who had finally extinguished the Roman Empire of the East; and he had himself just ended a successful campaign against the heretical Shah of Persia. His only rivals among Sunnī princes were the Muslim Emperors in India, the Emperor of Morocco, and the Mameluke ruler of Egypt, then known to the world as *par excellence*, "the Sultan." With the two former, as rulers of what were remote lands of Islām, Salīm seems to have troubled himself little, but he made war on Egypt. In A.D. 1516 he invaded Syria, its outlying province, and in A.D. 1517 he entered Cairo.

There he made prisoner the reigning Mameluke, Qansau 'l-'Chaurī, and had him publicly beheaded.

He then, in virtue of a very doubtful cession made to him of his rights by one Mutawakkil Ibn 'Amri 'l-Hākīm, a descendant of the house of al-'Abbās, whom he found living as titular Khalīfah in Cairo, took to himself the following style and title: Sultānu 's-Salātīn wa Ḥākimu 'l-Hākīmīn, Maliku 'l-Bahrāin wa Ḥāmīyū 'l-Barrāin, Khalīfatu 'r-Rasūli 'llāh, Amīru 'l-Mu'mīnīn, wa Sultān, wa Khān; that is: "King of kings and Ruler of rulers, Monarch of the two seas (the Mediterranean and the Red Sea) and Protector of the two lands (al-Hijāz and Syria, the holy lands of Islām), Successor (Khalīfah) of the Apostle of God, Ruler of the Faithful, King and Chief." It is said that he first had the satisfaction of hearing his name mentioned in the public prayers as Khalīfah when he visited the Great Mosque of Zacharias at Aleppo, on his return northwards in 1519.

Such are the titles still claimed by the Ottoman Sultāns, who arrogate to themselves the position of Khalīfahs and Successors to the Prophet. It is, however, a mere assertion; for the title and office being elective and not hereditary, it was not in the power of any Khalīfah to transfer it to another. Force of circumstances alone has compelled the ruler of the Ottoman Empire to assume the position, and has induced his subjects to acquiesce in the usurpation. We have not seen a single work of authority, nor met with a single man of learning, attempting to prove that the Sultāns of Turkey are rightful Khalīfahs; for the assumption of the title by anyone who is not of the Quraish tribe is undoubtedly illegal and heretical, as will be seen from the following authorities:—

Mishkātu 'l-Maṣābiḥ, book xxiv. ch. xii.: "Ibn 'Amr relates that the Prophet of God said: 'The Khalīfah shall be in the Quraish tribe as long as there are two persons in it, one to rule and another to serve.'"

Sharḥu 'l-Muwāḍiḥ, p. 606. Arabic edition, Egypt: "It is a condition that the Khalīfah (Imām) be of the Quraish tribe. All admit this except the Khawārij and certain Murtaḍiyyahs. We all say with the Prophet: 'Let the Khalīfah be of the Quraish'; and it is certain that the Companions acted upon this injunction, for Abū Bakr urged it as an authority upon the Anṣārs, on the day of Sakhīfah, when the Companions were present and agreed. It is, therefore, for a certainty established that the Khalīfah must be of the Quraish."

The Hujjatu 'llāhi 'l-Balāghah, p. 335. Arabic edition, Delhi: "It is a necessary condition that the Khalīfah (Imām) be of the Quraish tribe."

The Kashḥāfu 'l-Iṣṭilāḥāt: A Dictionary of Technical Terms. Edited by Colonel N. Lees, *in loco*: "The Khalīfah (Imām) must be a Quraish."

It is a matter of history that the Wahhābīs regarded the Turkish Sultān as a usurper,

when Salūd took Makkah and al-Madīnah in 1804; and to the present day, in countries not under Turkish rule, the *khutbah* is recited in behalf of the Amir, or ruler of the Muslim state, instead of the Ottoman Sultān, which would not be the case if he were acknowledged as a lawful *Khalifah*. In a collection of *khutbahs*, entitled the *Majma'u Khutab*, the name of the Sultān of Turkey does not once occur, although this collection is much used in Muhammadan states. We have seen it stated that the Sultān is prayed for in Hyderabad and Bengal; but we believe it will be found, upon careful inquiry, that he was not mentioned by name, until very recently, in any of the mosques of India. *Khutbahs*, in which there are prayers for the Ottoman Sultān by name, have been imported from Constantinople.

According to Mr. W. S. Blunt, the chief arguments of the Hanīfite 'Ulamā in support of the claims of the present Ottoman dynasty are:—

(1) *The right of the 'Sword*.—The *Khalifate* being a necessity (and this all Muslims admit), it was also a necessity that the *de facto* holder of the title should be recognised until a claimant with a better title should appear. Now, the first qualification of a claimant was, that he should make the claim, and the second, that he should be supported by a party; and Salīm had both claimed the *Khalifate* and supported his pretensions at the head of an army. He challenged the world to produce a rival, and no rival had been found.

(2) *Election*, that is, the sanction of a legal body of elders. It was argued that, as the *ahlu 'aqq* (or council), had been removed from al-Madīnah to Damascus, and from Damascus to Baghdād, and from Baghdād to Cairo, so it had been once more legally removed from Cairo to Constantinople. Salīm had brought with him to St. Sophia's some of the 'Ulamā (learned men) of the Azhar mosque in Cairo, and these in conjunction with the Turkish 'Ulamā had elected him or ratified his election. A form of election is to the present day observed at Constantinople in token of this right, and each new Sultān of the house of 'Ugmān, as he succeeds to the temporal sovereignty of Turkey, must wait before being recognised as *Khalifah* till he has received the sword of office at the hands of the 'Ulamā. This ceremony it is customary to perform in the mosque of Aiyūb.

(3) *Nomination*.—Sulṭān Salīm, as has been already said, obtained from Mutawakkil, a descendant of the Abbasides, and himself titularly *Khalifah*, a full cession of all the *Khalifah* rights of that family. The fact, as far as it goes, is historical, and the only flaw in the argument would seem to be that Mutawakkil had no right thus to dispose of a title to an alien, which was his own only in virtue of his birth. As a precedent for nomination, they cite the act of Abū Bakr, who on his death-bed recommended 'Umar as his successor in the *Khalifate*.

(4) *The Guardianship of the Two Shrines (Haramin)*, that is to say, of Makkah and Jerusalem, but especially of Makkah. It has been asserted by some of the 'Ulamā, and it is certainly a common opinion at the present day, that the sovereignty of al-Hijāz is in itself sufficient title to the *Khalifate*. It seems certainly to have been so considered in the first age of Islām, and many a bloody war was then fought for the right of protecting the *Battu 'llāh*, but the connection of al-Hijāz with the empire of the *Khalifahs* has been too often broken to make this a very tenable argument. In the tenth century, Makkah was held by the Karmathian heretics, in the thirteenth by the Imāms of Ṣan'ā, and for seven years in the present century by the Wahhābīs. Still the *de facto* sovereignty of the Haramain, or two shrines, was one of Salīm's pleas; and it is one which has reappeared in modern arguments respecting the *Khalifal* rights of his descendants.

(5) *Possession of the Amānāt*, or sacred relics. This last is a plea addressed to the vulgar rather than to the learned; but it is one which cannot be passed by unnoticed here, for it exercises a powerful influence at the present day over the ignorant mass of Muslims. It was asserted, and is still a pious belief, that from the sack of Baghdād in A.D. 1258, certain relics of the Prophet and his Companions were saved and brought to Cairo, and thence transferred by Salīm to Constantinople. These were represented as constituting the imperial insignia of office, and their possession as giving a title to the succession. They consisted of the cloak of the Prophet, borne by his soldiers as a standard, of some hairs of the Prophet's beard, and of the sword of 'Umar. The vulgar still believe them to be preserved in the mosque of Aiyūb at Constantinople. (See *The Future of Islām*, by Wilfrid Scawen Blunt, London, 1882, p. 66.)

On the general question as to whether or not an Imām, or *Khalifah*, is necessary for Islām, the author of the *Sharḥu'l-Muwāḳif* says, "The appointment of an Imām (i.e. *Khalifah*) is incumbent upon the united body of Muslims, according to the orthodox law of the Sunnis, although the Mutazilāhs and Zaidiyāhs say it is merely expedient, but not ordered by the law, whilst the Ishmā'iliyāhs and the Imāmiyāhs say God will Himself appoint an Imām for the establishment of sound doctrine. Some say the appointment of an Imām is only necessary when Muslims are at peace amongst themselves and united, and not when they are in a state of rebellion.

The arguments in favour of the absolute necessity of an Imām, or *Khalifah*, being appointed, are that in the time of Abū Bakr, the first *Khalifah*, it was established by general consent; and Abū Bakr, in his first *khutbah* after the death of Muḥammad, said: "Deware! Muḥammad is certainly dead, and it is necessary for this religion that some one should be appointed for its protection." And all the Muslims at that time consented to this saying of Abū Bakr, and consequently

in all ages Muslims have had an Imām. And it is well known that without such an officer Islām cannot be protected from evil, for without him it is impossible to maintain the orders of the Muslim law, such as marriage, Jihād, punishment, and the various ordinances of Islām. (*Sharḥu 'l-Muwāqif*, p. 603.)

The following are some of the injunctions of Muḥammad regarding the Imām or Khalifah:—

“When two Khalifahs have been set up, put the last of them to death and preserve the other, for the second is a rebel.”

“He who acknowledges an Imām must obey him as far as he can, and if a pretender comes, kill him.”

“Whomever God appoints as Imām, and he does not protect his people, shall never smell the smells of paradise.”

“It is indispensable for every Muslim to listen to, and approve the orders of the Imām, whether he likes or dislikes, so long as he is not ordered to sin and act contrary to law; then when he is ordered to sin, he must neither attend to it nor obey it.”

“Whoever quits obedience to the Imām and divides a body of Muslims, dies like the people in ignorance: and whoever takes a part in an affair, without knowing the true from the false, does not fight to show his religion, but to aid oppression; and if he is slain, then he dies as the people of ignorance; and that person who shall draw his sword upon my people, and kill the virtuous and the vicious, and not fear the killing of Muslims or those protected by them, is not of me nor am I of him.”

“The Companions said, ‘O Prophet! when they are our enemies and we theirs, may we not fight with them?’ He said, ‘No, so long as they keep on foot the prayers amongst you’; this he repeated, ‘Beware! he who shall be constituted your prince, see if he does anything in disobedience to God: and if he does, hold it in displeasure, but do not withdraw yourselves from his obedience.’”

“He who forsakes obedience to the Imām, will come before God on the Day of Resurrection without a proof of his faith; and he who dies without having professed to the Imām, dies as the people of ignorance.”

“Prophets were the governors of the children of Israel; when one died, another supplied his place; and verily there is no prophet after me, and the time is near when there will be after me a great many Khalifahs. The Companions said, ‘Then what do you order us?’ The Prophet said, ‘Obey the Khalifah, and give him his due; for verily God will ask about the duty of the subject.’”

“Beware! you are all guardians, and you will all be asked about your subjects; then the Imām is the guardian of the subject, and he will be asked respecting the subject: and a man is as a shepherd to his own family, and will be asked how they behaved, and his conduct to them; and a wife is a guardian to her husband’s house and children, and will be interrogated about them; and a slave is a shepherd to his master’s property, and

will be asked about it whether he took good care of it or not.”

“God never sent any prophet, nor ever made any Khalifah, but had two counsellors with him: one of them directing lawful deeds, and that is an angel, and the other, in sin, and that is the devil; and he is guarded from sin whom God has guarded.” (*Mishkāt*, book xvi. ch. i.)

I.—*The Khalifahs of the Sunnis*, from the death of Muḥammad to the present time.

(1) The four rightly directed, Khalifahs, and al-Hasan (at Makkah):—

1. Abū Bakr, A.H. 11 (A.D. 632).
(Collected the Qur’ān into one volume.)
2. ‘Umar, A.H. 12 (A.D. 634).
(Conquered Egypt, Syria, and Persia.)
3. ‘Uṣman, A.H. 23 (A.D. 648).
(Invades Cyprus; revolt at al-Kūfah.)
4. ‘Alī, A.H. 35 (A.D. 655).
(Revolt of Mu’āwiyah; ‘Alī assassinated.)
5. Al-Hasan, A.H. 40 (A.D. 660).
(Resigns; poisoned.)

(2) Umayyad dynasty. The Banū Umayyah (at Damascus):—

1. Mu’āwiyah I., A.H. 41 (A.D. 661).
(Siege of Constantinople; makes Damascus the capital.)
2. Yazīd I., A.H. 60 (A.D. 679).
(Destruction of al-Ḥusain’s party and his death.)
3. Mu’āwiyah II., A.H. 64 (A.D. 683).
(Deposed.)
4. Marwān I., A.H. 64 (A.D. 683).
(Poisoned.)
5. ‘Abdu ‘l-Malik, A.H. 65 (A.D. 684).
(Arabian money first coined.)
6. Al-Walīd I., A.H. 86 (A.D. 705).
(Conquest of Africa, Spain, Bukhārāh.)
7. Sulaimān, A.H. 96 (A.D. 715).
(Defeated before Constantinople; dies of grief.)
8. ‘Umar (Omer), A.H. 99 (A.D. 717).
(Poisoned.)
9. Yazīd II., A.H. 101 (A.D. 720).
(His generals successful in war.)
10. Hishām, A.H. 105 (A.D. 724).
(Charles Martel checks the conquest of the Arabs in the West; rise of the Abbasides.)
11. Al-Walīd II., A.H. 125 (A.D. 743).
(Slain by conspirators.)
12. Yazīd III., A.H. 126 (A.D. 744).
(Died of the plague.)
13. Ibrahim, A.H. 126 (A.D. 744).
(Deposed.)
14. Marwān II., A.H. 127 (A.D. 744).
(Defeated by the Abbasides, pursued to Egypt, and slain on the banks of the Nile.)

The end of the Umayyah dynasty, A.H. 132 (A.D. 749).

(3) The Abbāsīde dynasty. Ad-Daulatu ‘l-Abbāsīyah (at Baghdād and Samarra).

1. Abū ‘l-Abbās as-Saffāh, A.H. 132 (A.D. 750).
(Resides at al-Kūfah.)
2. Al-Manṣūr, A.H. 136 (A.D. 754).
(Abdu ‘r-Rahmān, the Umayyah Khalifah seizes Spain; Baghdād founded.)

3. Al-Mahdī, A.H. 158 (A.D. 775).
(Conquers Nicomedia on Sea of Marmora, making the Empress Irene pay tribute.)
4. Al-Hādī, A.H. 169 (A.D. 785).
5. Harūn al-Rashīd, A.H. 170 (A.H. 786).
(The hero of Arabian Nights; a flourishing period of Arabian literature.)
6. Al-Amin, A.H. 193 (A.D. 809).
7. Al-Ma'mūn, A.H. 198 (A.D. 813).
(The Augustan period of Arabian letters.)
8. Al-Mutasim, A.H. 218 (A.D. 833).
(Makes the city of Samarra his capital; decline of the Khalīfate.)
9. Al-Wāsiq, A.H. 227 (A.D. 841).
10. Al-Mutawakkil, A.H. 232 (A.D. 847).
(A persecutor of the Jews and Christians; murdered)
11. Al-Muntasir, A.H. 247 (A.D. 861).
12. Al-Musta'in, A.H. 248 (A.D. 862).
13. Al-Mutazz, A.H. 252 (A.D. 866).
14. Al-Muhtadi, A.A. 255 (A.D. 869).
15. Al-Mutamīd, A.H. 256 (A.D. 870).
(Re-establishes the capital at Baghdad.)
16. Mutazid, A.H. 279 (A.D. 892).
(Conquers Persia; Isma'il Samanī seizes Turkistan from the Khalīfah.)
17. Al-Muktafi I., A.H. 289 (A.D. 902).
(Isma'il Samanī seizes Persia from the Khalīfah.)
18. Al-Muqtadir, A.H. 295 (A.D. 908).
(The Fātimites in Egypt.)
19. Al-Qahir, A.H. 320 (A.D. 932).
(Blinded and deposed.)
20. Ar-Rāzi, A.H. 322 (A.D. 934).
(The last of the Khalīfahs who ever recited the *Khutbah*.)
21. Al-Muttaqi, A.H. 329 (A.D. 940).
(Decline of the Abbasides.)
22. Al-Mustakfi, A.H. 333 (A.D. 944).
23. Al-Mu'ti, A.H. 334 (A.D. 945).
(The Fātimite Khalīfahs seize all North Africa and Egypt.)
24. At-Tai', A.H. 363 (A.D. 974).
(Deposed.)
25. Al-Qadir, A.H. 381 (A.D. 991).
(Mahmūd of Ghazni conquers India.)
26. Al-Qā'im, A.H. 422 (A.D. 1031).
(Rise of the Seljukian Turks.)
27. Al-Muqtadi, A.H. 467 (A.D. 1075).
(The first crusade; rise of Ḥasan Jubah, and his followers the Assassins.)
28. Al-Musta'zir, A.H. 487 (A.D. 1094).
(Jerusalem taken by the Fātimites.)
29. Al-Mustashid, A.H. 512 (A.D. 1118).
(Murdered by the Assassins.)
30. Ar-Rāshid, A.H. 529 (A.D. 1135).
(Murdered by the Assassins.)
31. Al-Muktafi II., A.H. 530 (A.D. 1136).
(Defeated by the Turks; second crusade, A.D. 1146.)
32. Al-Mustanjid, A.H. 555 (A.D. 1160).
(Disorders in Persia.)
33. Al-Mustahdī, A.H. 566 (A.D. 1170).
(Saladin, the Sultān of Egypt, conquers Syria.)
34. An-Nāsir, A.H. 575 (A.D. 1180).
(Conquests of Jengiz Khān; third crusade, A.D. 1189.)

35. Az-Zāhir, A.H. 622 (A.D. 1225).
36. Al-Mustansir, A.H. 623 (A.D. 1226).
(Persia subject to the Moghuls.)
37. Al-Mustawsim, A.H. 640 (A.D. 1240).
(Halaku, the Turk, a grandson of Jengiz Khān, takes Baghdad and puts the Khalīfah to death, A.H. 656 (A.D. 1258). The uncle of the last Khalīfah goes to Egypt, while the Khalīfate continues only as a spiritual power.

(i) The 'Usmān, or Turk Dynasty (at Constantinople).

1. 'Usmān I. (Othmān), A.D. 1299.
2. 'Urkhān, A.D. 1326.
3. Murād (Amurath), A.D. 1360.
4. Bayāzid I., A.D. 1389.
5. Sulaimān I., A.D. 1402.
6. Mūsā, A.D. 1410.
7. Muhammad I., A.D. 1418.
8. Murād II., A.D. 1421.
9. Muhammad II., A.D. 1451.
10. Bayāzid II., A.D. 1481.
11. Salīm I. (Selim), A.D. 1512.
(Assumes the title of Khalīfah.)
12. Sulaimān II., A.D. 1520.
13. Salīm II., A.D. 1566.
14. Murād III., A.D. 1574.
15. Muhammad III., A.D. 1595.
16. Ahmad I., A.D. 1603.
17. Mustafa I., A.D. 1617.
(Deposed in favour of his nephew.)
18. 'Usmān II., A.D. 1618.
19. Mustafa I., A.D. 1622.
(Restored and again deposed.)
20. Murād IV., A.D. 1623.
21. Ibrahim, A.D. 1640.
22. Muhammad IV., A.D. 1649.
23. Sulaimān III., A.D. 1687.
24. Ahmad II., A.D. 1691.
25. Mustafa II., A.D. 1695.
26. Ahmad III., A.D. 1703.
27. Mahmūd I., A.D. 1730.
28. 'Usmān III., A.D. 1754.
29. Mustafa III., A.D. 1757.
30. 'Abdu 'l-Hamid I., 1774.
31. Salīm III., A.D. 1788.
32. Mustafa IV., A.D. 1807.
33. Mahmūd II., 1808.
34. 'Abdu 'l-Majid, A.D. 1839.
35. 'Abdu 'l-'Aziz, A.D. 1861.
36. Murād V., A.D. 1876.
37. 'Abdu 'l-Hamid, A.D. 1876.

II.—*The Shī'ahs* only regard those as rightful *Imāms* (they do not use the word *Khalīfah*) who are descended from 'Alī (the son-in-law of the Prophet) and his wife Fātimah, the Prophet's daughter. According to their traditions, Muhammad distinctly nominated 'Alī as his successor when he was returning from his farewell pilgrimage. They say, that on his way to al-Madīnah, the Prophet, with 'Alī and certain other of the Companions stayed at a place called Ghadiri-i-Khūm. And that it was here revealed by Gabriel that he should nominate 'Alī as his successor. He is related to have said, "O ye people, I am your Prophet and 'Alī is my successor. From us (i.e. 'Alī and my daughter) shall descend al-Mahdī, the seal

of the Imāms." (See *Ḥayātu 'l-Qulūb*, p. 334.)

According to the Shī'ahs, there have only been twelve lawful Imāms:—

1. 'Alī, son-in-law of Muḥammad
2. Al-Ḥasan, eldest son of 'Alī and Fātimah.
3. Al-Ḥusain, the second son of 'Alī and Fātimah.
4. Zainu 'l-Ābidīn, son of al-Ḥusain.
5. Muḥammad al-Bāqir, son of Zainu 'l-Ābidīn.
6. Ja'faru 's-Ṣādiq, son of Muḥammad al-Bāqir.
7. Musā 'l-Kāzim, son of Ja'far.
8. 'Alī ar-Raṣā, son of Musā.
9. Muḥammad at-Taḳī, son of 'Alī ar-Raṣā.
10. 'Alī an-Naḳī, son of at-Taḳī.
11. Al-Ḥasan al-'Askarī, son of 'Alī.
12. Muḥammad, son of al-'Askarī, or the Imām Mahdī, who is supposed to be still alive, although he has withdrawn himself from the world, and that he will appear again as *al-Mahdī*, the Director, in the last days. [AL-MAHDI.]

The Kings of Persia have never claimed to be in any sense the successors of the Prophet.

Sultān Mahmūd 'Abdu 'llāh (A.H. 706, A.D. 1306), was the first monarch of Persia who proclaimed himself a Shī'ah.

III.—*The Fātimide Khalifahs* were a dynasty who claimed the *Khalifate* in the reign of the Abbaside *Khalifah* Muqtadir, their founder, 'Ubaidu 'llāh, pretending to be al-Mahdī, "The Director," and a descendant of Fātimah, the daughter of the Prophet. They reigned over Egypt and North Africa from A.D. 910 to A.D. 1171, and were in all fourteen *Khalifahs*.

1. 'Ubaidu 'llāh, A.D. 910.
(Ravaged the coasts of Italy and invaded Egypt several times.)
2. Al-Qā'im, A.D. 933.
3. Al-Manṣur, A.D. 946.
4. Al-Mu'izz, A.D. 955.
(Established the *Khalifate* of the Fātimides in Egypt; defeated in Spain; took Sicily; founded Cairo; conquered Syria and Palestine.)
5. Al-'Aziz, A.D. 978.
(Married a Christian woman, whose brothers he made Patriarchs of Alexandria and Jerusalem.)
6. Al-Rākim, A.D. 996.
(Persecuted Jews and Christians.)
7. Aḏ-Zāhir, A.D. 1021.
(The power of the Fātimides declines.)
8. Al-Mustansir, A.D. 1037.
(The rise of the Turks.)
9. Al-Musta'li, A.D. 1094.
(Defeated by the Crusaders.)
10. Al-Amīr, A.D. 1101.
11. Al-Ḥāfiḡ, A.D. 1129.
12. Aḏ-Zafīr, A.D. 1149.
13. Al-Fā'iz, A.D. 1154.
14. Al-Āzid, A.D. 1160.

(The last of the Fātimide *Khalifahs*. His Wazīr, Nūru 'd-dīn, on the death of his master, submits to the Abbaside *Khalifah* Mustahdī, A.D. 1171.)

[FATIMIDAH.]

IV.—*The Khalifate of Cordova in Spain* was founded by a descendant of the deposed Umayyah dynasty, 'Abdu 'r-Rahmān ibn Mu'āwiyah. Muslim Amīrs had ruled at Cordova from A.D. 711, when Tārik and Musā came over from Africa and invaded Spain. But 'Abdu 'r-Rahmān was the first to assume the title of *Khalifah*.

The following is a list of the *Khalifahs* of Cordova and Granada from A.D. 755 to the fall of Granada, A.D. 1492:—

1. 'Abdu 'r-Rahmān I., A.D. 755.
(Cordova embellished and the Mazquita erected.)
2. Hishām I., A.D. 786.
3. 'Abdu 'r-Rahmān II., A.D. 786.
4. Al-Hakam I., A.D. 796.
(Surnamed "The Cruel.")
5. 'Abdu 'r-Rahmān III., A.D. 821.
(Christians persecuted.)
6. Muḥammad I., A.D. 852.
(Alfonso the Great obtains victories.)
7. Al-Munayyir, A.D. 886.
8. 'Abdu 'llāh, A.D. 888.
(Flourishing period of literature and science at Cordova.)
9. 'Abdu 'r-Rahmān IV., A.D. 912.
(The heroic age of Spain.)
10. Al-Hakam II., A.D. 961.
11. Hishām II., A.D. 976.
12. Sulaimān, A.D. 1012.
(Defeated and executed by 'Alī.)
13. 'Alī, A.D. 1015.
14. 'Abdu 'r-Rahmān V., A.D. 1017.
15. Al-Qāsim, A.D. 1018.
16. 'Abdu 'r-Rahmān VI., A.D. 1023.
17. Muḥammad II., A.D. 1023.
18. Hishām III., A.D. 1026.
(Esteemed for his equitable and humane government.)
19. Jawāhir, A.D. 1031.
20. Muḥammad III., A.D. 1044.
21. Muḥammad IV., A.D. 1060.
22. Muḥammad V., A.D. 1069.
(Siege of Toledo, A.D. 1082.)
23. Yūsuf I., A.D. 1094.
24. 'Alī, A.D. 1107.
25. Tāshifin, A.D. 1144.
26. 'Abdu 'l-Mun'im, A.D. 1147.
27. Yūsuf II., A.D. 1163.
28. Ya'qūb I., A.D. 1178.
29. Muḥammad VI., A.D. 1199.
30. Ya'qūb II., A.D. 1213.
31. Abū Ya'qūb, A.D. 1213.
32. Abū Mālik, A.D. 1223.
33. Al-Ma'nūn, A.D. 1225.
(Died in Morocco.)
34. Abu 'Alī, A.D. 1225.
(Cordova surprised by Ferdinand of Leon and Castile, and taken. The fall of the *Khalifate* of Cordova, A.D. 1236. A *Khalifate* established by the Moors at Granada.)

The Khalifahs or Sultāns of Granada.

35. Muḥammad I., A.D. 1238.
(Encourages literature.)
36. Muḥammad II., A.D. 1273.
37. Muḥammad III., A.D. 1302.

38. An-Nāsir, A.D. 1309.
 39. Ismā'il I., A.D. 1313.
 40. Muhammad IV., A.D. 1325.
 41. Yūsuf I., A.D. 1333.
 42. Muhammad V., A.D. 1354.
 43. Ismā'il II., A.D. 1359.
 44. Abū Sa'id, A.D. 1360.
 45. Yūsuf II., A.D. 1391.
 46. Muhammad VI., A.D. 1396.
 47. Yūsuf III., A.D. 1408.
 48. Muhammad VII., A.D. 1423.
 49. Muhammad VIII., A.D. 1427.
 50. Muhammad VII. (restored), A.D. 1429.
 51. Yūsuf IV., A.D. 1432.
 52. Muhammad VII. (again restored), A.D. 1432.
 53. Muhammad IX., A.D. 1445.
 54. Muhammad X., A.D. 1454.
 55. 'Alī, A.D. 1463.
 56. Abū 'Abdī 'llāh, A.D. 1483.
 57. 'Abdū 'llāh az-Zaggāl, A.D. 1484.
- (The fall of Granada, and the consolidation of the Spanish Monarchy, A.D. 1492.)

Thus, amidst the acclamations of Christendom, Ferdinand and Isabella planted the symbol of Christian faith on the walls of Granada, and proclaimed the destruction of Muhammadan rule in Spain.

KHALILU 'LLAH (خليل الله). "The friend of God." A title given to Abraham in the Qur'an, Sūrah iv. 124: "For God took Abraham as his friend."

With regard to this verse, al-Baiḏawī says: "Abraham in a time of dearth sent to a friend of his in Egypt for a supply of corn: but the friend denied him, saying, in his excuse, that though there was a famine in their country also, yet, had it been for Abraham's own family, he would have sent what he desired, but he knew he wanted it only to entertain his guests, and give away to the poor, according to his usual hospitality. The servants whom Abraham had sent on this message, being ashamed to return empty, to conceal the matter from their neighbours, filled their sacks with fine white sand, which in the East pretty much resembles meal. Abraham being informed by his servants on their return of their ill success, the concern he was under threw him into a sleep, and in the meantime Sarah, knowing nothing of what had happened, opening one of the sacks, found good flour in it, and immediately set to making bread. Abraham awaking, and smelling the new bread, asked her whence she had the flour. 'Why,' says she, 'from your friend in Egypt.' 'Nay,' replied the patriarch, 'it must have come from no other than my friend, God Almighty.'" [ABRAHAM.]

KHAMR (خمر). The word used in the Qur'an for wine or anything that intoxicates.

Sūrah ii. 216: "They will ask thee about wine (*khamr*), and games of chance: say in both is sin and profit to men, but the sin of both is greater than the profit of the same."

By the orthodox, the term *khamr* is gene-

rally held to include not only alcoholic drinks, but opium and other narcotics. Some understand it to include tobacco; hence the destruction of tobacco pipes in the streets of Makkah by the Wahhābīs. [WAHHABIS.]

KHĀN (خان). Persian. "A ruler; a chief." A term used for the supreme ruler of small countries or provinces. The *Khān* of the Tartars. It is also one of the titles of the Sullān of Turkey. It is also used for a caravansary or inn, being a corruption of the Persian *khānah*, "a home."

AL-KHANNĀS (الخناس). A demon mentioned in the Qur'an, Sūrah cxiv. (the last chapter):—

"SAY: I betake me for refuge to the Lord of men,

"The King of men,

"The God of men,

"Against the mischief of the stealthily withdrawing whisperer (*al-khannās*),

"Who whispereth in man's breast—

"Against genii and men."

KHANZAB (خنزب). A demon who casts doubt at the time of prayer. 'Usmān ibn Abī 'l-Āsī relates that he came to the Prophet and complained that he was disturbed by the devil during prayers. The Prophet said, "This is a demon called *Khanzab* who disturbs prayer. When you are aware of any such disturbance, seek protection of God and spit over your left shoulder three times." 'Usmān did so, and all doubt and perplexity was dispelled.

KHARĀBĀT (خرابات). "A wine-shop or tavern." A mystic term for the society of the Murshid, or inspired teacher. See *Divān-i-Hāfiẓ* (Bicknell's edition, p. 212):—

"Within the Magian's house of wine our Maker's light I see."

"Behold this marvel, what a light and where that sight I see."

KHARĀJ (خراج). A tax, or tribute on land. This was originally applied to a land tribute from non-Muslim tribes (*Ḥidāyah*, vol. ii. p. 204), but it is now used for a tax, or land-rent due to the State. *Lā-kharāj* is a term used for lands exempt from any such payment.

KHARQU 'L-ĀDAH (خرق العادة). *Lit.* "The splitting of Nature." That which is contrary to the usual course of nature. A term use for miracles. Either (1) *Mu'jizah*, miracles worked by Prophets; or (2) *Karāmah*, wonders performed by walīs or saints; or (3) *Istidrāj*, wonders worked by the power of Satan. [MIRACLES.]

KHASHYAH (خشية). "Fear." *Khāshyatū 'llāh*, "The fear of God," is an expression which occurs in the Qur'an.

Sūrah ii. 69: "There are some that fall down for fear of God."

Sūrah iv. 79: "A portion of them fear men as with the fear of God, or with a yet greater fear."

KHAṢR (حصر). *Lit.* "The middle or waist." An act forbidden in prayer, as related by Abū Hurairah, who said: "The Prophet forbade *Khaṣr* in prayer." (*Mishkāt*, book iv. ch. xx.) It is generally held to be the act of holding the waist with the hands to relieve the sensation of fatigue experienced in the position of standing. Some divines believe it to be a prohibition to lean on a *mikḥsarah*, or staff, in prayer, whilst others give to it the sense of cutting short the verbal forms of prayer, or remaining too short a time in the prescribed attitude. (*Shaiḥ* 'Abdu 'l-Ḥaqq.)

KHĀṢṢ (خاص). "Special" as distinguished from 'Amm, "general." A term frequently used by Muhammadan writers and in treatises on exegesis.

KHATIMU 'N-NABĪYĪN (خاتم النبيين). "The seal of the Prophets." A title assumed by Muhammad in the Qur'an. Sūrah xxxiii. 40: "He is the Apostle of God and the seal of the Prophets." By which is meant, that he is the last of the Prophets.

KHĀTIMU 'N-NABŪ WAH (خاتم النبوة). "The seal of prophecy." A term used for the large mole or fleshy protuberance on Muhammad's back, which is said to have been a divine sign of his prophetic office.

'Abdu 'llāh ibn Sarjis describes it as being as large as his closed fist, with moles round about it. Abū Ramsah wanted to remove it, but Muhammad refused saying, "The Physician thereof is He who placed it there."

KHĀṬIR (خاطر). "Mind; conscience." A term used by mystic teachers. *Khāṭir* is said to be of four kinds: *al-Khāṭiru 'r-Rabbānī*, "conscience inspired of God"; *al-Khāṭiru 'l-Malākī*, "conscience inspired by angels"; *al-Khāṭiru 'n-Nafsānī*, "a conscience inspired by the flesh"; *al-Khāṭiru 'sh-Shaīṭānī*, "a conscience inspired by the devil" (*Katābu 't-Ta'rifāt*, in loco.)

KHATMAH (خاتمة). An epilogue, but more generally a recitation of the whole of the Qur'an. (*Khatm*, "concluding.")

Mr. Lane in his *Arabian Nights* (vol. i. p. 332), says the most approved and common mode of entertaining guests at modern private festivities, is by a *khatmah*, which is the recitation of the whole of the Qur'an. Their mode of recitation is a peculiar chanting.

KHATN (ختن). A legal term for the husbands of female relations within the prohibited degrees. It likewise includes all the relations of these husbands. (*Hudāyah*, vol. iv. p. 518.)

KHATNAH (ختنة). [CIRCUMCISION.]

KHATT (خط). A line; a letter of the alphabet; an epistle. (1) A figure drawn by exorcists making an incantation. (2) *Khatt-i-Sharif*, "royal letters; a diploma."

(3) 'Abdu 'llāh ibn 'Abbās says a *khatt*, or "letter," is the language of the hand, and its divine origin is stated in the Qur'an, Sūrah xvi. 4: "Who hath taught us the use of the pen." It is said Adam first wrote with his finger in the dust, but others say it was Idris. The same traditionist says the first who invented the Arabic character, were three persons of the tribe of Bulān of the race of Banū Ṭāy.

Ibn Ishāq says there are four classes of Arabic writing: the Maḳkī, the Madani, the Basri, and the Kūfī; and the first who wrote the Qur'an in a clear and elegant writing, was Khālīd ibn Abī 'l-Haiyāj. and that he was set to the work by Sa'd, who employed him as a calligraphist for the Khālifah Walīd ibn 'Abdī 'l-Malik, A.H. 86, and that Khālīd wrote it in what is now called the Kufic character. (*Khāshfu 'z-Zunūn*, Flügel's ed., vol. iii. p. 149.)

KHAUF (خوف). "Fear." Generally used for the fear of God. 'Abdu 'llāh ibn Mas'ūd relates that Muhammad said: "There is no Muslim whose eyes shed tears, although they be as small as the head of a fly, from fear of God, but shall escape hell fire." (*Mishkāt*, book xxii. ch. xxix. pt. 3.)

KHAWĀRIJ (خوارج). *Lit.* "The Revolters." A sect of Muslims who affirm that any man may be promoted to the dignity of Khālifah, even though he be not of the Quraish tribe, provided he be elected by the Muhammadan nation. The first who were so-called were the 12,000 men who revolted from 'Alī after they had fought under him at the battle of Siffin, and took offence at his submitting the decision of his right to the Khālifate to the arbitration of men when, in their opinion, it ought to have been submitted to the judgment of God. They affirmed that a man might be appointed Khālifah, no matter of what tribe or nation, provided he were a just and pious person, and that if the Khālifah turned away from the truth, he might be put to death or deposed. They also held that there was no absolute necessity for a Khālifah at all. In A.H. 38, large numbers of this sect were killed, but a few escaped, and propagated their schism in different parts of the world. [KHALIFAH.]

KHAZRAJ (خزرج). An Arabic tribe who, at an early period of Muhammad's mission, submitted to his authority. They are supposed to have settled in al-Madīnah early in the fourth century.

KHIBRAH (خبرة). A proof; an experiment. Practical knowledge. *Aḥlu 'l-Khibrah*, persons practically acquainted with any subject.

KHILĀFAH (خلافة). The office of Khālifah. [KHALIFAH.]

KHIL'AH or **KHIL'AT** (خلعة). A dress of honour presented by a ruler to an inferior, as a mark of distinction. A complete *khil'ah* may include arms, or a horse, or an elephant.

KHILWAH (خلوة). "Privacy; retirement." A term used by the Sūfīs for retirement from the world for the purposes of worship and meditation.

KHIRQAĖ (خرقة). The robe of the faqīr or ascetic. A religious habit made of shreds and patches, worn by dervishes.

KHITBAH (خطبة). "Betrothal." Called in Hindūstānī *mangnī*. No religious ceremony is enjoined by Muḥammadan law, but it is usual for the Maulawī or Qāzī to be invited to be present to offer up a prayer for a blessing on the proceeding.

The ceremony is usually accompanied with great rejoicings. The following is Mrs. Meer Hassan Ali's account of a betrothal in the neighbourhood of Lucknow:—

"A very intimate friend of mine was seeking for a suitable match for her son, and, being much in her confidence, I was initiated in all the mysteries and arrangements (according to Musalman rule) of the affair, pending the marriage of her son.

"The young lady to be sought (wooed we have it), had been described as amiable and pretty—advantages as much esteemed as her rank; fortune she had none worth mentioning, but it was what is termed in Indian society a good and equal match. The overture was, therefore, to be made from the youth's family in the following manner:—

"On a silver tray covered with gold brocade, and fringed with silver, was laid the youth's pedigree, traced by a neat writer in the Persian character, on richly embossed paper, ornamented and emblazoned with gold figures. The youth being a Saiyid, his pedigree was traced up to Muḥammad, in both paternal and maternal lines, and many a hero and begum of their noble blood filled up the space from the Prophet down to the youthful Mir Muḥammad, my friend's son.

"On the tray, with the pedigree, was laid a *nuzr*, or offering of five gold mohurs, and twenty-one (the lucky number) rupees; a brocaded cover, fringed with silver, was spread over the whole, and this was conveyed by the male agent to the young begum's father. The tray and its contents are retained for ever, if the proposal is accepted; if rejected, the parties return the whole without delay, which is received as a tacit proof that the suitor is rejected: no further explanation is ever given or required.

"In the present instance the tray was detained, and in a few days after a female from their family was sent to my friend's house, to make a general scrutiny of the *zanānah* and its inmates. This female was pressed to stay a day or two, and in that time many important subjects underwent discussion. The youth was introduced, and, everything according with the views entertained by both parties, the fathers met, and the marriage, it was decided, should take place within a twelve-month, when the young lady would have accomplished her thirteenth year.

"Do you decide on having *mangnī* per-

formed?" is the question proposed by the father of the youth to the father of the young maiden. In the present case it was chosen, and great were the preparations of my friend to do all possible honour to the future bride of her son.

"*Mangnī* is the first contract, by which the parties are bound to fulfil their engagement at an appointed time.

"The dress for a bride differs in one material point from the general style of Hindustani costume: a sort of gown is worn, made of silver tissue, or some equally expensive article, about the walking length of an English dress; the skirt is open in front, and contains about twenty breadths of the material, a tight body, and long sleeves. The whole dress is trimmed very richly with embroidered trimming and silver riband; the *deputah* (drapery) is made to correspond. This style of dress is the original Hindoo fashion, and was worn at the Court of Delhi for many centuries; but of late years it has been used only on marriage festivals amongst the better sort of people in Hindustan, except kings or nāwābs sending *khillauts* to females, when this dress, called a *ghammah*, is invariably one of the articles.

"The costly dresses for the present *mangnī* my friend prepared at great expense, and with much good taste; to which were added a ruby ring of great value, large gold earrings, offerings of money, the flower-garlands for the head, neck, wrists, and ancles, formed of the sweet-scented *jessamine*; choice confectionery set out in trays with the pawns and fruits; the whole conveyed under an escort of soldiers and servants, with a band of music, from the residence of Mir Muḥammad to that of his bride elect, accompanied by many friends of the family. These offerings from the youth bind the contract with the young lady, who wears his ring from that day to the end of her life.

"The poorer sort of people perform *mangnī* by the youth simply sending a rupee in a silk band, to be tied on the girl's arm.

"Being curious to know the whole business of a wedding ceremony amongst the Musalman people, I was allowed to perform the part of 'officiating friend' on this occasion of celebrating the *mangnī*. The parents of the young lady having been consulted, my visit was a source of solicitude to the whole family, who made every possible preparation to receive me with becoming respect. I went just in time to reach the gate at the moment the parade arrived. I was handed to the door of the *zanānah* by the girl's father, and was soon surrounded by the young members of the family, together with many lady-visitors, slaves, and women-servants of the establishment. They had never before seen an English woman, and the novelty, I fancy, surprised the whole group; they examined my dress, my complexion, hair, hands, &c., and looked the wonder they could not express in words. The young begum was not amongst the gazing throng; some preliminary customs detained her behind the *purdah*, where it

may be supposed she endured all the agony of suspense and curiosity by her compliance with the prescribed forms.

"The lady of the mansion waited my approach to the great hall, with all due etiquette, standing to receive and embrace me on my advancing towards her. This ceremony performed, I was invited to take a seat on the carpet with her on the ground; a chair had been provided for me, but I chose to respect the lady's preference, and the seat on the floor suited me for the time without much inconvenience.

"After some time had been passed in conversation on such subjects as suited the tastes of the lady of the house, I was surprised at the servants entering with trays, which they placed immediately before me, containing a full-dress suit in the costume of Hindustān. The hostess told me she had prepared this dress for me, and I must condescend to wear it. I would have declined the gaudy array, but one of her friends whispered me, 'The custom is of long standing; when the face of a stranger is first seen, a dress is always presented; I should displease Sumdun Begum by my refusal; besides, it would be deemed an ill omen at the mangni of the young Bohur Begum if I did not put on the native dress before I saw the face of the bride elect.' Those I found to be weighty arguments, and felt constrained to quiet their apprehensions of ill-luck by compliance; I therefore forced the gold dress and the glittering drapery over my other clothes, at the expense of some suffering from the heat, for it was at the very hottest season of the year, and the hall was crowded with visitors.

"This important point conceded to them, I was led to a side hall, where the little girl was seated on her carpet of rich embroidery, her face resting on her knees in apparent bashfulness. I could not directly ascertain whether she was plain, or pretty, as the female agent had represented. I was allowed the privilege of decorating the young lady with the sweet jessamine guināhs, and placing the ring on the fore-finger of the right hand; after which, the ear-rings, the gold-tissue dress, the deputtah, were all in their turn put on, the offering of money presented, and then I had the first embrace before her mother. She looked very pretty, just turned twelve. If I could have prevailed on her to be cheerful, I should have been much gratified to have extended my visit in her apartment, but the poor child seemed ready to sink with timidity; and out of compassion to the dear girl, I hurried away from the hall to relieve her from the burden my presence seemed to inflict, the moment I had accomplished my last duty, which was to feed her with my own hands, giving her seven pieces of sugar-candy; seven, on this occasion, is the lucky number, I presume, as I was particularly cautioned to feed her with exactly that number of pieces.

"Returning to the assembly in the dāl-hāna; I would have gladly taken leave, but there was yet one other custom to be ob-

served to secure a happy omen to the young people's union. Once again seated on the musnud with Sumdun Begum, the female slaves entered with sherbert in silver basins. Each person taking sherbert is expected to deposit gold or silver coins in the tray; the sherbert-money at this house is collected for the bride; and when, during the three days' performance of the marriage ceremony at the bridegroom's house, sherbert is presented to the guests, the money collected there is reserved for him. The produce of the two houses is afterwards compared, and conclusions drawn as to the greatest portion of respect paid by the friends on either side. The poor people find the sherbert-money a useful fund to help them to keep house; but with the rich it is a mere matter to boast of, that so much money was collected in consequence of the number of visitors who attended the nuptials." (Mrs. Meer Hasan Ali's *Indian Musalmāns*, vol. i. p. 362.)

KHIYĀNAH (خيانة). Breach of trust. Amputation is not incurred by a breach of trust, as in the case of ordinary theft, according to a saying of the Prophet recorded in the *Hidāyah* (vol. ii. p. 98).

KHIYĀR (خیار). "Option." A term used to express a certain period after the conclusion of a bargain, during which either of the parties may cancel it. According to 'Abdu'l-Haqq, it is of five kinds. (1) *Khiyāru 'sh-Shart*, optional condition; where one of the parties stipulates for a period of three days or less. (2) *Khiyāru 'l-'Atb*, option from defect; the option of dissolving the contract on discovery of defect. (3) *Khiyāru 'r-Ru'yah*, option of inspection; the option of rejecting the thing purchased after sight. (4) *Khiyāru 't-Ta'yin*, option of determination; where a person, having purchased two or three things of the same kind, stipulates a period to make his selection. (5) *Khiyāru 'l-Mu'yala*, the option of withdrawing from the contract as long as the meeting of the parties continues. The Hanafiyah doctors do not accept the last, but it is allowed by the other sects.

KHIZLĀN (خذلان). "Abandonment." The abandonment of a Muslim by God. The word occurs once in the Qur'an, Sūrah iii. 154: "If then God help you, none shall overcome you, but if He abandon you, who is he that shall help you."

Used by a Christian, it would imply the state of a person fallen from grace.

AL-KHIZR (الخنزير). *Lit.* "The green one." The Maulāwī Muḥammad Ṭāhir says the learned are not agreed as to whether he is a prophet or not. His real name is, according to al-Balḡawī, Balyā ibn Malkān. Some say he lived in the time of Abraham, and that he is still alive in the flesh, and most of the religious and Sūfi mystics are agreed upon this point, and some have declared that they have seen him; and they say he is still to be seen in sacred places, such as Makkah

or Jerusalem. Some few traditionists deny his existence. Others say he is of the family of Noah, and the son of a king (*Majma'u 'l-Ikhār*, p. 250.)

His name does not occur in the Qur'ān, but Husain, Jalāl 'd-dīn, al-Buzawī, and nearly all the commentators, believe that al-Khizr is the mysterious individual referred to in the following narrative in the Qur'ān:—

Sūrah XVIII. 39-81: "Remember when Moses said to his servant, 'I will not stop till I reach the confluence of the two seas (i.e. the sea of Greece and the sea of Persia), or for years will I journey on.' But when they reached their confluence, they forgot their fish, and it took its way in the sea at will. And when they had passed on, said Moses to his servant, 'Bring us our morning meal: for now have we incurred weariness from this journey.' He said, 'What thinkest thou? When we repaired to the rock for rest I forgot the fish; and none but Satan made me forget it, so as not to mention it; and it hath taken its way in the sea in a wondrous sort.' He said, 'It is this we were in quest of.' And they both went back retracing their footsteps. Then found they one of our servants to whom we had vouchsafed our mercy, and whom we had instructed with our knowledge. And Moses said to him, 'Shall I follow thee that thou teach me, for guidance, of that which thou too hast been taught?' He said, 'Verily, thou canst not have patience with me; how canst thou be patient in matters whose meaning thou comprehendest not?' He said, 'Thou shalt find me patient if God please, nor will I disobey thy bidding.' He said, 'Then, if thou follow me, ask me not of aught until I have given thee an account thereof.' So they both went on till they embarked in a ship, and he (*the unknown*) staved it in. 'What!' said Moses, 'hast thou staved it in that thou mayest drown its crew? a strange thing now hast thou done!' He said, 'Did I not tell thee that thou couldst not have patience with me?' He said, 'Chide me not that I forgot, nor lay on me a hard command.' Then went they on till they met a youth, and he slew him. Said Moses, 'Hast thou slain him who is free from guilt of blood? Now hast thou wrought a grievous thing!' He said, 'Did I not tell thee that thou couldst not have patience with me?' Moses said, 'If after this I ask thee aught, then let me be thy comrade no longer; but now hast thou my excuse.' They went on till they came to the people of a city. Of this people they asked food, but they refused them for guests. And they found in it a wall that was about to fall, and he set it upright. Said Moses, 'If thou hadst wished, for this thou mightest have obtained pay.' He said, 'This is the parting point between me and thee. But I will first tell thee the meaning of that which thou couldst not await with patience. As to the vessel, it belonged to poor men who toiled upon the sea, and I was minded to damage it, for in their rear was a king who seized every ship by force. As to the youth, his parents were believers, and we

feared lest he should trouble them by error and infidelity. And we desired that their Lord might give them in his place a child, better than he in virtue, and nearer to filial piety. And as to the wall, it belonged to two orphan youths in the city, and beneath it was their treasure: and their father was a righteous man: and thy Lord desired that they should reach the age of strength, and take forth their treasure through the mercy of thy Lord. And not of mine own will have I done this. This is the interpretation of that which thou couldst not bear with patience."

In some Muslim books he seems to be confounded with Elias, and in others with St. George, the patron saint of England. In the above quotation he is represented as the companion of Moses, and the commentator Husain says he was a general in the army of Zū 'l-Qarnain (Alexander the Great). But as al-Khizr is supposed to have discovered and drunk of the fountain of life, he may be contemporary with any age!

KHUBĀB or KHABBĀB (خباب).

The son of al-Arass, the blacksmith. A slave converted in the early history of Islām, and one who suffered much persecution from the Quraish on account of his religious opinions.

When 'Umar was Khalifah, Khubāb ibn al-Arass showed him the scars of the stripes he had received from the unbelieving Makkans twenty or thirty years before, 'Umar seated him upon his mashad, saying that there was but one man who was more worthy of this favour than Khubāb, namely, Bilāl, who had also been sorely persecuted by the unbelievers. But Khubāb replied: "Why is he more worthy than I am?" He had his friends among the idolaters, whom the Lord raised up to help him. But I had none to help me. And I well remember one day they took me and kindled a fire for me, and threw me therein upon my back, and a man stamped with his foot upon my chest, my back being towards the ground. And when they uncovered my back, lo! it was blistered and white." (*Katibu 'l-Wāqidi*, quoted by Sir W. Muir.)

KHUBAIB (خبیب). Son of 'Ada.

One of the early martyrs of Islām. Being perfidiously sold to the Quraish, he was by them put to death in a most cruel manner, being mutilated and impaled. When at the stake and in the midst of his tortures, he was asked whether he did not wish Muḥammad was in his place, and he answered, "I would not wish to be with my family, my substance, and my children, on condition that Muḥammad was only pricked with a thorn." When bound to the stake, his enemies said, "Now abjure Islām, and we will let you go." He replied, "Not for the whole world."

Sir William Muir says: "I see no reason to doubt the main facts of the story." (*Life of Muḥomet*, new ed. p. 286.)

KHUDAI (خدای), also KHUDĀ (خدا). From the Persian خد *khud*,

“self,” and *آی* *ai*, “coming.” The Supreme Being; the Self-Existing God. [GOD.] *Khudā-parast*, “a God worshipper”; *Khudā-tars*, “a God fearer”; *Khudā-shinās*, “a God knower”; *Khudā-fawāshān*, “God sellers,” i.e. hypocrites.

KHUDĀWAND (خدوند). A Persian word, signifying, “lord,” “prince,” “master.” A possessor: a man of authority. It is used as a title of the Deity, and by Christian missionaries in India it is generally employed as a translation of the Greek *Kύριος*, “Lord.” In the *Gḥḥiyāsū 'l-Lughah*, it is derived from *Khudā*, “God”; and *wand*, “like”; i.e. one like unto God.

KHUL' (خلع). An agreement entered into for the purpose of dissolving marriage. The release from the marriage tie obtained by a wife upon payment of a compensation or consideration. In the *Hidāyah* it is said: “Whenever enmity takes place between husband and wife, and they both see reason to apprehend the ends of marriage are not likely to be answered by a continuance of their union, the woman need not scruple to release herself from the power of her husband, by offering such a compensation as may induce him to liberate her.” In the event of a woman desiring this form of divorce, she is not entitled to the repayment of her dower. This law is laid down in the Qur'an: “If ye fear that they cannot observe the ordinances of God, then no blame shall attach to either of you for what the wife shall herself give for her redemption.” (Sūrah ii. 229.)

AL-KHULAFĀ'U 'R-RĀSHIDŪN (الخلفاء الراشدون). “The well-directed Khalifahs.” A title given to the first four successors of Muḥammad—Abū Bakr, 'Umar (Omar), 'Usmān, and 'Alī. It is generally held by the Sunnis that after these four reigns, Islām became corrupted, and the succession in the office of Khalifah uncertain. [KHALIFAH.]

KHULQ (خلق). “Disposition; temper; nature.” Qur'an, Sūrah lxviii. 4: “Verily thou art of a noble nature.”

KHULTĪN (خلطين). An infusion of dates and raisins, boiled together until they ferment and become spirituous, but of which a Muslim can drink without impropriety or sin. This is grounded on a circumstance relative to Ibn Ziyād, which is thus related by himself: “‘Abdu 'llāh, the son of 'Umar, having given me some sherbet to drink, I became intoxicated to such a degree that I knew not my own house. I went to him next morning, and, having informed him of the circumstance, he acquainted me that he had given me nothing but a drink composed of dates and raisins. Now this was certainly *khultin*, which had undergone the operation of boiling; because it is elsewhere related by 'Umar that it is unlawful in its crude state.” (*Hidāyah*, vol. iv. p. 161.)

KHULŪD (خلود). “Eternity.” [ETERNAL PUNISHMENT.]

KHUMS (خمس). “A fifth.” The fifth of property which is given to the Baitu 'l-Māl, or public treasury.

KHUNSĀ (خنثى). [HERMAPHRODITE.]

KHUSŪF (خسوف). [ECLIPSE OF THE MOON.]

KHUTBAH (خطبة). The sermon or oration delivered on Fridays at the time of *zuhr*, or meridian prayer. It is also recited on the two great festivals in the morning after sunrise. [IDU 'L-FITR, IDU 'L-AZHA.] The Friday prayer and sermon are established by an injunction in the Qur'an, Sūrah lxii. 9: “O ye who believe! when the call to prayer is made upon the congregation day (*yaumu 'l-jum'ah*), then hasten to the remembrance of God, and leave off traffic.” By the words “remembrance of God,” most commentators understand the *khutbah* or sermon.

From the Traditions, it appears that Muḥammad used frequently to deliver a *khutbah*, and that it was not the studied and formal oration which it has become in more recent times.

Jābir says: “When the Prophet delivered the *khutbah*, his eyes used to be red, and his voice high, and his anger raged so that you would say he was warning a tribe of the approach of a hostile army, and frightening them with apprehensions of its arrival thus: It is at hand! In the evening or morning it will come down upon you and plunder you! And the Prophet would say, I have been sent, and the Resurrection is like these two fingers, and he used to join his fore-finger with the next to it, as an explanation of the semblance that the Resurrection was not farther off than the difference of length in the two fingers.” (*Mishkāt*, book iv. ch. xlv.)

On Fridays, after the usual ablutions, the four Sunnah prayers are recited, and the preacher, or *khatib*, then seats himself on the pulpit, or *nimbar*, whilst the Mu'azzin proclaims *azān*; after which he stands up on the second step and delivers the *khutbah*. It must be in Arabic, and must include prayers for Muḥammad, the Companions, and the king, but its composition and general structure is left to the discretion of the preacher. In some countries, Egypt for example (Lane's *Egyptians*, vol. i. p. 107), the *khatib* holds a wooden sword in his hand, whilst he delivers the exhortation. The *khutbah* is divided into two sections, the *khutbatu 'l-wa'z*, and the *khutbatu 'n-na't*, supplications being made between the two sections. The following is a translation of a *khutbah*, as delivered in India in the present day, from which the name and titles of the reigning monarch are omitted. It is the third of a series of sermons published at Lucknow in a volume entitled *Majma'ru Khutab* :—

"In the name of God, the Compassionate, the Merciful.

"Praised be God. Praised be that God who hath shown us the way in this religion. If He had not guided us into the path we should not have found it.

"I bear witness that there is no deity but God. He is one. He has no associate. I bear witness that Muhammad is, of a truth, His servant and His Apostle. May God have mercy upon him, and upon his descendants, and upon his companions, and give them peace.

"Fear God, O ye people, and fear that day, the Day of Judgment, when a father will not be able to answer for his son, nor the son for the father. Of a truth God's promises are true. Let not this present life make you proud. Let not the deceiver (Satan) lead you astray.

"O ye people who have believed, turn ye to God, as Nāsūh* did turn to God. Verily God doth forgive all sin, verily He is the merciful, the forgiver of sins. Verily He is the most munificent, and bountiful, the King, the Holy One, the Clement, the Most Merciful."

(The preacher then descends from the pulpit, and sitting on the floor of the mosque, offers up a silent prayer. He then again ascends the minbar, as before, and proceeds.)

"In the name of God, the Compassionate, the Merciful.

"Praised be God. We praise Him. We seek help from Him. We ask forgiveness of sins. We trust in Him. We seek refuge in Him from evil desires and from former sinful actions. He who has God for His guide is never lost; and whomsoever He leadeth aside none can guide into the right path.

"We bear witness that there is no deity but God. He is one. He hath no partner.

"Verily we bear witness that Muhammad is the servant and apostle of God, and may God have mercy upon him, who is more exalted than any being. May God have mercy upon his descendants, and upon his companions! May God give them peace! Especially upon Amīru 'l-Mu'minīn Abū Bakr aṣ-Ṣiddīq (may God be pleased with him). And upon him who was the most temperate of the 'friends,' Amīru 'l-Mu'minīn 'Umar Ibn al-Khattāb (may God be pleased with him). And upon him whose modesty and faith were perfect, Amīru 'l-Mu'minīn 'Uṣmān (may God be pleased with him). And upon the Lion of the powerful God, Amīru 'l-Mu'minīn 'Alī ibn Abī-Tālib (may God be pleased with him). And upon the two Imāms, the holy ones, the two martyrs, Amīru 'l-Mu'minīn Abū Muhammad al-Ḥasan and Abū 'Abdī 'llāh al-Ḥusain (may God be pleased with both of them). And upon the mother of these two persons, the chief of women, Fātimatu 'z-Zuhrā' (may God be pleased with

her). And upon his (Muhammad's) two uncles, Ḥanzalā and al-'Abbās (may God be pleased with them). And upon the rest of the 'companions,' and upon the 'followers' (may God be pleased with all of them). Of Thy mercy, O most merciful of all merciful ones, O God, forgive all Muslim men and Muslim women, all male believers and all female believers. Of a truth Thou art He who wilt receive our prayers.

"O God, help those who help the religion of Muhammad. May we also exert ourselves to help those who help Islam. Make those weak, who weaken the religion of Muhammad.

"O God, bless the ruler of the age, and make him kind and favourable to the people.

"O servants of God, may God have mercy upon you. Verily, God enjoineth justice and the doing of good, and gifts to kindred; and He forbiddeth wickedness, and wrong, and oppression. He warneth you that haply ye may be mindful. (Sūrah cxvi. 92.)

"O ye people, remember the great and exalted God. He will also remember you. He will answer your prayers. The remembrance of God is great, and good, and honourable, and noble, and meritorious, and worthy, and sublime."

A more eloquent and strikingly characteristic khutbah has been translated by Mr. Lane in his *Modern Egyptians* (vol. i. p. 107). It is a New Year's Day sermon, delivered in the great mosque at Cairo, on the first Friday in the year, on the occasion of Mr. Lane's first visit, and is as follows:—

"In the name of God, the Compassionate, the Merciful.

"Praise be to God, the Renewer of Years, and the Multiplier of favours, and the Creator of months and days, according to the most perfect wisdom and most admirable regulation; who hath dignified the months of the Arabs above all other months, and hath pronounced that among the more excellent of them is al-Muharram the Sacred, and hath commenced with it the year, as He hath closed it with Zū 'l-Hijjah. How propitious is the beginning, and how good is the end! I extol His perfection, exempting Him from the association of any other deity with Him. He hath well considered what He hath formed and established what He hath contrived, and He alone hath the power to create and to annihilate. I praise Him, extolling His perfection, and exalting His name, for the knowledge and inspiration which He hath graciously vouchsafed; and I testify that there is no deity but God alone; He hath no companion; He is the Most Holy King; the God of Peace; and I testify that our lord and our Prophet and our friend Muhammad is His servant and His Apostle, and His elect, and His friend, the Guide of the Way, and the lamp of the dark. O God, bless and save and beautify this noble Prophet, and chief and excellent apostle, the merciful-hearted, our Lord Muhammad, and his family and his companions, and his wives, and his posterity, and the people of his house, the

* Nāsūh, is a word which occurs in the eighth verse of the Sūratu 't-Tahrim (lxvi.) in the Qur'ān; it is translated "true repentance" by Sale and Rodwell, but it is supposed to be a person's name by several commentators.

noble persons, and grant them ample salvation.

"O servants of God, your lives have been gradually curtailed, and year after year hath passed away, and ye are sleeping on the bed of indolence, and on the pillow of iniquity. Ye pass by the tombs of your predecessors, and fear not the assault of destiny and destruction, as if others departed from the world and ye must of necessity remain in it. Ye rejoice at the arrival of new years, as if they brought an increase to the term of life, and swim in the seas of desires, and enlarge your hopes, and in every way exceed other people in presumption; and ye are sluggish in doing good. O how great a calamity is this! God teacheth by an allegory. Know ye not that in the curtailment of time by indolence and sleep there is very great trouble? Know ye not that in the cutting short of lives by the termination of years is a very great warning? Know ye not that the night and day divide the lives of numerous souls? Know ye not that health and capacity are two blessings coveted by many men? But the truth hath become manifest to him who hath eyes. Ye are now between two years: one year hath passed away, and come to an end, with its evils; and ye have entered upon another year, in which, if it please God, mankind shall be relieved. Is any of you determining upon diligence in doing good in the year to come? or repenting of his failings in the times that are passed? The happy one is he who maketh amends for the time past in the time to come; and the miserable one is he whose days pass away and he is careless of his time. This new year hath arrived, and the sacred month of God hath come with blessings to you, the first of the months of the year, and of the four sacred months, as hath been said, and the most worthy of preference and honour and reverence. Its fast is the most excellent of fasts after that which is obligatory, and the doing of good in it is among the most excellent of the objects of desire. Whosoever desireth to reap advantage from it, let him fast the ninth and tenth days, looking for aid. Abstain not from the fast through indolence, and esteeming it a hardship; but comply with it, in the best manner, and honour it with the best of honours, and improve your time by the worship of God morning and evening. Turn unto God with repentance, before the assault of death: He is the God who accepteth repentance of His servants, and pardoneth sins. The Apostle of God (God bless and save him) hath said, 'The most excellent prayer, after the prescribed, is the prayer that is said in the last third of the night; and the most excellent fast, after Ramazān, is that of the month of God, al-Muharram.'

(The *khatib*, having concluded his exhortation, says to the congregation, "Supplicate God." He then sits down and prays privately; and each member of the congregation at the same time offers up some private petition, as after the ordinary prayers, holding his hands before him (looking at the palms), and then

drawing them down his face. The *khatib* then rises again, and recites the following):--

"Praise be to God, abundant praise, as He hath commanded. I testify that there is no deity but God alone: He hath no companion: affirming His supremacy, and condemning him who denieth and disbelieveth: and I testify that our Lord and our Prophet Muhammad is His servant and His apostle, the lord of mankind, the intercessor, the accepted intercessor, on the Day of Assembling: God bless him and his family as long as the eye seeth and the ear heareth. O people, reverence God by doing what He hath commanded, and abstain from that which He hath forbidden and prohibited. The happy one is he who obeyeth, and the miserable one is he who opposeth and sinneth. Know that the present world is a transitory abode, and that the world to come is a lasting abode. Make provision, therefore, in your transitory state for your lasting state, and prepare for your reckoning and standing before your Lord. For know that ye shall tomorrow be placed before God, and reckoned with according to your deeds, and before the Lord of Might ye shall be present, 'and those who acted unjustly shall know with what an overthrow they shall be overthrown.' Know that God, whose perfection I extol, and whose name be exalted, hath said and ceaseth not to say wisely, and to command judiciously, warning you, and teaching, and honouring the dignity of your Prophet, extolling and magnifying him. Verily, God and His angels bless the Prophet: 'O ye who believe, bless him, and greet him with a salutation.' O God bless Muhammad and the family of Muhammad, as Thou blessedst Ibrahim and the family of Ibrahim among all creatures, for Thou art praiseworthy and glorious. O God, do Thou also be well pleased with the four Khalifals, the orthodox lords, of high dignity and illustrious honour. Abū Bakr, as-Siddiq, and Umar, and Usmān, and Ali; and be Thou well pleased, O God, with the six who remained of the ten noble and just persons who swore allegiance to Thy Prophet Muhammad (God bless him and save him) under the tree (for Thou art the Lord of piety and the Lord of pardon); those persons of excellence and clemency, and rectitude and prosperity, Talhah, and Zubair, and Sa'd, and Sa'id, and Abdu'r-Rahmān ibn 'Auf, and Abū 'Ubaydah Amir ibn al-Jarrāh; and with all the Companions of the Apostle of God (God bless and save him): and be Thou well pleased, O God, with the two martyred descendants, the two bright moons, the two lords of the youths of the people of Paradise in Paradise, the two sweet-smelling flowers of the Prophet of this nation, Abū Muhammad al-Hasan and Abū 'Abdi'l-lah al-Husain: and be Thou well pleased, O God, with their mother, the daughter of the Apostle of God (God bless and save him), Fāṭimatu 'z-Zahrā', and with their grandmother Khadijah al-Kubra, and with 'A'ishah, the mother of the faithful, and with the rest of the pure wives,

and with the generation which succeeded the Companions, and with the generation which succeeded that, with beneficence to the Day of Judgment. O God, pardon the believing men and the believing women, and the Muslim men and the Muslim women, those who are living, and the dead: for Thou art a hearer near, an answerer of prayers, O Lord, of the beings of the whole world. O God, aid Islām, and strengthen its pillars, and make infidelity to tremble, and destroy its might, by the preservation of Thy servant, and the son of Thy servant, the submissive to the Might of Thy Majesty and Glory, whom God hath aided, by the care of the Adored King, our master the Sultān, son of the Sultān, the Sultān Mahmūd Khān; may God assist him, and prolong [his reign]. O God, assist him, and assist his armies, O Thou Lord of the religion, and the world present, and the world to come. O Lord of the beings of the whole world.

"O God, assist the forces of the Muslims, and the armies of the Unitarians. O God, frustrate the infidels and polytheists, thine enemies, the enemies of the religion. O God, invert their banners, and ruin their habitations, and give them and their wealth as booty to the Muslims. O God, unloose the captivity of the captives, and annul the debts of the debtors; and make this town to be safe and secure, and blessed with wealth and plenty, and all the towns of the Muslims. O Lord of the beings of the whole world. And decree safety and health to us and to all travellers, and pilgrims, and warriors, and wanderers, upon Thy earth, and upon Thy sea, such as are Muslims. O Lord of the beings of the whole world.

"O Lord, we have acted unjustly towards our own souls, and if Thou do not forgive us and be merciful unto us, we shall surely be of those who perish." I beg of God, the Great, that He may forgive me and you, and all the people of Muhammad, the servants of God. "Verily God commandeth justice, and the doing of good, and giving what is due to kindred; and forbiddeth wickedness, and iniquity, and oppression: He admonisheth you that ye may reflect. Remember God; He will remember you. and thank Him; He will increase to you your blessings. Praise be to God, the Lord of the beings of the whole world!"

The *khutbah* being ended, the *khāṭib* then descends from the pulpit, and, if he officiate as Imām, takes his position and leads the people in a two-rak'ah prayer. The *khāṭib*, however, does not always officiate as Imām. The Prophet is related to have said that the length of a man's prayers and the shortness of his sermon, are signs of a man's common sense.

According to the best authorities, the name of the reigning *Khalifah* ought to be recited in the *khutbah*, and the fact that it is not so recited in independent Muhammadan kingdoms, but the name of the Sultān or Amīr is substituted for the *Khalifah*, has its significance, for it is a question whether the

Sultān of Turkey, has any real claim to the spiritual headship of Islām. [KHALIFAH.] In India the name of the king is omitted and the expression "Ruler of the Age" is used.

In India, the recital of the *khutbah* serves to remind every Muhammadan priest, at least once a week, that he is in a *Dār al-Harb*, "a land of enmity." Still the fact that he can recite his *khutbah* at all in a country not under Muslim rule, must also assure him that he is in a *Dār al-Amān*, or "land of protection."

KHUTBATU 'L-WAQFAH (خطبة الوقفة). The "sermon of standing." The sermon or oration recited on Mount 'Arafāt at the mid-day prayer on the ninth day of the pilgrimage. (Burton's *Pilgrimage*, vol. ii. p. 219.) [KHUTBAH.]

KHUZĀ'AH (خزاعة). Lit. "A remnant." A part of the Banū 'l-Azd who were left behind when the tribe migrated, and who settled down permanently near Makkah. They were from the first friendly to Muhammad, and made a treaty with him soon after that of al-Hudaybiyah. They were an important portion of the army which marched to Makkah with the Prophet.

KHUZAIMAH (خزيمة). An Arabian tribe were expelled by the Yaman tribes and afterwards settled in the Hijāz, where they bore a prominent part in opposing the army of Muhammad.

KHUZAIMAH IBN ŠĀBIT (خزيمة بن شابت). A Companion of some renown. He was present at the battle of Badr. He was killed at the same time as the *Khalifah* 'Alī, A.H. 37.

KHWĀJAH (خواجه). Persian. A rich or respectable man; a gentleman. An opulent merchant.

KIBR (كبر). "Pride; haughtiness." With regard to mortal man, it is considered a vice, but with regard to the Infinite God, it is held to be one of His attributes. *Al-Kabir*, "the Great One."

AL-KIMIYĀ' (الكيمياء). "Alchemy." The word is supposed to be derived from the Greek *χυμός*, which signifies "juice," and to be properly confined to the study of extracts and essences of plants. It is now, however, applied more especially to a pretended science, which had for its object the transmutation of the baser materials into gold or silver, or the discovery of a panacea or universal remedy for diseases. Although this so-called science has now fallen into deserved contempt, it was held in high repute, and much cultivated from the 13th to the 17th century, especially amongst the Saracens. The first Muslim of reputation who is said to have given his attention to the subject, was Khālid, a son of the *Khalifah* Yazīd (A.D. 663), and the first who wrote on the subject was Jābir ibn Abbās as-Sūfī, who was a disciple of Khālid.

Haji Khalfah, the celebrated author of the *Kashfu 'z-Zunūn*, says "the word *Kiniyah* comes from the Hebrew, *kim* and *yah* and means 'from God.' There is some discussion regarding this science. Many people do not believe in its existence, amongst others the celebrated philosopher Shaikh 'Alī ibn Sīnā, who wrote against it in his book, the *Kitābu 'sh-Shafā'*: also Ya'qūb al-Kindī, and many others. But, on the other hand, many learned men have believed in its existence; for example, Imām Fakhr al-Dīn ar-Rāzi, and Shaikh Najm al-Dīn al-Bagh-dādī." (*Kashfu 'z-Zunūn*, in loco.)

Ahlu Kinyā', is a term used not only for an alchemist, but for a deceiver, and also a lover.

Al-Kiniyā'u 'l-Akbar, the philosopher's stone, or some celebrated tincture.

Kiniyā'u 'l-Ma'āni, the chemistry of meanings, that is, the study of truth.

II.—Amongst the Sūfī mystics, the term *al-Kiniyā'* is used for being satisfied with the things in possession, and not yearning after things which we do not possess. *Kiniyā'u 'l-'Awām*, the alchymistry of the ordinary people, is the exchange of spiritual things for the things which perish. *Kiniyā'u 'l-Khawāss*, the alchymistry of special people, is the emptying of the heart of everything except God. *Kiniyā'u 's-Sa'ādah*, the alchymistry of felicity, is the purification of one's heart from all things that are evil by the attainment of special graces. (Abdu'r-Razzāq's *Dict. of Sūfī Terms*.)

KINANAH (كنانة). (1) The name of the ancestor and founder of the Arabian tribe, the Banū Kinānah, the father of an-Nazr, the grandfather of Fih'r, who was surnamed Quraish. [QURAIISH.]

(2) The name of the Jewish chief of Khairbar who defended the fortress of Qamus against Muḥammad. He was slain by order of the Prophet, who afterwards took Kinānah's bride, Safiyah, to his home and married her. [SAFIYAH.]

KINAYAH (كناية). "A metaphor." A word used in the science of exegesis, e.g. "Thou art separated," by which may be meant, "Thou art divorced," which is called *Talāqu 'l-Kināyah*, or a divorce in metaphor.

KINDAH (كندة). A tribe of al-Yaman, and the descendants of Hinyar. They are admitted to be one of the noblest of the Arab tribes. One of the remarkable descendants of this tribe was al-Kindī the philosopher. [KINDI.]

AL-KINDĪ (الكندي), the philosopher. Abū Yūsuf Ya'qūb ibn Ishāq ibn as-Shabbāh al-Kindī, who flourished at the court of the Khalifah Ma'mūn, A.D. 833, and who translated numerous classical and philosophical works for the Abbaside Government. De Slane says his father Ishāq was Amīr of al-Kindah, and his great grandfather was one of the Prophet's Companions. It was at one

time supposed he was a Jew or a convert to the Jewish religion, while others tried to identify him with the author of an Apology for Christianity, entitled *Risālatu 'Abdī 'l-Masih ibn Ishāq al-Kindī*, in which the writer explains to a Muslim friend his reasons for holding the Christian faith, in preference to Islām, whose acceptance the latter had pressed upon him. But it has been proved that al-Kindī, the philosopher, and al-Kindī, the author of the said treatise, are two distinct persons, although both living at the court of al-Ma'mūn and belonging to the same tribe.

Dr. J. M. Arnold, in his *Islām and Christianity*, p. 372, says the *Risālah*, or treatise of al-Kindī, is quoted as a genuine production by the celebrated historian, Muḥammad ibn Aḥmad al-Bīrūnī (died A.H. 430), in one of his works in confirmation of his statement that there were human sacrifices offered up in Arabia prior to the time of Muḥammad.

The Apology of al-Kindī has been rendered into English by Sir William Muir, from an edition in Arabic published by the Turkish Missions Aid Society.

KINDRED. [INHERITANCE, MARRIAGE.]

KING. The term used in the Qur'ān for a king is generally *malik* (ملك), Heb. מלך, e.g. when the Israelites "said to a prophet of theirs, 'Raise up for us a king.'" (Surah ii. 246.)

(1) The word *malik* is now merely used in Arabia and in Central Asia for a petty chief.

(2) *Sultān* occurs in the Qur'ān for "authority," or "power," and not for a king. Surah lxix. 29, "My authority has perished from me." But it is now the title assumed by the Emperor of Turkey.

(3) *Pādshāh* and *Shāh* are Persian words, the ruler of Persia having assumed the title of Shāh or King. The word *Pādshāh* is derived from *pād*, "a throne," and *shāh*, "a lord or possessor," i.e. "the lord of the throne." In Hindustani it is *Bādshah*.

(4) *Wālī*, is a title assumed by Muḥammadan rulers, the title being held by the Barakzai rulers of Afghanistan in all legal documents. The word simply means a possessor, or one in authority.

(5) *Amīr* has a similar meaning to *Wālī*, and is a title which is assumed by Muslim rulers, as the Amīrs of Bukharah and of Kabūl. It is derived from *'amr*, "to rule."

(6) *Sa'id*, "a lord," is a title given to the descendants of Muḥammad, and is a regal title assumed by the ruler of Zanzibar.

(7) *Imām*, "a leader," is the legal title of the head of the Muslims, and it is that given to the successors of Muḥammad, who are so called in the Traditions and in Muḥammadan works of law. [IMAM.]

(8) *Khalifah*, "a vicegerent." *Khalifah*, or Caliph, is used for the same regal personage as Imām. [KHALIFAH. RULERS.]

KIRĀMAH (كرامة). The miracles of any saint other than a Prophet, as dis-

tinguished from *mu'jizah*, which is always used for the miracles of an apostle or prophet. [MIRACLES.]

KIRĀMIYAH (كرامية). A sect of Muslims founded by Muḥammad ibn Karīm, and called also the Mujassiyah, or Corporealists, because they admitted not only a resemblance between God and created beings, but declared him to be corporeal in substance.

"The more sober among them, indeed, when they applied the word body to God, would be understood to mean that He is a self-subsisting being, which with them is the definition of body; but yet some of them affirmed him to be finite, and circumscribed either on all sides, or on some only (as beneath, for example), according to different opinions; and others allowed that He might be felt by the hand, and seen by the eye. Nay, one David al-Jawāri went so far as to say that His deity was a body composed of flesh and blood, and that 'He had members, as hands, feet, a head, a tongue, eyes, and ears; but that he was a body, however, not like other bodies, neither was he like to any created being. He is also said, further, to have affirmed that from the crown of the head to the breast he was hollow, and from the breast downward solid, and that He had black curled hair. These most blasphemous and monstrous notions were the consequence of the literal acceptance of those passages in the Koran (Sūrah x. 10; xx. 4; ii. 109), which figuratively attribute corporeal actions to God, and of the words of Muḥammad, when he said that God created man in His own image, and that he himself had felt the fingers of God, which He laid on his back, to be cold; besides which, this sect are charged with fathering on their Prophet a great number of spurious and forged traditions to support their opinion, the greater part whereof they borrowed from the Jews, who are accused as naturally prone to assimilate God to men, so that they describe him as weeping for Noah's flood till His eyes were sore." (Sale.)

KIRĀMUN KĀTIBŪN (كرام كاتبون). *Lit.* "Illustrious writers." The two recording angels who are said to be with every man, one on the right hand to record his good deeds, and one on his left to record the evil deeds. They are mentioned in the Qur'an, Sūratu 'l-Infītār (lxxxii.): "Yet truly there are guardians over you, illustrious recorders (*kirāman kātibim*) cognizant of your actions."

It is related that the Prophet enjoined his people not to spit in front, or on the right, but on the left, as on that side stands the recording angel of evil. (*Mishkāt*, book iv. ch. viii. pt. 1.)

As these angels are supposed to be changed every day, they are called the *mu'aqqibāt*, or those who succeed each other.

KISRĀ (كسرى), pl. *Akāsirah*. The Chosroes, or Cyrus, a name given to almost every king of Persia of the Sassānian dynasty (like Cæsar among the Romans and Pharaoh

among the Egyptians). The kings of Persia, prior to Islām, according to Arab historians, composed four dynasties, namely, the Peshādādians, the chronology of which is unknown; the Kayānians, which ended B.C. 331, when Persia was conquered by Alexander the Great; the Ashkānians, which terminated A.D. 202; and the Sassānians, the last of whom was overcome by the Arabs, A.D. 636.

From the Qur'an, Sūrah xxx. 1, it appears that after the taking of Jerusalem by Chosroes, the sympathies of Muḥammad were all enlisted on the side of the Cæsar, and he foretells his ultimate victory over the king of Persia:—

"The Greeks have been conquered in the neighbouring coast, but in a few years after their defeat they shall again be victorious."

In the sixth year of the Hijrah, Muḥammad sent a despatch to Chosroes, inviting him to Islām. Sir William Muir says (*Life of Mahomet*, new ed. p. 384):—

"The despatch for the King of Persia reached the Court probably some months after the accession of Siroes. It was delivered to the Monarch, who, on hearing the contents, tore it in pieces. When this was reported to Mahomet, he prayed and said: 'Even thus, O Lord! rend Thou his kingdom from him.' Connected with the court of Persia, but of date somewhat earlier than the despatch sent to it, is a remarkable incident, which was followed by results of considerable importance.

"A few months before his overthrow, the Chosroes, receiving strange reports of the prophetic claims of Mahomet, and of the depredations committed on the Syrian border by his marauding bands, sent order to Bādzān, the Persian Governor of Yemen, to despatch two trusty men to Medina, and procure for him certain information regarding the Pretender. Bādzān obeyed, and with the messengers sent a courteous despatch to Mahomet. By the time they arrived at Medina, tidings had reached the Prophet of the deposition and death of Chosroes. When the despatch, therefore, was read before him, he smiled at its contents, and summoned the ambassadors to embrace Islām. He then apprised them of the murder of the Chosroes and the accession of his son. 'Go,' said he, 'inform your master of this, and require him to tender his submission to the Prophet of the Lord.' The glory of Persia had now departed. She had long ago relaxed her grasp upon Arabia; and the Governor of Yemen was free to choose a protectorate more congenial to his people. Bādzān, therefore, gladly recognised the rising fortunes of Islām, and signified his adhesion to the Prophet. From the distance of this province, its allegiance was at the first little more than nominal; but the accession served as a point for further action, and meanwhile added new prestige to the Prophet's name."

KISWAH (كسوة). *Lit.* "A robe." The covering of the Ka'abah, or cube-like building, at Makkah. [КА'БАХ.]

When Captain Burton visited Makkah in 1853, he found it to be a coarse tissue of mixed silk and cotton, and of eight pieces, two for each face of the building, the seams being concealed by the broad gilt band called the *hizām*. It is lined with white calico, and has cotton ropes to secure the covering to metal rings at the basement. But on the occasion of Captain Burton's visit, the kiswah was tucked up by ropes from the roof. The whole is of a brilliant black, with the gold band running round it.

The *burqa'*, or veil, is a curtain hung before the door of the Ka'bah, also of black brocade, embroidered with inscriptions, in letters of gold, of verses from the Qur'an, and lined with green silk.

According to Burton, the inscription on the gold band of the kiswah is the ninetyeth verse of the third Sūrah of the Qur'an: "Verily, the first House founded for mankind was surely that at Bakkah, for a blessing and a guidance to the worlds." The whole of the kiswah is covered with seven Sūrahs of the Qur'an, namely, xviii, xxix, i, ii, ix, xxix, xxxix, and lxxviii (i.e. al-Kahf, Maryam, Ālu 'Imrān, at-Taubah, Tū Hā, Yā Sīn, and al-Mulk). The character is the ancient Kufic, and legible from a considerable distance.

Mr. Lane says that the kiswah is made of a mixture of silk and cotton, because the Prophet expressly forbade silk as an article of dress.

The kiswah and *burqa'* are now manufactured at Cairo, at a manufactory called the *Khurūfīsh*, and is made by a family who possess the hereditary right, and who are called the *Bantu's-Said*. When they are completed, they are taken to the mosque known as the Sultān Ḥasan, and there kept until they are sent off with a caravan of pilgrims to Makkah. This usually takes place a few days after the 'Idu 'l-Fitr, generally about the 6th day of the month of Shawwāl, and two or three weeks before the departure of the regal canopy or Mahmal. [MAHMAL.] The procession of the kiswah is similar to that of the Mahmal, and therefore requires no separate description.

According to Muslim historians, the Ka'bah was first dressed with a kiswah or robe by a Himyarite chief, named Tabba'n 'l-Arqān. From the time of Qusayy it was veiled by subscriptions collected from Pagan Arabs, until Abū Rabiyyah ibn al-Mughīrah ibn 'Abdī 'l-lāh provided the covering, whereby he obtained the title of *al-Adl*, "the Just." When Muhammad obtained possession, he ordered it to be covered with fine Yamānī cloth, and ordered the expense to be defrayed from the public treasury. The Khalifah 'Umar chose Egyptian linen, and ordered the robe to be renewed every year. Khalifah 'Usmān, being a man of eminent piety ordered it to be clothed twice a year. For the winter it had a robe of brocade silk, and in the summer a suit of fine linen. Mu'awiyah, the Umayyah Khalifah, was the first to establish the present kiswah of silk and linen tissue,

but being reminded of the Prophet's well-known dislike to silken robes he changed it again to the more orthodox covering of Yamānī cloth. The Khalifah Ma'mūn (A.D. 813) ordered the dress to be changed three times a year, the fine Yamānī cloth on the 1st of Rajab, white brocade on the 1st of Shawwāl, for the pilgrimage two months later, and rich red brocade on the 10th of Muharram. The Khalifah al-Mutawakkil (A.D. 847) sent a new robe every two months. During the Abbasside dynasty, the investing of the Ka'bah with the kiswah was regarded as a sign of sovereignty over the holy places. The later Khalifahs of Baghdad are said to have sent a kiswah of green and gold. The Fātimide Khalifahs made the kiswah at Cairo of black brocade of mixed silk and cotton; and when Sultān Salīm assumed the power of the Khalifate (A.D. 1512), the kiswah still continued to be supplied from Cairo, as is now the case under the Ottoman rule.

(Burekbarāt's *Arabia*, Lane's *Egyptians*, Ali Bey's *Pilgrimage*, Burton's *Mecca and Medina*.) [KA'BAH, MASJIDU 'L-HARAM.]

AL-KITĀB (الكتاب). "The Book."

A term used for the Qur'an, and extended to all inspired books of the Jews and Christians, who are called *Ahlu 'l-Kitāb*, or believers in the book.

KITĀBĪ (كتابي). A term used for one of the *Ahlu 'l-Kitāb*, "the people of the Book," or those in possession of the inspired word of God, as Jews or Christians.

KITĀBĪYAH (كتابية). Fem. of *Kitābī*. A female of the *Ahlu 'l-Kitāb*, or those who possess an inspired book, Jews or Christians.

KITĀBU 'L-A'MĀL (كتاب الأعمال). [SAHIFATU 'L-A'MĀL.]

AL-KITĀBU 'L-ḤUKMĪ (الكتاب الحكمي). A letter transmissible from one Qāzī to another when the defendant in a suit resides at a distance. Such letter must be a transcript of real evidence.

AL-KITĀBU 'L-MUBĪN (الكتاب المبين). Lit. "The Manifest or clear book." The term is used in the Qur'an both for the Tablet of Decrees (*Luḥu 'l-Mahfūz*, and for the Qur'an itself.

Sūrah vi. 59: "No leaf falleth but He knoweth it; neither is there a grain in the darkness of the earth, not a green thing or sere, but it is noted in the *clear book*."

Sūrah iv. 18: "Now hath a light and a *clear book* come to you from God."

KITMĀN (كتمان). "Concealing; keeping secret." The injunction of the Qur'an is: "Hide not the truth while ye know it"; and yet the art of concealing profane religious beliefs has been a special characteristic of the Eastern mystics.

KNEELING. The attitude of kneeling amongst Muhammadans consists of placing the two knees on the ground and sitting on the feet behind. Kneeling as practised by Christians in the present day, does not exist amongst Muslims as an attitude of worship.

The word *jās'i*, which occurs in the Qur'an, Sūrah xlv 27: "And thou shalt see each nation kneeling (*jāsiyatan*), each nation summoned to the book," expresses an attitude of fear and not of worship.

KNOWLEDGE. [ʿILM.]

KORAH. Arabic *Qārūn* (قارون). Heb. קָהָן. The son of Yaṣḥar (Izhar), son of Qāhis (Kohath), son of Lāwī (Levi). The leader of the rebellion against Moses. Num. xvi. 1; Jude 11 (where he is coupled with Cain and Balaam). He is mentioned three times in the Qur'an.

Sūrah xl. 24, 25: "Moreover we had sent Moses of old, with our signs and with clear authority, to Pharaoh, and Haman, and Korah; and they said, 'Sorcerer, impostor.'"

Sūrah xxix. 88: "And Korah and Pharaoh and Haman. With proofs of his mission did Moses come to them, and they behaved proudly on the earth; but us they could not outstrip; for every one of them did we seize in his sin. Against some of them did we send a stone-charged wind; some of them did the terrible cry of Gabriel surprise; for some of them we cleaved the earth; and some of them we drowned."

Sūrah xxviii. 76-82: "Now Korah was of the people of Moses: but he behaved haughtily toward them; for we had given him such treasure that its keys would have burdened a company of men of strength. When his people said to him, 'Exult not, for God loveth not those who exult; but seek by means of what God hath given thee, to attain the future Mansion; and neglect not thy part in this world, but be bounteous to others as God hath been bounteous to thee, and seek not to commit excesses on the earth; for God loveth not those who commit excesses:' he said, 'It hath been given me only on account of the knowledge that is in me.' Did he not know that God had destroyed before him generations that were mightier than he in strength and had amassed more abundant wealth? But the wicked shall not be asked of their crimes. And Korah went forth to his people in his pomp. Those who were greedy for this present life said, 'Oh that we had the like of that which hath been bestowed on Korah! Truly he is possessed of great good fortune.' But they to whom knowledge had been given said, 'Woe to you! the reward of God is better for him who believeth and worketh righteousness, and none shall win it but those who have patiently endured.' And we clave the earth for him and for his palace, and he had no forces, in the place of God, to help him, nor was he among those who are succoured. And in the morning those who the day before had coveted

his lot said, 'Aha! God enlargeth supplies to whom He pleaseth of His servants, or is sparing. Had not God been gracious to us. He had caused it to cleave for us. Aha! the ungrateful can never prosper.'

Al-Bauzāwī says Korah brought a false accusation of immorality against Moses, and Moses complained to God, and God directed him to command the earth what he pleased, and it should obey him; whereupon he said, "O earth, swallow them up"; and immediately the earth opened under Korah and his confederates, and swallowed them up, with his palace and all his riches.—There is a tradition that as Korah sank gradually into the ground, first to his knees, then to his waist, then to his neck, he cried out four several times, "O Moses, have mercy on me!" but that Moses continued to say, "O earth, swallow them up!" till at last he wholly disappeared: upon which God said to Moses, "Thou hadst no mercy on Korah, though he asked pardon of thee four times; but I would have had compassion on him if he had asked pardon of Me but once."

He is represented by Jalālū 'd-dīn as the most beautiful of the Israelites of his time. His opulence and avarice have become a proverb for those who amass wealth without giving away in alms and charity.

In the Talmud it is said that "Joseph concealed three treasures in Egypt, one of which became known to Korah . . . the keys of Korah's treasure chambers were a burden for 300 white mules." *Midr. Jalkut on Eccl. v. 12*: "Riches kept for the owners thereof to their hurt,"—which may have furnished Muhammad with the nucleus of this story. Compare also *Tract. Pachim*, fol. 119a.

AL-KŪFAH (الكوفة). A city on the west bank of the river Euphrates, about four days march from Baghdad, but which has now entirely disappeared.

The city of al-Kūfah was founded soon after the Arabs conquered Persia, A.D. 636, and in the reign of the Khalīfah 'Umar. It was built opposite the ancient town of Madain, on the other side of the river. The first Abbaside Khalīfah, Abū 'l-'Abbas, A.D. 750, made it his capital, and it was then a flourishing city, but when the Khalīfah al-Manṣūr built Baghdad, al-Kūfah decreased in importance, and gradually fell into decay. It was much famed for its learned men, and especially for its grammarians. Two seats of rival grammarians were named respectively from al-Basrah and al-Kūfah, and the more ancient characters of Arabic writing are called Kūfī or Kufic, after this seat of learning. The Kufic-Arabic letters resemble the Syriac, being square and heavy. The ancient copies of the Qur'an are written in Kufic.

KUFR (كفر). *Lit.* "That which covers the truth." Infidelity; blasphemy. Disbelieving in the Qur'an or in any of the tenets of the Muslim religion. [KAFIR.]

KULĀH (كلاه). The Persian for a cap, or cowl, especially worn by Muhammadan faqirs or darweshes. The faqirs generally

call it their *cā* or crown, and it is one of the distinguishing marks of their order.



KULĀHS. (E. Campbell.)

KULSŪM (كلثوم). Kulṣūm ibn Hadam, the name of a hospitable but blind chief, with whom Muhammad stayed at Qubā' upon his arrival in that place after his flight from Makkah. It was whilst he was staying with Kulṣūm that Muhammad built his first mosque at Qubā'. Kulṣūm died soon afterwards.

KURZ IBN JABIR (كرز بن جابر). A Quraish chieftain who committed a raid near al-Madinah, and carried off some of the flocks and herds of the Muslims. He was afterwards converted to Islām, and fell under Khālid at the taking of Makkah.

KUSUF (كسوف). [ECLIPSE OF THE SUN.]

L.

LĀADRĪYAH (لادرية). A sect of heretics who say it is impossible for mortal man to be certain of any fact, even of man's own identity.

LABBAIKA (لبيك). [TALBIYAH.]

LABĪD (لابيد). The son of Rabī'ah ibn Ja'far al-ʿAmiri, a celebrated poet in the time of Muḥammad who embraced Islām, and who is said to have died at al-Kūfah at the advanced age of 157 years. The Prophet is related to have said, "The truest words ever uttered by a poet are those of Labīd,— 'Know that everything is vanity but God.'" (*Mishkāt*, book xxxii. ch. x. pt. 1.) [POETRY.]

LAHD (لحد). The hollow made in a grave on the Qiblah side, in which the corpse is placed. It is made the same length as the grave, and is as high as would allow a person to sit up in it.

LĀHŪT (لاهوته). *Lit.* "Extinction" or "absorption." (1) The last stage of the mystic journey. (2) Divinity. (3) Life penetrating all things. [SUFIISM.]

LAHYĀN (لحيان). A branch of the Huzail tribe, which inhabited, in the days of Muḥammad, as they still do, the vicinity of Makkah. Muḥammad formed an expedition against them, A.H. 6, on account of their treacherous attack on a small party of Muslims at Rajī.

LAILATU 'L - BARĀ'AH (ليلة البراءة). [SHAB-I-BARĀ'AH.]

AL-LAILATU 'L-MUBĀRAKAH (الليلة المباركة). *Lit.* "The Blessed Night." [LAILATU 'L-QADR.]

LAILATU 'L-QADR (ليلة القدر). "The night of power." A mysterious night, in the month of Ramazān, the precise date of which is said to have been known only to the Prophet and a few of the Companions. The following is the allusion to it in the Qur'ān. *Sūratu 'l-Qadr* (xcvii):—

"Verily we have caused it (the Qur'ān) to descend on the *Lailatu 'l-Qadr*."

"Who shall teach thee what the *Lailatu 'l-Qadr* is?"

"The *Lailatu 'l-Qadr* excelleth a thousand months:

"Therein descend the angels, and the spirit by permission

"Of their Lord in every matter;

"And all is peace until the breaking of the dawn."

This night must not be confounded, as it often is, with the *Shab-i-Barā'ah*, which is generally called *Shab-i-Qadr*, or the night of power, but which occurs on the 15th of Sha'bān. [SHAB-I-BARĀ'AH.]

The excellences of the *Lailatu 'l-Qadr* are said to be innumerable, and it is believed that during its solemn hours the whole animal

and vegetable creation bow down in humble adoration to the Almighty.

LAILATU 'R-RAGHĀ'IB (ليلة العتاب). The "night of supererogatory devotions." A festival observed on the first Friday in the month Rajab, by certain mystic leaders who affirm that it was established by the Prophet; but it is generally rejected by orthodox Sunnis. (See *Raddu 'l-Muhtār*, vol. i. p. 717.)

LAIS (لايس). An Arabic tribe descended from Kinānah. Al-Buzāwī says they thought it unlawful for a man to eat alone, and were the cause of the verse in the Qur'ān, Sūrah xxiv. 60: "There is no crime in you, whether ye eat together or separately."

LAMENTATION. [BUKA'.]

LĀ'NAH (لعنة). "Imprecation; curse; anathema." A word used thirteen times in the Qur'ān, e.g. Sūrah ii. 83: "The curse of God is on the infidels."

LAND. Arabic *arz* (ارض), *balad* (بلد), *mulk* (ملك).

The following are some of the principal rules of Muslim law relating to land:—

(1) *Tithes or Zakāt on lands.*—Upon every thing produced from the ground there is due a tenth, or 'āshir, 'ushr (Heb. תעשר), whether the soil be watered by the annual overflow of great rivers, or by periodical rains; excepting upon articles of wood, bamboos, and grass, which are not subject to tithe. Land watered by means of buckets or machinery, such as Persian wheels, or by watering camels, are subject to only half tithes. (*Hidāyah*, vol. i. p. 44.)

(2) *Conquered lands* become the property of the state. Those of idolaters remain so. Those belonging to Jews, Christians, or Fire worshippers, are secured to the owners on payment of tribute. Those who afterwards embrace Islām recover their property, according to ash-Shāfi'i, but not according to the Hanīfah school. Upon the Muslim army evacuating an enemy's country, it becomes unlawful for the troops to feed their cattle on the land without due payment. (*Hidāyah*, vol. ii. p. 170.)

(3) *Appropriation for religious uses.*—Land may be so appropriated; but if a person appropriate land for such a purpose and it should afterwards be discovered that an indefinite portion of it was the property of another person, the appropriation is void with respect to the remainder also. The appropriation must also be of a *perpetual* and not of a temporary nature. (*Hidāyah*, vol. ii. p. 340.)

(4) *The sale of land is lawful.* In such sales the trees upon the land are included in the sale, whether specified or not; but neither the grain growing on the ground, nor the fruit growing on the trees, are included, unless specified. But in the case of the fruit

or corn being purchased with the land, it must be gathered or cleared away at once. In the sale of ground, the seed sown in the ground is not included. Land may be resold previous to seizure or possession, by the first purchaser, according to Abū Hanīfah, but the Imām Muhammad says it is unlawful. Wells and watercourses are not included in the sale of lands unless specified. (*Hidāyah*, vol. ii. pp. 372, 481, 503.)

(5) *Claims against land* must be made by the plaintiff, defining the four boundaries and specifying the names of each possessor, and the demand for the land must be made in explicit terms. And if the land has been resold, a decree must be given either for or against the last possessor, according to some doctors. (*Hidāyah*, vol. iii. p. 65.)

(6) *Land can be lent*, and the borrower can build upon it, but when the lender receives back his land, he can compel the borrower to remove his houses and trees. Land lent for tillage cannot be resumed by the lender until the crops sown have been reaped. Abū Hanīfah maintains that when land is lent to another, the contract should be in these words, "You have given me to eat of this land." (*Hidāyah*, vol. iii. p. 284, 288.)

(7) *A gift of land* which is uncultivated cannot be retracted after houses have been built on it or trees planted. If the donee sell half of the granted land, the donor in that case may, if he wishes, resume the other half. If a person make a gift of land to his relative within the prohibited degrees it is not lawful for him to resume it. (*Hidāyah*, vol. iii. p. 302.)

(8) *The Ijārah, or rental of land, is lawful*, but the period must be specified, otherwise the rent may be demanded from day to day. But a lease of land is not lawful unless mention is made of the article to be raised upon it, and at the expiration of the lease the land must be restored in its original state. A hirer of land is not responsible for accidents; for example, if in burning off the stubble he happen to burn other property, he is not responsible for loss incurred. (*Hidāyah*, vol. iii. p. 314, &c.)

(9) *The cultivation of waste and unclaimed lands* is lawful, when it is done with the permission of the ruler of the country, and the act of cultivation invests the cultivator with a right of property in them. But if the land be not cultivated for three years after it has been allotted, it may again be claimed by the state. (*Hidāyah*, vol. iv. p. 128.)

(10) *If a person be slain on lands* belonging to anyone, and situated near a village, and the proprietor of the land be not an inhabitant of the village, he is responsible for the murder, as the regulation and protection of those lands rest upon him. (*Hidāyah*, vol. iv. p. 447.)

LAPIDATION. [STONING.]

LAPWING. Arabic *hudhud* (هدهد). The name in the Qur'ān, Sūrah xxvii. 20, for the bird which carried the letter from King

Solomon to the Queen of Sheba. [SOLOMON.] It is the **דוכיפת** of the Old Testament, Lev. xi. 19, Deut. xiv. 18. Greek **ἐπὶ ψ.** The modern Hoopoe.

The commentators al-Jalālān and al-Baizāwī say that Solomon, having finished the temple of Jerusalem, went in pilgrimage to Makkah, whence, having stayed as long as he pleased, he proceeded towards al-Yaman; leaving Makkah in the morning, he arrived by noon at Ṣan'ā', and being extremely delighted with the country, rested there. But wanting water to make the ablution, he looked among the birds for the lapwing, whose business it was to find it; for it is pretended she was sagacious or sharp-sighted to discover water underground, which the devils used to draw, after she had marked the place by digging with her bill. They add that this bird was then taking a tour in the air, whence, seeing one of her companions alighting, she descended also, and having had a description given her by the other of the city of Saba', whence she was just arrived, they both went together to take a view of the place, and returned soon after Solomon had made the inquiry given in the Qur'ān: "He reviewed the birds and said, 'How is it I do not see *al-Hudhud*? Is he, then, amongst the absent?'"



LAQAB (لقاب). A surname. Either a title of honour or a nickname; e.g. Al-Husain ibn Mas'ūd al-Farrā, "the tanner"; Abū Sa'īd Ṭaḡy al-Mulūk, "the crown of kings"; Ibn Muḥammad at-Ṭaḡhlabi, "of the tribe of Ṭaḡhlab." [NAMES.]

LAQĪṬ (لقيط), in its primitive sense, signifies anything lifted from the ground, but in the language of the law it signifies a child abandoned by those to whom it properly belongs. The person who finds the child is termed the *mullaqāt*, or the taker up. [FOUNDLING.]

LARCENY. Arabic *sariqah* (سرقة). In the language of the law, *sariqah* signifies the taking away the property of another in a secret manner, at a time when such pro-

perty is in custody. Custody is of two kinds: 1st, by place, for example, a house or a shop; and, 2nd, by personal guard, which is by means of a personal watch over the property. If an adult of sound understanding steal out of undoubted custody ten dirhams, or property to the value of ten dirhams, the Muḥammadan law awards the amputation of a hand, for it is said in the Qur'ān, Sūrah v. 42: "If a man or woman steal, cut off their hands."

With regard to the amount of the value which constitutes a theft, there is some difference of opinion. According to Abū Hanīfah, it is ten dirhams; according to ash-Shāfi'i, it is the fourth of a dinār, or twelve dirhams; whilst Mālik holds that the sum is three dirhams.

The freeman and the slave are on equal footing with respect to punishment for theft, and the hand of the slave is to be struck off in the same manner as the hand of a free Muslim.

The theft must be established upon the testimony of two witnesses, but the magistrate must examine the witnesses as to the manner, time, and place of the theft. The thief must also be held in confinement, or suspicion, until the witnesses be fully examined.

If a party commit a theft, and each of the party receive ten dirhams, the hand of each is to be cut off; but if they receive less than ten dirhams each, they are not liable to amputation.

Amputation is not incurred by the theft of anything of a trifling nature, such as wood, bamboos, grass, fish, fowls, and garden stuff.

Amputation is not incurred by the theft of such things as quickly decay and spoil, such as milk or fruit, nor for stealing fruit whilst upon the tree, or grain which has not been reaped, these not being considered as in custody.

The hand of a thief is not struck off for stealing any fermented liquor, because he may explain his intention in taking it, by saying, "I took it with a view to spill it"; and also because some fermented liquors are not lawful property.

The hand is not to be cut off for stealing a guitar or tabor, these being of use merely as idle amusements.

Amputation is not incurred by stealing a Qur'ān, although ash-Shāfi'i maintains that it is.

There is no amputation for stealing the door of a mosque. Nor is the hand struck off for stealing a crucifix or a chess board, as it is in the thief's power to excuse himself by saying, "I took them with a view to break and destroy them, as things prohibited." It is otherwise with a coin bearing the impression of an idol, by the theft of which amputation is incurred; because the money is not an object of worship.

The hand is not to be struck off for stealing a free-born infant, although there be ornaments upon it, because a free person is not property; but amputation is incurred by stealing an infant slave, although the stealing of an adult slave does not incur amputation, as such an

act does not come under the description of theft, being an usurpation or a fraud.

Amputation is not incurred for stealing a book, because the object of the thief can only be its contents and not the property.

The hand is not cut off for stealing a cur-dog, because such an animal is common property; nor for stealing utensils made of wood.

There is no amputation for stealing from the public treasury, because everything there is the common property of all Muslims, and in which the thief, as a member of the community has a share. And if a person steal from property of which he is in part owner, amputation is not inflicted. Nor if a creditor steal from his debt is the hand cut off.

The right hand of the thief is to be cut off at the joint of the wrist and the stump afterwards cauterised, and for the second theft the left foot, and for any theft beyond that he must suffer imprisonment.

AL-LĀT (اللات). The name of an idol worshipped by the ancient Arabians, probably the *Alilat* of Herodotus. The idol Lāt is mentioned in the Qur'an in conjunction with the two other idols, *al-Uzzā* and *Manāt*. See Sūrah liii. 19: "What think ye, then, of al-Lāt and al-Uzzā, and Manāt, the third idol besides?"

In connection with this verse there is an interesting discussion. (See Muir, now ed. p. 86.) Al-Wāqidi and at-Ṭabarī both relate that, on a certain day, the chief men of Makkah assembled in a group beside the Ka'bah, discussed, as was their wont, the affairs of the city, when the Prophet appeared, and seating himself by them in a friendly manner, began to recite the 53rd chapter of the Qur'an; and when he had reached the verse "What think ye then of al-Lāt, and al-Uzzā, and Manāt, the third idol besides?" the Devil suggested words of reconciliation and compromise with idolatry, namely, "These are exalted females, and verily their intercession is to be hoped for." These words, however, which were received by the idolaters with great delight, were afterwards disavowed by the Prophet, for Gabriel revealed to him the true reading, namely, "What think ye then of al-Lāt, and al-Uzzā, and Manāt, the third idol besides? Shall ye have male progeny and God female? This, then, were an unjust partition! Verily, these are mere names which ye and your fathers have given them."

The narrative thus related by al-Wāqidi and at-Ṭabarī is given as an explanation of Sūrah xxii. 51: "Nor have we sent any apostle or prophet before thee into whose readings Satan hath not injected some wrong desire."

AL-LATĪF (اللطيف). "The Mysterious or the Subtle One." One of the ninety-nine attributes of God. Sūrah vi. 103: "For He is the Subtle (*al-Latīf*), the All-informed (*al-Khabir*)." 11

LATĪFAH (لطفة). A term used by Ṣūfī mystics for any sign or influence in

the soul, derived from God, which has such a mysterious effect on the heart that mortal man cannot express it in language, just as a delicious taste in the mouth cannot be exactly expressed by the tongue. (*Kitaḥu 'l-Taṭrīḡāt, in loco.*)

LAUGHING. Arabic *ṣaḥḥ, ṣiḥḥ* (صحك). Heb. צחק. (Gen. xviii. 13.) Immoderate laughing is generally condemned by Muhammadan teachers, for 'Aṣishah relates that Muhammad "never laughed a full laugh so that the inside of his mouth could be seen; he only smiled." (*Mishkāt, book xxii. ch. vii.*)

AL-LAUḤU 'L-MAḤFŪZ (اللوحة المحفوظة). "The preserved tablet."

In the Hadis and in theological works it is used to denote the tablet on which the decrees of God were recorded with reference to mankind. In the Qur'an it only occurs once, when it refers to the Qur'an itself. Sūrah lxxxv. 21, 22: "It is a glorious Qur'an written on the *preserved tablet*." The plural *alwaḥ* occurs in Sūrah vii. 142, for the tables of the law given to Moses.

LAW, The. The words used by Muslims to express "the law," are *ash-Shar'rah* (الشريعة) and *ash-Shar'* (الشرع), the meaning of which is "the way." The compiler of the *Ghiyāṣu'l-Lughah* defines it as "the way or road in the religion of Muhammad, which God has established for the guidance of His people, both for the worship of God and for the duties of life." The term *ash-Shar'rah* occurs once in the Qur'an, Sūrah xiv. 17: "We (God) put thee (Muhammad) in the *right way* concerning the affair." The term *ash-Shir'ah* is almost obsolete in books on Muslim theology, but it occurs once in the Qur'an, Sūrah v. 52: "To every one have we given a *right way*."

In the Traditions and theological works, the word *ash-Shar'* is generally used to express the law of Muhammad. The Hebrew

תורה occurs in the Qur'an as *Taurāt*, and is always used for the law of Moses. 11

[TAURAT.] According to Muslim doctors, *ash-Shar'*, or "the Law," may be divided into five sections: *Itiqādāt*, "belief"; *Adab*, "moralities"; *Ibādāt*, "devotions"; *Mu'āmalāt*, "transactions"; and *Uqūbāt*, "punishments."

(1) *Itiqādāt*, embraces all that is contained in the six articles of the Muslim faith, namely, Belief in (a) God; (b) His angels; (c) His Books; (d) His Prophets; (e) The Day of Judgment; (f) The Decrees of God. This section of Muslim law is termed *Ilmu 'l-Aqā'id*, or, "The Science of the Articles of Belief," and includes all branches of scholastic theology. The books chiefly consulted on this subject in the present work are the *Sharḥu 'l-Muwāḡif*, by Saḡīd Sharīf-al-Jurjānī, and the *Sharḥu 'l-Aqā'id*, by Maṣ'ūd Sa'du'd-dīn at-Taftāzānī.

(2) *Adab* embraces the consideration of all

those moral excellences which are enjoined in the Qur'an and Traditions, as *Ikhlas*, "sincerity"; *Tawakkul*, "confidence in God"; *Tawazu*, "humility"; *Taqwiz*, "resignation"; *Qasru 'l-Amal*, "keeping down one's expectation"; *Zuhd fi 'd-dunya*, "renunciation of the world"; *Nasihah*, "giving good counsel and advice"; *Qan'ah*, "contentment"; *Sakhawah*, "liberality"; *Hubb*, "love to God and man"; *Sabr*, "patience"; &c. (See *Majma'u 'l-Bihar*, vol. ii p. 422.)

(3) *Ibadat*, includes all acts of devotion to God, such as are included in the five pillars of practice. (a) Recital of the Creed; (b) Prayer; (c) *Zakat*, or "legal alms"; (d) *Saum*, or "fasting"; (e) The pilgrimage to Makkah. It will also embrace such religious acts as *Jihad*, or warfare for the propagation of the religion of Islam.

(4) *Mu'amalat*, includes such duties as are required between man and man, and is divided into *Mukhassamat*, "altercations"; *Munakahat*, "nuptials"; *Amānat*, "securities." Under these three heads are embraced all the various sections of civil jurisprudence such as barter, sale, agency, larceny, marriage, divorce, dower, partnership, claims, &c.

(5) *Uqubat*, denotes the punishments instituted in the Qur'an and Traditions, namely, (a) *Qisas*, "retaliation"; (b) *Haddu 's-sariqah*, punishment for theft by the loss of a hand; (c) *Haddu 'z-zina*, punishment for fornication and adultery, stoning for a married person and one hundred lashes for an unmarried person; (d) *Haddu 'l-qazf*, or punishment of eighty lashes for slander; *Haddu 'r-riddah*, or punishment by death for apostasy; *Haddu 'sh-shurb*, or punishment with eighty lashes for wine-drinking.

The two common divisions of Muhammadan law are *Ilmu 'l-Kalam*, or '*Aqā'id*, embracing all matters of faith; and *Ilmu 'l-Fiqh*, which includes all matters of practice as distinguished from articles of faith.

Muslim law is also divided into two great distinctions of *Mashrū'*, "lawful," and *Qhāiru 'l-mashrū'*, unlawful," or, as it is expressed in Persian, *Rawā* and *Narawā*.

That which is lawful is graded into five classes. (1) *Farz*, that which is proved beyond all doubt to have been enjoined either in the Qur'an or in a tradition of undoubted authority, and the denial or disobedience of which is positive infidelity. (2) *Wājib*, that which is obligatory, but of which there is some doubt whether or not it was enjoined in the Qur'an or in a tradition of undoubted authority. (3) *Sunnah*, that which was practised by Muhammad; (4) *Mustāhabb*, that which Muhammad and his Companions sometimes did and sometimes omitted; (5) *Mubāh*, that which is desirable, but which may be omitted without fear of sin.

Things which are unlawful are graded into three classes: (1) *Muṣṣid*, that which is most vicious and corrupting, a mortal sin; (2) *Horām*, that which is distinctly forbidden; (3) *Makrūh*, that which is generally held to be unclean.

These distinctions of lawful and unlawful, with their various subdivisions, apply to all branches of Muslim Law, whether it relate to ordinary duties of life, or of devotion to God.

It will be seen how important a place the example, practices, and sayings of Muhammad occupy in the moral law of Islam. This branch of Muslim law is called as *Sunnah*, or the custom of Muhammad, and is distinguished as—

(1) *Sunnatu 'l-'fili*, that which Muhammad himself did.

(2) *Sunnatu 'l-qauli*, that which Muhammad said should be practised.

(3) *Sunnatu 'l-tugiri*, that which was done in the presence of Muhammad, and which he appears to have sanctioned.

It is therefore a serious mistake to suppose that the Qur'an contains all that is esteemed necessary for faith and practice in Islam; the example of Muhammad is as binding upon the Muslim as any injunction contained in the Qur'an itself, for neither that which is *Farz* nor that which is *Sunnah* can be omitted without sin.

The true origin and fountain of all law is the Qur'an and the Traditions, and no Muslim school of theology has ever rejected the Traditions. They are binding upon Sunni, and Shi'ah, and Wahhābī; the only difference between the Sunni and Shi'ah being that they receive different collections of Traditions. The Wahhābis receive those of the Sunnis, and call themselves *Muhaddithin*, or traditionists.

In addition to the Qur'an and Hadith (or Traditions), both Sunni and Shi'ah Muslims acknowledge the concurrence of the learned, called *Ijmā'*, the Shi'ahs believing that they still possess *Mujtahids* capable of giving an infallible interpretation of the law; the Sunnis, on the other hand, confessing that, since the days of the four great doctors (Abū Hanīfah, Mālik, ash-Shāfi'ī, and Ibn Hanbal), *Ijmā'* has not been possible; whilst the Wahhābis accept only the *Ijmā'* of those who conversed with the Prophet himself. The fourth foundation of orthodoxy in both Sunni and Shi'ah schools is the system of interpretation called *Qiyās*, or ratiocination.

I. The Sunnis all receive the same collections of traditions, especially those which are known as the "six correct books," the *Sahīhu 'l-Bukhārī*, the *Sahīhu Muslim*, the *Sunanu 't-Tirmidzi*, *Sunanu Abi Dāūd*, *Sunanu an-Nasāfi*, and *Sunanu Ibn Mājah*. The compilation by the Imam Mālik, which is first in order of date, is also a collection of traditions of very great authority. [TRADITIONS.]

These different sects of Sunnis do not differ in *usul*, or fundamentals of religious belief, but in minor rules of practice, and in certain legal interpretations; but being of different opinion, and broaching in some respects separate doctrines, four schools of jurisprudence have been established, known as *Hanafi*, *Shāfi'ī*, *Hanbali*, and *Mālikī*.

The differences amongst these four Sunni schools are based either upon different tradi-

tions or upon different interpretations of the same traditions, also upon the various ways in which the liberty of *qiyās*, or ratiocination, has been exercised. Consequently the number of works which have appeared on the subjects of scholastic science and jurisprudence, has been very great indeed.

We are indebted to Mr. Shama Churun Sircar, the learned and able Tagore Professor of Law in Calcutta, for the following *résumé* of the principal Sunnī writings on *ash-Sharʿ*.

"The chief works that treat generally of the doctrines of the four principal sects of the Sunnīs, are mentioned by Hājī Khalīfah to be the *Jāmi-ul-Mazāhib* (*Jāmiʿ ul-Mazāhib*), the *Majmaʿ-ul-Khilafāt*, the *Yanabiya-ul-Ahkām* (*Yunabiʿ ul-Ahkām*), the *Uyūn*, and the *Zubdat-ul-Ahkām*. The *Kanz-ud-Dukāʾil* (*Kanz ul-Daqāʾiq*), by An-Nasafī, is a book of great reputation, principally derived from the *Wāfi*; and containing questions and decisions according to the doctrines of Abū-Hanīfah, Abū-Yusuf, Imām Muhammad, Zufar, Shāfiʿī, Malik, and others. Many commentaries have been written on the last mentioned work; the most famous of them is the *Bahr-ur-Raik* (*al-Bahr ul-Rāʾiq*), which may, indeed, almost be said to have superseded its original, at least in India. The *Bahr-ur-Raik* is by Zaim-ul-Aʿbidīn Bin Nuja'im-ul Misrī (Ibn Najīm), A.H. 970. The *Multaka-al-Akhār* (*Multaqa ul-Akhār*), by Shaikh Ibrahim Bin Muhammad al-Halabi, who died A.H. 956, is a universal code of Muhammadan law. It gives the different opinions or doctrines of Abū Hanīfah, Mālik, Shāfiʿī, and Hanbal, the chief Mujtahid Imāms and the founders of the four great sects of Sunnīs, and illustrates them by those of the principal jurisconsults of the school of Abū Hanīfah. It is more frequently referred to as an authority throughout Turkey, than any other treatise on jurisprudence.

"The digests inculcating exclusively the doctrines of each of the said four great sects are, indeed, numerous, though a very few of them which maintain the doctrines of the Mālikī, or Shāfiʿī, or Hanbalī sects are used in India. Digests written by Mālik or any of his followers are scarcely found in India.

"Of the digests maintaining the Mālikī doctrines, two have lately appeared in France (by M. Vincent, 1842; M. Perron, 1843). The first work of Shāfiʿī, entitled the *Usūl* (*Usūl*), or fundamentals, which contains the principles of the Muhammadan civil and canon law, may be classed as a digest. The *Mukhtasar*, the *Mansūr*, the *Rasāʾil-ul-Muʿtabirah* (*ar-Rasāʾil ul-Muʿtabarah*), and the *Kitāb-ul-Wasāʾik*, are amongst the other works written by Abū Ibrahim Bin Yahyāʾ-al-Muzani, a distinguished disciple of Shāfiʿī, and a native of Egypt (A.H. 264), and are according to the doctrines of Shāfiʿī. The works by Ibnu Hambal and his followers are few in number, and rare.

"The followers of the Hanafī sect, which obtains most commonly amongst the Muhammadans of India, have, like others, divided their law into two general branches or parts,

respectively called the *Fikah* (law, religious and secular), and *Farāʾiz* (the succession to, and division of, inheritance).

"The works which are on *Fikah* (*Fiqh*), and which are considered as the chief authorities of the Hanafī sect, are the following:—Abū Hanīfah's own digest of law, entitled the *Fikah-ul-Akbar* (*al-Fiqh ul-Akbar*). This is the first in rank, and has been commented upon by various writers, many of whom are mentioned by Hājī Khalīfah. The doctrines of that great lawyer, however, are sometimes qualified or dissented from by his two famous pupils, Abū Yusuf and Imām Muhammad. The work entitled *Adab-ul-Kāzī*, which treats of the duties of a magistrate, is known to have been written by Abū Yusuf. Save and except this, no other work appears to have been composed by him. He, however, is said to have supplied his notes to his pupil Imām Muhammad, who made use of them in the composition of his own works. The works of Imām Muhammad are six in number, five of which are, in common, entitled the *Zāhir-ur-Rawāyāt* (*Zāhir ul-Rawāyāt*, conspicuous traditions or reports). They are: 1. The *Jāmi-ul-Kabir* (*al-Jāmiʿ ul-Kabir*); 2. *Jāmi-us-Saghir* (*al-Jāmiʿ ul-Saghir*); 3. *Mabsūt fi Farū-ul-Hanafiyyāt*; 4. *Ziyādāt fi Farū-ul-Hanafiyyāt*; and 5. *Siyaq al-Kabir wa Saghir*. The *Nawādir*, the sixth and last of the known compositions of Imām Muhammad, though not so highly esteemed as the others, is still greatly respected as an authority.

"The next authorities among the Hanafīs, after the founder of their sect and his two disciples, are the Imām Zufar Bin al-Hazlī who was chief judge at Basrah, where he died (A.H. 158), and Hasan Bin Ziyād. These lawyers are said to have been contemporaries, friends, and scholars of Abū-Hanīfah, and their works are quoted here as authorities for Abū Hanīfah's doctrines, more especially when the two disciples are silent. The most celebrated of the several treatises known by the name of *Adab-ul-Kāzī* was written by Abū Bakr Ahmad Bin Umar ul-Khasāsī (A.H. 261). An abridgement of the Hanafī doctrines, called the *Mukhtasar ul-Tuhavi*, was written by Abū Jaafar Ahmad Bin Muhammad at-Tahavi (A.H. 231), who wrote also a commentary on the *Jāmi us-Saghir* of Imām Muhammad.

"The *Mukhtasar il-Kudūri*, by Abū ul-Husain Ahmad Bin Muhammad al-Kudūri (A.H. 228) is among the most esteemed of the works which follow the doctrines of Abū Hanīfah. There is a well-known commentary on the *Mukhtasar il-Kudūri*, entitled *Al-Jawharat un-Nayyirah*, which is sometimes called *Al-Jawharat ul-Munirah*. The digest, entitled the *Mabsūt* (*al-Mabsūt*), was composed by Shams-ul-Aʿimma Abū Bakr Muhammad as-Sarakhsi whilst in prison at Uzjand. This is a work of great extent and authority. He was also the author of the most celebrated work entitled *Al-Muhit* (*al-Muhit*), which is derived in a great measure from the *Mabsūt*, the *Ziyādāt*, and

the *Nawādir* of Imām Muhammad. The work entitled the *Muhīt*, by Burhān-ud-dīn Mahmūd Bin Ahmad, already spoken of, is not so greatly esteemed as the *Muhīt as-Sarakhsi* (*Muhītu 's-Sarakhsi*). A compendium of Al-Kudūrī's *Mukhtasar*, which he entitled the *Tuhfat-ul-Fukahā* (*Tuhfatu 'l-Fukahā*), was composed by Shaikh Alā-ud-dīn Muhammad as-Samarkandī. The work of Alā-ud-dīn was commented upon by his pupil Abū Bakr Bin Masūd.

"There are several Arabic works on philosophical and theological subjects which bear the name of *Al-Hidāyah* (the guide). The work entitled *Al-Hidāyah fi-al-Farā*, or the guide in particular points, is a digest of law according to the doctrines of Abū Hanifah and his disciples Abū Yūsuf and Imām Muhammad. The author of this work is Shaikh Burhān-ud-dīn Alī (A.H. 593), whose reputation as a lawyer was beyond that of all his contemporaries. This *Hidāyah* is a commentary on the *Badāya-ul-Mubtada*, an introduction to the study of law, written by the same author in a style exceedingly concise and close. In praise of the *Hidāyah*, Hāji Khalifah says, 'It has been declared, like the *Kurān*, to have superseded all previous books on the law; that all persons should remember the rules prescribed in it, and that it should be followed as a guide through life.' The *Hidāyah* has, besides the *Kifāyah*, many other commentaries, as a work of so great celebrity and authority is expected to have. The principal ones are the *Ināyah* ('*Ināyah*'), the *Nihāyah*, and the *Fath-ul-Kabīr*.

"The name *Ināyah*, however, is given to two commentaries on the *Hidāyah*. Of those, the one composed by Shaikh Kamāl-ud-dīn Muhammad Bin Mahmūd, who died A.H. 786, is highly esteemed and useful. Supplying by way of innuendoes what was omitted or left to implication, also expressing what was understood in the *Hidāyah*, and explaining the words and expounding the passages of the original by the insertion of explanatory phrases, the author of the *Ināyah* has rendered the work such as to be considered of itself one of his own principal works, with citations of passages from the *Hidāyah*.

"The *Nihāyah* is composed by Husām-ud-dīn Husain Bin Alī, who is said to have been a pupil of Burhān-ud-dīn Alī. This is said to be the first commentary composed on the *Hidāyah*; and it is important for having added the law of inheritance to the *Hidāyah*, which treats only of the Fikah. The commentary, entitled the *Kifāyah*, is by Imām-ud-dīn Amīr Kātib Bin Amīr Umar, who had previously written another explanatory gloss of the same work, and entitled it the *Ḡāyat-ul-Bayān*. The *Kifāyah* was finished A.H. 747, and, besides the author's own observations, it gives concisely the substance of other commentaries.

"The *Fath-ul-Kabīr lil-Aqiz ul-Fakir*, by Kamāl-ud-dīn Muhammad as-Siwāsī, commonly called Ibnu Hammām, who died A.H. 861, is the most comprehensive of all the comments on the *Hidāyah*, and includes a col-

lection of decisions which render it extremely useful. The short commentary entitled the *Fawāid*, written by Hamīd-ud-dīn Alī, Al-Bukhārī, who died A.H. 667, is said to be the first of all the commentaries on the *Hidāyah*. The *Wāfi*, by Abū-ul-Barakāt Abd ullah Bin Ahmad, commonly called Hāfiz-ud-dīn an-Nasafi, and its commentary the *Kāfi*, by the same author, are works of authority. An-Nasafi died A.H. 710.

"The *Vikāyah* (*ul-Wigāyah*), which was written in the seventh century of the Hijrah by Burhān ash-Shariyat Mahmūd, is an elementary work to enable the student to study and understand the *Hidāyah*. The *Vikāyah* is printed, and invariably studied, with its celebrated commentary, the *Sharh-ul-Vikāyah*, written by Ubaidullah Bin Masūd, who died A.H. 745. The *Sharh-ul-Vikāyah* contains the text of the *Vikāyah*, with a gloss most perspicuously explanatory and illustrative; so much so, that those chapters of it which treat of marriage, dower, and divorce, are studied in the Madrasahs of India in preference to the *Hidāyah* itself. There are also other commentaries on the *Vikāyah*, but not so useful as the above. On the *Sharh-ul-Vikāyah*, again, there is an excellent commentary, entitled the *Chulpi*, written by Akhī Yūsuf Bin Junīd, who was one of the then eight professors at Constantinople. This work was commenced to be written about A.H. 891, and completed A.H. 901; and the whole of it was published in Calcutta A.H. 1245, and extracts therefrom have been printed.

"The *Nikāyah* (*an-Nigāyah*), another elementary law book, is the work of the author of the *Sharh-ul-Vikāyah*. It is sometimes called the *Mukhtasar ul-Vikāyah*, being, in fact, an abridgment of that work. Three comments on the *Nikāyah* are much esteemed; they were written respectively by Abū ul-Makirūn Bin Abd-ullah (A.H. 907), Abū Alī Bin Muhammad al-Birjindī (A.H. 935), and Shams ud-dīn Muhammad al-Khurasānī Al-Kohistānī (A.H. 941). The last commentary is entitled the *Jāmi-ur-Rumūz* (*Jāmi'u 'r-Rumūz*), which is the fullest and the clearest of the lot, as well as one of the most useful law books.

"The *Ashbah wa an-Nazāir* (*al-Ashbāh wa 'n-Nazā'ir*) is also an elementary work of great reputation. It was composed by Zaim-al-Aʿbidin, the author of the *Bahr-ur-Rāik* already mentioned. Hāji Khalifah speaks of this work in high terms, and enumerates several appendices to it that have been composed at different times. The treatise on exegesis entitled the *Nūr-ul-Anwār fi Sharah ul-Mandir* (*Nūru 'l-Anwār fi Sharhi 'l-Mandir*), by Shaikh Jūn Bin Abū Sayyid Al-Makkī (Shaikh Jiwan ibn Abū Sa'id), was printed in Calcutta (A.D. 1819), and is frequently referred to as a book of authority. A small tract on the sources of the Sharaa, entitled the *Usūl-ush-Shaʿshī*, together with an explanatory commentary, was printed in lithography, at Delhi, in the year A.D. 1847.

"The *Tanwīr-ul-Absār* (*Tanwīru 'l-Absār*), composed by Shaikh Shams-ud-dīn Muham-

mad Bin Abd-ullah-al-tha'azī (A.H. 995), is one of the most celebrated and useful books according to the Hanifi doctrines. This work has many commentaries. One of them, entitled the *Monk-ul-Ghaffir* (*Munhu 'l-Ghaf fār*), which is written by the author himself, is a work of considerable extent.

"The *Durr-ul-Mukhtār*, which is another commentary on the *Fiawir-ul-Absār*, is a work of great celebrity. This work was written (A.H. 1071) by Muhammad Alī-ud-Dīn Bin Shaikh Alī al-Hisfāfi. Though a commentary, it is virtually a digest, which of itself has several commentaries, the most celebrated of them is the *Tahdīvi*, a work used in India. Another commentary on the *Durr-ul-Mukhtār* is the *Fadd-ul-Muntār*. This is a very copious work, comprising an immense number of cases and decisions illustrative of the principles contained in the principal work. The *Durr-ul-Mukhtār* treats not only of the Fikah but also of the Farāiz. It is used by the followers of the Hanifi doctrines wherever they are, but it is most highly esteemed in Arabia, where it is studied and referred to in preference to other books of law.

"Many works have been written according to the doctrines of Abū Hanifah in the Turkish Empire, and are received there as authorities. The most celebrated of these is the *Multaka-ul-Ahkār*, by Shaikh Ibrāhīm Bin Muhammad al-Halabī, the *Durr-ul-Hukām*, by Mullah Khusru. *Kārim-nāmai-Jazā*, a tract on penal laws, &c.

"The treatises on the laws of inheritance, according to the doctrines of Shāfi, are the *Farāiz-ul-Mutawallī*, by Abū Sayid Abd-ur-Rahmān Bin Mamun-ul-Mutawallī (who died A.H. 478), the *Farāiz-ul-Mukaddasī*, by Abū-ul-Fazl Abd-ul-Malik Bin Ibrāhīm al-Hamadani Al Mukaddasī, and Abū Mansūr Abd-ul-Kāfir Al Baghdādī (who died respectively A.H. 489 and 429); *Al-Farāiz-ul-Fazāri*, by Burhān-ud-Dīn Abū Ishāq Al-Fazāri, commonly called Ibnu Firkah (who died in A.H. 729), and *Al-Farāiz-ul-Farikiyah*, by Shams-ud-dīn Muharramad Bin Killayī (who died A.H. 777).

"Of the books on the law of inheritance according to the Hanifi doctrines, the most celebrated, and the one invariably consulted in India, is the *Sirāj-iyah* (as *Sirājiyyah*), which is also called the *Farāiz-us-Sajawandi*, being, as it is, composed by Sirāj-ud-Dīn Muhammad bin Abd-ur-Rashīd as-Sajawandi. This work has been commented upon by a vast number of writers, upwards of forty being enumerated in the *Kashf-us-Zunūn* by Hājī Khalīfah. The most celebrated of these commentaries, and the most generally used to explain the text of the *Sirājiyyah*, is the *Sharī-yyah* (as *Sharīfiyyah*), by Sayyid Sharif Ali Bin Muhammad Al-Jurjāni (who died A.H. 814).

"There is another kind of digest which treats of the *Im-ul-Fatāwā* (the science of decisions). The works of this nature are also very numerous, and are, for the most part, called *Fatāwā* (decisions), with the names of their authors; and, though called *Fatāwā*, most of them contain also the rules of law

as well as legal decisions. Of these again, some treat of the Fikah alone, others of the Farāiz (inheritance); also; some of them, moreover, treat of the decisions of particular lawyers, or those found in particular books; others treat of those which tend to illustrate the doctrines of the several sects; whilst the rest of them are devoted to recording the opinions of learned jurists.

"There are several collections of decisions, according to the doctrines of Shāfi. The one most esteemed seems to be the *Fatāwā Ibn us-Salāh*, by Abū Amru-Usmān Bin Abd-ur-Rahmān ash-Shahrazūri, commonly called Ibn us-Salāh, who died in A.H. 642. Ibnu Firkah, the author of the *Farāiz-ul-Fazāri* (a treatise on inheritance), also made a collection of decisions according to the same doctrines, which is called, after his name, the *Fatāwā-i-Ibnu Firkah*.

"Of the *Fatāwā* of the Hanifi doctrines the following are generally known in India. The *Khulāsat ul-Fatāwā* (*Khulāsat ul-Fatāwā*), by Imām Iftikhar-ud-Dīn Tahir Bin Ahmad Al-Bukhārī, who died A.H. 542, is a select collection of decisions of great authority. The *Zakharat-ul-Fatāwā* (*Zakharat ul-Fatāwā*), sometimes called the *Zakharat-ul-Burhāniyah*, by Burhān-ud-Dīn Bin Mūzāh al-Bukhārī, the author of the *Mukhtār-ul-Burhāni*, is also a celebrated, though not a large, collection of decisions, principally taken from the *Mukhtār*. The *Fatāwā-i-Kāfi Khan*, by Imām Fakhr-ud-Dīn Hasan Bin Mansūr al-Uzjendī al-Farghāni, commonly called Kāfi Khān, who died A.H. 592, is a work held in very high authority. It is replete with cases of common occurrence, and is, therefore, of great practical utility, more especially as many of the decisions are illustrated by proofs and reasoning on which they are founded. The two works entitled the *Fusūl-ul-Istirāshah* and *Fusūl-ul-Imādīyah*, were incorporated in a collection entitled the *Jamī-ul-Fusūlīn*, which is a work of some celebrity. It was compiled by Badr-ud-Dīn Muhammad known by the name of Ibn-ul-Kāfi Sināwānah (A.H. 823). The *Fatāwā az-Zahiriyyah*, which contains decisions collected partly from the *Khizānat-ul-Wakiyāt*, was written by Jahir-ud-Dīn Abū Bakr Muhammad Bin Ahmad al-Bukhārī (A.H. 619). The *Kunūyat-ul-Munīyat* is a collection of decisions of considerable authority by Mukhtār Bin Mahmūd Bin Muhammad as-Zāhidī Abū-ur-Rijā al-Ghazmīni, surnamed Najm-ud-Dīn, who died A.H. 658. An-Nawāwī, the author of the biographical dictionary entitled the *Tuhfat-ul-Asmā* (*Tahzib ul-Asmā*), who died A.H. 677, made a collection of decisions of some note, which is called the *Fatāwā an-Nawāwī*. He also composed a smaller work of the same nature, entitled *al-Mawāṭil-ul-Muhimmāt* (*Uyūn al-Masā'il ul-Muhimmah*), arranged in the manner of question and answer. The *Khizānat-ul-Muftiyyān*, by Imām Husain Bin Muhammad as-Sama'ani, who completed his work in A.H. 740, contains a large collection of decisions, and is a book of some authority in India. The *Khizānat-ul-Fatāwā*, by Ahmad

Bin Muhammad Abū Bakr al-Hanafi, is a collection of decisions made towards the end of the eighth century of the Hijrah, and comprises questions of rare occurrence. The *Fatāwā Tātār-Khāniyah* was originally a large collection of *Fatāwās*, in several volumes, by Imām Aālim Bin Alā al-Hanafi, taken from the *Mukhṭ-ul-Burhani*, the *Zakhrat*, the *Khāniyah*, and the *Zakhrīyah*. Afterwards, however, a selection was made from these decisions by Imām Ibrāhīm Bin Muhammad al-Halabī, who died A.H. 956, and an epitome was thus formed, which is in one volume, and still retains the title of *Tātār-Khāniyah*. The *Fatāwā-i-Ahl-us-Samarkand*, is a collection of the decisions of those learned men of the city of Samarkand who are omitted, or lightly passed over, in the *Fatāwā-Tātār Khāniyah* and the *Jāmi-ul-Fusūlain*, to both of which works it may be considered a supplement. The *Fatāwā az-Zamīyah* contains decisions by Zain ul-Aabidin Ibrāhīm Bin Nujaim al-Misri, the author of the *Bahr-ur-Rūk* and the *Ashbah wa-an-Nazār*. They were collected by his son Ahmad (about A.H. 970). The *Fatāwā al-Ankīrāvi*, a collection of decisions of al-Ankīrāvi by Shaikh-ul-Islām Muhammad Bin al-Husain, who died A.H. 1098, is a work of authority. The *Fatāwā Hamādīyah*, though it seems to be a modern compilation, is a work of considerable authority.

"Tipū Sultān ordered a collection of *Fatāwās* to be made in Persian by a society of the learned of Mysore. It comprises three hundred and thirteen chapters, and is entitled the *Fatāwā-i-Muhammadi*.

"Mr. Harrington, in his analysis (vol. i. 2nd ed.), mentions a few other books of *Fatāwā*, viz. the *Fatāwā 'Bazāziyah*, the *Fatāwā Nakshbandīyah*, the *Mukhtār-ul-Fatāwā*, and the *Fatāwā Karākhānī*. The last of these he describes to be a Persian compilation, the cases included in which were collected by Mullah Sadar-ud-Dīn Bin Yākūb, and arranged some years after his death by Karā Khān, in the reign of Sultān Alā-ud-Dīn.

"The following works of the present class, published at Constantinople, and containing decisions according to the doctrines of Abū Hanifah, may be noticed. A collection of *Fatwas* in the Turkish and Arabic languages, entitled the *Kitāb fi al-Fikah al-Kadisi*, composed by Hafiz Muhammad Bin Ahmad al-Kadisi A.H. 1226. The *Fatāwā-i-Abd-ur-Rahīm Effendī*, is a collection of judgments pronounced at various times in Turkey, and collected by the Mufti Abd-ur-Rahīm. It was printed in the year 1827. Dabagzadeh Nuamān Effendī is the author of a collection of six hundred and seventy decisions, which is entitled the *Tuhfat us-Sulūk*, and was published in the year 1832.

"The *Jāmi-ul-Ijāratīn (Jāmi'u'l-Ijārit)* is a collection of decisions relating to the law of farming and the tenure of land, by Muhammad Aarīf. It was printed in the year 1836.

"A collection of *Fatwas* relating to leases was published at Constantinople by M. D'Adelbourg, in the year 1838. Prefixed to

this collection are the principles of the law of lease, according to the *Multaka*; and it is followed by an analytical table, facilitating reference to the various decisions.

"Of the *Fatwas* which treat both of the *Fikah* and *Farāiz*, two are most generally used in India. These are the *Fatāwā Sirājīyah* and *Fatāwā Alamgiri*. The *Fatāwā Sirājīyah*, with some principles, contains a collection of decisions on cases which do not generally occur in other books. The *Fatāwā Alamgiri*, with opinions and precepts of law, contains an immense number of law cases. This work, from its comprehensive nature, is applicable to almost every case that arises involving points of the Hanfi doctrines. Although opinions of modern compilers are not esteemed as of equal authority with those of the older writers on jurisprudence, yet being composed by a great number of the most learned lawyers of the age, and by order of the then greatest person of the realm, the Emperor Aurungzeb Alamgir (by whose name the book is designated), the *Fatāwā Alamgiri* is esteemed as a very high authority in India; and containing, as it does, decisions on cases of any shape based upon unquestionable authorities, this book is here referred to more frequently than any other work of a similar nature, and has not up to this day been surpassed by any work, except perhaps, by the *Radd-ul-Muktār*, already spoken of. During the long rule of the Muhammadans in India, the *Fatāwā Alamgiri* alone appears to have been translated into Persian, by order of Zeb-un-nisā, daughter of the Emperor Aurungzeb Alamgir. Since the establishment of the British Government in India, the books of Jināyah and Hudūd from the *Fatāwā Alamgiri* were translated into Persian, under the direction of the Council of the College of Fort William in Calcutta, by the then Kāzi-ul-Kuzẓāt, Muhammad Najm ud-Dīn Khān, and were published in the year 1818, together with a Persian treatise on *Tāzīrat*, by the same author.

"In the same year the book on *Tāzīrat* from the *Durr-ul-Muktār* was translated, printed, and published, by Moulavi Muhammad Khalīl-ud-Dīn, under the orders of Mr. Harrington, the then Chief Judge of the late Sudder Dewany Adawlut.

"The *Hidāyah* was translated into Persian by four of the most learned Moulavis of that time and of this country (India). Unfortunately, however, the learned translators have, in the body of the book, inserted many things by way of explanatory remarks and illustrative expositions, instead of subjoining them in the form of notes. Furthermore, they have, in a considerable degree, deviated from the original. For all these reasons, we are warranted to say, that the Persian version of the *Hidāyah* does not represent a true picture of the original.

"Macnaghten's *Principles of Muhammadan Law* were translated into Urdu and lithographed, many years ago, in Dohli. Another translation of the same work was made and published in Calcutta a few years ago.

"The work entitled the *Bighyat-i-Bāhis*, by Al-Mutakannah, which is a tract treating of Zaid's system of Farā'iz, was translated into English by Sir William Jones. A translation of the *Sarājyyah* also was made by Sir William Jones, who at the same time made an abstract translation of its celebrated commentary (the *Sharifiyyah*), with the addition of illustrations and exemplifications from his own brain and pen. A translation of the selected portions from the two books of the *Fatāwā-i-Alamgiri*, which comprise the subject of sale, was published by Mr. Neil Baillie.

"The Persian version of the *Hidayah*, already noticed, was, by order of Warren Hastings, commenced to be translated into English by Mr. James Anderson, but shortly after, he being engaged in an important foreign employment, the translation was finished, and revised by his colleague, Mr. Charles Hamilton. It is a matter of regret that the translation in question was not executed from the original *Hidayah* itself, instead of from its Persian translation, which contains frequent explanatory remarks and illustrative expositions interpolated in the book itself, instead of being subjoined by way of notes. Added to this, the Persian translators have, in a considerable degree, deviated from the original.

"Of the digests of Muhammadan law in English, the first appears to be the chapter on criminal law of the Muhammadans as modified by regulations. This is incorporated in Harrington's *Analysis of Bengal Regulations*. An abstract of Muhammadan law, which is from the pen of Lieutenant-Colonel Vans Kennedy, will be found in the *Journal of the Royal Asiatic Society*. 'This work,' says Mr. Morley, 'is well worthy the attention of the student.' The work entitled the *Principles and Precedents of Muhammadan Law*, written by Mr. (afterwards Sir) William Hay Macnaghten, is the clearest or easiest, if not the amplest or sufficient, work on that law hitherto written in English. Mr. Neil Baillie's *Muhammadan Law of Inheritance*, according to Abū Hanifah and his followers, with appendix containing authorities from the original Arabic, is an excellent work of the kind. The treatise on inheritance, gift, will, sale, and mortgage, compiled by Mr. F. E. Elberling, a Danish judge at Serampore, in the year 1844, contains principles of Muhammadan law, with those of the other laws, as used in India.

"In the year 1865, Mr. Neil Baillie, the author of the work already mentioned, completed and published a digest of Muhammadan law on all the subjects to which the Muhammadan law is usually applied by the British Courts of Justice in India. It gives translations of almost all the principles and some of the cases contained in the *Fatāwā Alamgiri*, the great digest of Muhammadan law in India, and quotes occasionally other available authorities. Being generally close to the original, and fully dealing with the subjects it treats of, this work must be said to be authentic, as well as the amplest of the digests of Muhammadan law hitherto written

in English according to the doctrines of the Hanifi sect." (See the *Tagore Law Lectures, 1873*, by Shama Churan Sircar; Thacker, Spink & Co., Calcutta.)

II.—*The Shī'ahs*. although they are divided amongst themselves into numerous sects which differ from each other in various points of religious belief, are unanimous in rejecting the collections of Traditions of the Sunnis. The Sunnis arrogate to themselves the title of Traditionists, but this does not imply that the Shī'ahs do not receive the Hadis, but merely that they reject the "six correct books" of their opponents.

The works on Hadis compiled by the Shī'ahs are very numerous, and they maintain that they have earlier and more authentic collections than those of the Sunnis. They say that in the time of al-Hasan and al-Hussain, a certain person who was grandfather to 'Abdu 'llāh ibn 'Alī ibn Abī Shu'bah al-Halabi, collected traditions and gave them to his grandson for careful record. This record was verified and corrected by Imām Ja'far aṣ-Ṣādiq. The Sunni doctor, Abū Hanifah, was a pupil of this distinguished personage in his earlier days, but afterwards separated from him and established a school of his own.

There are four books of traditions, known as the *Kutub-i-Arba'ah*, which seem to be held in the same estimation by the Shī'ahs, as the six *Sahih*s of the Sunnis. They are entitled the *Tahzīb*, the *Istisār*, the *Kāfi*, and *Man lā Yastahzrah al-Faqih*. [TRADITIONS.]

Mr. Shama Churan Sircar, Tagore Professor of Law, has also reviewed the Shī'ah, or Imamiyah, law books, and we are indebted to him for the following résumé:—

"One of the earliest works on civil and criminal laws was written by Abdu'llah Bin Abī al-Halabi. But it does not appear that any of his legal compositions are extant.

"A number of law-treatises of the present class was composed by Yunas Bin Abd ur-Rahmān (already spoken of as a writer on traditions). The most famous of these treatises is entitled the *Jāmi-ul-Kabir*.

"Several works on law were written by Abū al-Hasan Alī Bin al-Hasan al-Kumī, commonly called Ibn Bābavaiḥ, one of which works is entitled the *Kitābu ash-Sharāyah*. The *Maknaa fi al-Fikah* (*Magna' fi 'l-Fiqh*) is the best known of the law books of the present class composed by Abū Jaafar.

"Abū Abdullah Muhammad an-Nuamānī, surnamed the Shaikh Muḥid, and Ibn Mualim, a renowned Shī'ah lawyer, is stated to have written two hundred works, amongst which one called the *Irshād* is well known. When Shaikh Muḥid is quoted in conjunction with Abū Jaafar at-Tūsī, they also are spoken of as 'the two Shaikhs' (Shaikhain).

"The chief works on law, written by Abū Jaafar Muhammad at-Tūsī (Abū Ja'far Muhammad at-Tūsī), are the *Mabsūt*, the *Khilāf*, the *Nihāyah*, and the *Muhit*. These works are held in great estimation, and he is considered one of the highest authorities in law. The *Risalat-i-Jaafariyah* is likewise a legal treatise by at-Tūsī, which is frequently quoted.

"The *Sharaya ul-Islām*, written by Shaikh Najm ud-dīn Abū al-Kasim Jaafar Bīa Mu-ayyid al-Ihlī, commonly called Shaikh Muayyid, is a work of the highest authority, at least in India, and is more universally referred to than any other Shīah law book, and is the chief authority for the law of the Shīahs in India. A copious and valuable commentary upon the *Sharāya ul-Islām*, entitled the *Ma-sāhik ul-Ishān*, was written by Zafīr-ud-dīn Alī as-Sailī, commonly called the Shahid-i-Sānī, (second martyr). There are two other commentaries on the *Sharaya ul-Islām*, respectively entitled the *Madar ul-Ahkām* and *Jawāhar ul-Kalām*, the latter of which was written by Shaikh Muhammad Hasan an-Najafī.

"Of the works on jurisprudence written by Yahyiah Bin Ahmad al-Hillī, who was celebrated for his knowledge of traditions, and is well known amongst the Imāmiyah sects for his works, the *Jamī ash-Sharāya* and the *Mudkhal dar Usul-i-Fīyah* are held in the greatest repute.

"Of the numerous law books written by Shaikh Alimudh Jamāl-ud-dīn Hasan Bīa Yusuf Bin al-Mutahhir al-Hillī, who is called the chief of the lawyers of Hillīah, and whose works are frequently referred to as authorities of undisputed merit, the most famous are the *Talkhis ul-Marān*, the *Hayāt ul-Ahkām*, and the *Tahwī ul-Ahkām*, which last is a justly celebrated work. The *Mukhtalaf-ush-Shīah* is also a well-known composition of this great lawyer, and his *Irshād ul-Azhām* is constantly quoted as an authority under the name of the *Irshād-i-Allāmāh*.

"The *Jamī ul-Abbasi* is a concise and comprehensive treatise on Shīah law, in twenty books or chapters. It is generally considered as the work of Bahs-ud-dīn Muhammad Aamīl, who died A.H. 1031.

"The *Ma-fatih*, by Muhammad Bin Murtazā, surnamed Muhsan, and the commentary on the book by his nephew, who was of the same name, but surnamed Hādī, are modern works deserving of notice.

"The *Rouzat ul-Ahkām*, written in Persian by the third Muftabid of Oudh, consists of four chapters. The first of these is on Inheritance, which is treated of therein most fully and perspicuously. This work was lithographed at Lucknow, first in A.H. 1257, and again in A.H. 1264.

"A general digest of the Imāmiyah law in temporal matters was compiled under the superintendence of Sir William Jones. This book is composed of extracts from the work called the *Kafī*, which is a commentary on the *Ma-fatih*, as well as from the *Sharāya ul-Islām*. The manuscript of this digest still remains in the possession of the High Court of Judicature at Calcutta.

"The earliest treatises on the Farāiz, or Inheritance, of the Shīahs appear to have been written by Abūl Aziz Bin Ahmad al-Azādī, and Abū Muhammad al-Kindī, the latter of whom is said to have lived in the reign of Hārūn ar-Rashīd.

"A work on the law of inheritance, entitled

the al-Ijāz 11 al-Farāiz has been left by Abū Jaafar Muhammad at-Tūsī in addition to his general works on the Kuran, the Hadīs and jurisprudence.

"The best known and most esteemed works on the law of inheritance are the *Ihtiyāj ush-Shīah*, by Saād Bin Abd-ullāh al-Asharī, the *Katāb ul-Mawāris*, by Abū al-Hasan Ah Bābavāih; the *Humal ul-Farāiz* and the *Farāiz ush-Sharīyah*, by Shaikh Mufid. The *Sharāya ul-Islām*, which, as already stated, is one of the highest authorities on the Shīah law, contains also a chapter on Inheritance.

Of all the above-mentioned books on civil and criminal laws, those that are commonly referred to in India are the following: The *Sharāya ul-Islām*, *Rouzat ul-Ahkām*, *Sharah-i-Lumā*, *Ma-fatih*, *Fahm*, and *Irshād ul-Azhām*.

"Of the books on this branch of Muhammadan law, only that part of the *Sharāyah ul-Islām* which treats of the forensic law has been translated, though not fully, by Mr. Neil Baillie. A considerable part of the digest compiled under the superintendence of Sir William Jones (as already noticed) was translated by Colonel Baillie, out of which the chapter on Inheritance has been printed by Mr. Neil Baillie at the end of the second part of his digest of Muhammadan law. Although the chapter above alluded to is copious, yet it must be remarked that it is not so clear and useful as the *Sharāya ul-Islām* and *Rouzat ul-Ahkām*." (See *Tagore Law Lectures*, 1874, the *Imamiyah Code*, by Shama Churun Sircar; Thacker, Spink and Co., Calcutta.)

LAZĀ (لَظ). "Fire, flame." A division, or stage in hell, mentioned in the Qur'an, Sūrah lxx. 15. Al-Baghawī, the commentator, says it is that portion of hell which is reserved for the Christians who have not believed in Muhammad. [HUM.]

LAZARUS. Arabic *‘Azar* (الْعَازِر). Not mentioned by name in the Qur'an, but Jalāl 'd-dīn, in remarking on Sūrah iii. 43: "I will bring the dead to life by God's permission," says, amongst those whom Jesus raised from the dead was al-'Azar, who was his special friend and companion. The account given by the commentators al-Kamālān of the raising of Lazarus, is very similar to that given in the New Testament.

LEASE. Arabic *ijārah* (إِجَارَة). [HUM.]

LEBANON. Arabic *Lubnān* (لُبْنَان). Not mentioned in the Qur'an, but tradition has it that Ishmael collected the stones for the Ka'bah from five sacred mountains, one of which was Mount Libanus. The followers of Ismā'īl 'd-Darīzī, known as the Druses, a fanatical sect of Muslims, reside on the southern range of the Lebanon chain. [LACRES.]

LEGACY. [WILLS.]

LEGITIMACY. *Waladu 'l-halāl* (ولد الحلال), "a legitimate child", *waladu 'z-zinā* (ولد الزنا), "an illegitimate child."

The Muhammadan law, unlike the law of England, makes legitimacy depend, not merely upon the fact of the child being born in "lawful wedlock," but also conceived after lawful marriage.

According to the Sunnis and Shī'ahs, and according to the teaching of the Qur'ān itself, the shortest period of gestation recognised by law is *six months*, and consequently a child born any time after six months from the date of marriage has a claim to legitimacy. Amongst the Sunnis, a simple denial of the paternity of the child so born would not take away its status of legitimacy. But the Shī'ahs hold that if a man get a woman with child and then marry her, and she give birth to the child within six months after marriage, legitimacy is not established.

As to the longest period of pregnancy, there are some strange rulings in Muslim law. The Shī'ahs, upon the basis of a decision pronounced by 'Alī, recognise ten lunar months as the longest period of gestation, and this is now regarded as the longest legal period by both Shī'ahs and Sunnis. But Abū Hanīfah and his two disciples, upon the authority of a tradition reported by 'Aṣ-ṣhah, regard two years as the longest period of gestation, and the Imām ash-Shāfi' extended it to four, and the Imām Mālik to five and even seven years! It is said these Sunni doctors based their opinions on the legendary birth of Zuhak Tāzi and others, who were born, so it is related, in the fourth year of conception! But Muslim divines say that the old juriconsults of the Sunni school were actuated by a sentiment of humanity, and not by any indifference as to the laws of nature, their chief desire being to prevent an abuse of the provisions of the law regarding divorce and the disavowal of children. The general consensus of Muslim doctors points to ten months as the longest period of pregnancy which can be recognised by any court of justice.

[Under the old Roman law, it was ten months. In the *Code Napoleon*, article 312, it is three hundred days. Under the Jewish law, the husband had the absolute right of disavowal. See *Code Rabbinique*, vol. ii. p. 63.]

The Muhammadan law, like the English law, does not recognise the legitimization of antenuptial children. Whereas, according to French and Scotch law, such children are legitimated by the subsequent marriage of the parents.

In Sunni law, an invalid marriage does not affect the legitimacy of children born from it. Nor does it in Shī'ah law; but the Shī'ah law demands proof that such a marriage was a *bona fide* one, whilst the Hanafi code is not strict on this point.

In the case of a divorce by *li'an* [LI'AN], the *waladu 'l-mulā'anah*, or "child of impre-

cation," is cut off from his right of inheritance from his father.

(See Syud Ameer Ali's *Personal Law of Muhammadans*, p. 160; *Fatawā-i-'Alamghārī*, p. 210; *Sharā'ih 'l-Islām*, p. 301.) [PAREN-TAGE.]

LETTERS. The letters of Muslims are distinguished by several peculiarities, dictated by the rule of politeness. The paper is thick, white, and lustrously polished; sometimes it is ornamented with flowers of gold; and the edges are always cut straight with scissors. The upper half is generally left blank; and the writing never occupies any portion of the second side. The name of the person to whom the letter is addressed, when the writer is an inferior or an equal, and even in some other cases, commonly occurs in the first sentence, preceded by several titles of honour; and is often written a little above the line to which it appertains, the space beneath it in that line being left blank; sometimes it is written in letters of gold, or red ink. A king, writing to a subject, or a great man to a dependant, usually places his name and seal at the head of his letter. The seal is the impression of a signet (generally a ring, worn on the little finger of the right hand), upon which is engraved the name of the person, commonly accompanied by the word 'His (i.e. God's) servant,' or some other words expressive of trust in God, &c. Its impression is considered more valid than the sign-manual, and is indispensable to give authority to the letter. It is made by dabbing some ink on the surface of the signet, and pressing this upon the paper: the place which is to be stamped being first moistened, by touching the tongue with a finger of the right hand, and then gently rubbing the part with that finger. A person writing to a superior, or to an equal, or even an inferior to whom he wishes to show respect, signs his name at the bottom of his letter, next the left side or corner, and places the seal immediately to the right of this; but if he particularly desire to testify his humility, he places it beneath his name, or even partly over the lower edge of the paper, which consequently does not receive the whole of the impression." (Lane's *Arabian Nights*, vol. i. p. 23.)

LI'AN (لعان). *Li'*. "Mutual cursing." A form of divorce which takes place under the following circumstances. "If a man accuses his wife of adultery, and does not prove it by four witnesses, he must swear before God that he is the teller of truth four times, and then add: 'If I am a liar, may God curse me.' The wife then says four times, 'I swear before God that my husband lies'; and then adds: 'May God's anger be upon me if this man be a teller of truth.' After this a divorce takes place *ipso facto*." (See *Sūratu 'n-Nūr*, xxiv. 6; *Mishkāt*, book xli. ch. xv.)

In the case of *Li'ān*, as in the other forms of divorce, the woman can claim her dower.

Li'ân is not allowed in four cases, viz. a Christian woman married to a Muslim, a Jewess married to a Muslim, a free woman married to a slave, and a slave girl married to a free man.

The children of a woman divorced by Li'ân are illegitimate.

LIBÂS (لباس). [APPAREL.]

LIBERALITY. Arabic *sakhāwah* (سخاء), "hospitality"; *infāq* (انفاق), "general liberality in everything."

Liberality is specially commended by Muhammad in the Traditions:—

"The liberal man is near to God, near to Paradise, near to men, and distant from hell. The miser is far from God, far from Paradise, far from man, and near the fire. Truly an ignorant but liberal man is more beloved by God, than a miser who is a worshipper of God."

"Three people will not enter Paradise: a deceiver, a miser, and one who reproaches others with obligation after giving."

"Every morning God sends two angels, and one of them says, 'O God, give to the liberal man something in lieu of that which he has given away!' and the other says, 'O God, ruin the property of the miser!'"

"The miser and the liberal man are like two men dressed in coats of mail, their arms glued to their breasts and collar bones, on account of the tightness of the coats of mail. The liberal man stands up when giving alms, and the coat of mail expands for him. The miser stands up when intending alms; the coat of mail becomes tight, and every ring of it sticks fast to its place."

LĪḤYAH (لحية). [BEARD.]

LISĀNU 'L-HAQQ (لسان الحق).

Lit. "The language of truth." The *Insānu 'l-Kāmil*, or "perfect man," in which the secret influences of al-Mutakallim, "the Speaker" (i.e. God), are evident.

LITERATURE, MUSLIM.

Arabic *'Ilmu 'l-Adab* (علم الادب). The oldest specimens of Arabic literature now extant were composed in the century which preceded the birth of Muhammad. They consist of short extemporaneous elegies, afterwards committed to writing, or narratives of combats of hostile tribes written in rhythmical prose, similar to that which we find in the Qur'ân.

Baron De Slane says the *Hamāsah*, the *Kitābu 'l-Aghāni*, and the *Amālī* of Abū 'Alīyū 'l-Kālī, furnish a copious supply of examples, which prove that the art of composing in rhythmical prose not only existed before Muhammad's time, but was even then generally practised, and had been brought to a high degree of perfection. The variety of its inflections, the regularity of its syntax, and the harmony of its prosody, furnish in themselves a proof of the high degree of culture which the language of the pre-Islamic Arabians had attained. The annual meetings of the poets at the fair of 'Ukāz encouraged

literature, and tended to give regularity of formation and elegance of style to these early poetic effusions.

The appearance of the Qur'ân brought about a gradual, but remarkable change in tone and spirit of Arabic literature. An extraordinary admixture of falsehood and truth, it was given to the world by its author as the uncreated and Eternal Word, and as a standing miracle not only of sound doctrine, but of literary style and language. This strange assertion, of course, deterred nearly every attempt at imitation, although it is related that Ibn al-Muqaffa', al-Mutanabbi, and a few others, of a sceptical turn of mind, essayed in some of their writings to surpass the style of the Qur'ân. But as the Muslims in all ages have drawn their principles of grammar and rhetoric from the Qur'ân itself, we need not be surprised that these and every other attempt to surpass its excellences have been considered failures.

One circumstance in the earliest history of Islām was of itself instrumental in giving rise to a most extensive literature of a special class. The Qur'ân (unlike the Pentateuch and New Testament) was not a narrative of the life of its author. And yet, at the same time, Muhammad had left very special injunctions as to the transmission of his precepts and actions. [TRADITION.] The study of these traditional sayings, together with that of the Qur'ân, gave rise to all the branches of Arabic learning.

The *Aḥādīṣ*, or "the sayings of Muhammad," were considered by his followers as the result of divine inspiration, and they were therefore treasured up in the memories of his followers with the same care which they had taken in learning by heart the chapters of the Qur'ân. They recorded not only what the Prophet said and did, but also what he refrained from saying and doing, his very silence (*sunnatu 's-sukūt*) on questions of doctrine or rule of life being also regarded as the result of divine guidance. It therefore became of paramount importance, to those who were sincere followers of Muhammad, that they should be in possession of his precepts and practices, and even of the most trifling circumstances of his daily life. The mass of traditions increased rapidly, and became so great that it was quite impossible for any one single person to recollect them.

According to Jalālu 'd-dīn as-Suyūṭī, the first who wrote down the traditional sayings of the Prophet was Ibn Shihāb az-Zuhri, during the reign of the Khalīfah 'Umar II. ibn 'Abdi 'l-'Azīz (A.H. 99-101); but the Imām Mālik (A.H. 95-179), the compiler of the book known as *al-Muwatta'* is generally held to be the author of the earliest collection of Traditions. (See *Kashf 'z-Zunūn*, in loco.)

So rapidly did this branch of Muslim learning increase, that when al-Bukhārī (A.H. 194-256) determined to make a careful collation of trustworthy traditions, he found not fewer than 300,000 extant, from which he selected 7,275.

The necessity of distinguishing the genuine

traditions from the false gave rise to new branches of literature. A just appreciation of the credit to which each traditionist was entitled, could only be formed from a knowledge of the details of his history, and of the moral character of his life. Hence numerous biographical works, arranged in chronological order, containing short accounts of the principal persons connected with the early history of Islām, were compiled. The necessity for tracing the places of their birth and the race from which they sprang, led Muslim critics to the study of genealogy and geography.

The sense of the Qur'ān, with its casual references to contemporaneous as well as to past history, was felt to be difficult and obscure, in many places; and this led the learned Muslims to study not only the traditional sayings of Muḥammad already alluded to, but any historical or geographical works which would help them in understanding the text of "the Book."

In the early days of Islām, general history was regarded with little favour as a subject for study, and many orthodox doctors of Muslim law were led by religious scruples to condemn the study of secular history; and the works of Grecian and Latin poets, philologists, grammarians, and historians, only received their approval in so far as they served to explain the text of the Qur'ān and the traditional records of Muḥammad's followers.

The real attitude of the leaders of Islām was decidedly hostile towards all literature which was not in strict harmony with the teachings of their religion. If in succeeding ages the Saracens became, as they undoubtedly did, the liberal patrons of literature and science, there cannot be a doubt that in the earliest ages of Islām, in the days of the four "*well-directed*" Khalifahs, not merely the greatest indifference, but the most bigoted opposition was shown to all literary effort which had not emanated from the fountain of Islām itself. And consequently the wild uncivilized conquerors of Jerusalem, Cæsarea, Damascus, and Alexandria, viewed the destruction of the literary lore of ages which was stored up in those ancient cities with indifference, if not with unmitigated satisfaction. Everything, science, history, and religion, must be brought down to the level and standard of the teaching of the Qur'ān and the life of the Prophet of Arabia, and whatever differed therefrom was from the Devil himself, and deserved the pious condemnation of every true child of the faith.

But the possession of power and riches gave rise to new feelings, and the pious aversion to intellectual pursuits gradually relaxed in proportion as their empire extended itself. The possession of those countries, which had for so long been the seats of ancient literature and art, naturally introduced among the Muslims a spirit of refinement, and the love of learning. But it was not the outcome of their religious belief, it was the result of the peculiar circumstances which surrounded their unparalleled conquest of a civilized world. Their stern fanaticism yielded to the

mild influence of letters, and, "by a singular anomaly," says Andrew Crichton, "in the history of nations, Europe became indebted to the implacable enemies of her religion and her liberties for her most valuable lessons in science and arts." In this they present a marked contrast to the Goths and Huns; and what is most remarkable is, not that successful conquerors should encourage literature, but that, within a single century, a race of religionists should pass from a period of the deepest barbarism to that of the universal diffusion of science. In A.D. 641, the Khalifah 'Umar is said to have destroyed the Alexandrian library. In A.D. 750, the Khalifahs of Baghdad, the munificent patrons of literature, mounted the throne. Eight centuries elapsed from the foundation of Rome to the age of Augustus, whilst one century alone marks the transition from the wild barbarism of the Khalifahs of Makkah to the intellectual refinement of the Khalifahs of al-Kūfah and Baghḍād. The Saracens, when they conquered the cities of the West, came into possession of the richest legacies of intellectual wealth, and they used these legacies in such a manner as to earn for themselves the most prominent place in the page of history as patrons of learning. But the truth is, the literature of the great Byzantine empire exercised a kind of patronage over Saracenic kings. If the Saracens produced not many original works on science, philosophy, or art, they had the energy and good sense to translate those of Greece and Rome. (See the list of Arabic works in the *Kashf* 'z-Zunūn.)

Under the Umayyah Khalifahs, the genius of Greece began to obtain an influence over the minds of the Muslims.

'Abdu 'l-Malik, the fifth Khalifah of the Umayyah dynasty (A.H. 65), was himself a poet, and assembled around him at his court the most distinguished poets of his time. Even the Christian poet, al-Akḥṭal took his place in the front rank of the literary favorites of the Court.

But it was especially under al-Manṣūr, the Abbassid Khalifah (A.H. 136), that the golden age of Arabian literature in the East commenced. Accident brought him acquainted with a Greek physician named George, who was invited to court, and to whom the Saracens are indebted for the study of medicine.

The celebrated Hārūnu 'r-Rashīd, the hero of the Arabian Nights, was specially the patron of learning. He was always surrounded by learned men, and whenever he erected a mosque he always established and endowed a school of learning in connection with it. It is related that amongst the presents he sent to the Emperor Charlemagne was an hydraulic clock. The head of his schools and the chief director of the education of his empire, was John ibn Massu'a, a Nestorian Christian of Damascus.

The reign of Ma'mūn (A.H. 195) has been called the Augustan period of Arabian literature. The Khalifah Ma'mūn himself was a scholar, and he selected for his companions

the most eminent scholars from the East and West. Baghḍād became the resort of poets, philosophers, historians, and mathematicians from every country and every creed. Amongst the scholars of his court was al-Kindī, the Christian author of a remarkable treatise in defence of Christianity against Islam, side by side with al-Kindī, the philosopher, who translated numerous classical and philosophical works for his munificent and generous patron, and wrote a letter to refute the doctrine of the Trinity [κρίσις]. It is said that in the time of Ma'mūn, "literary relics of conquered provinces, which his generals amassed with infinite care, were brought to the foot of the throne as the most precious tribute he could demand. Hundreds of camels might be seen entering the gates of Baghḍād, laden with no other freight than volumes of Greek, Hebrew, and Persian literature." Masters, instructors, translators, and commentators, formed the court of Baghḍād, which appeared rather to be a learned academy than the capital of a great nation of conquerors. When a treaty of peace was concluded with the Grecian Emperor Michael III., it was stipulated that a large and valuable collection of books should be sent to Baghḍād from the libraries of Constantinople, which were translated by the *savans* of his court into the Arabic tongue; and it is stated that the original manuscripts were destroyed, in order that the learning of the world might be retained in the "divine language of the Prophet!"

The Khalifah al-Wāsiq (A.H. 227), whose residence had been removed by his predecessor, al-Mu'tasim, from Baghḍād to Samarra, was also a patron of letters. He especially patronised poetry and music.

Under al-Mu'tamid (A.H. 256), Baghḍād again became the seat of learning.

Al-Mustansir (A.H. 323), the last but one of the Abbaside Khalifahs, adorned Baghḍād by erecting a mosque and college, which bore his name, and which historians tell us had no equal in the Muslim world. Whilst the city of Baghḍād, in the time of the Abbaside dynasty, was the great centre of learning, al-Basrah and al-Kūfah almost equalled the capital itself in reputation, and in the number of celebrated authors and treatises which they produced. Damascus, Aleppo, Balkh, Ispahan, and Samarcand, also became renowned as seats of learning. It is said that a certain doctor of science was once obliged to decline an invitation to settle in the city of Samarcand, because the transport of his books would have required 400 camels!

Under the Fātimide Khalifahs (A.D. 910 to 1160), Egypt became for the second time the asylum of literature. Alexandria had more than twenty schools of learning, and Cairo, which was founded by al-Mu'izz (A.D. 955), soon possessed a royal library of 100,000 manuscripts. A *Daru 'l-Hikmah*, or school of science, was founded by the Khalifah al-Hakim (A.D. 996), in the city of Cairo, with an annual revenue of 2,570 dinārs. The

institution combined all the advantages of a free school and a free library.

But it was in Spain (Arabic *Andalus*) that Arabian literature continued to flourish to a later period than in the schools of Cairo and Baghḍād. The cities of Cordova, Seville, and Granada, which were under Muslim rule for several centuries (Cordova, from A.D. 755 to 1236; Granada, to A.D. 1481), rivalled each other in the magnificence of their academies, colleges, and libraries. Muslim historians say that Cordova alone has produced not fewer than 170 eminent men, and its library, founded by al-Hakam II (A.D. 961), contained 400,000 volumes, and the Khalifah himself was so eminent a scholar, that he had carefully examined each of these books himself, and with his own hand had written in each book the genealogies, births and deaths of their respective authors.

Muhammad, the first Khalifah of Granada, was a patron of literature, and the celebrated academy of that city was long under the direction of Shamaū 'd-dīn of Murcia, so famous among the Arabs for his skill in polite literature. Kasirī has recorded the names of 120 authors whose talents conferred dignity and fame on the Muslim University of Granada.

So universal was the patronage of literature in Spain, that in the cities of the Andalusian kingdom, there were as many as seventy free libraries open to the public, as well as seventeen distinguished colleges of learning.

(For an interesting account of the state of literature in Spain under the Moors, the English reader can refer to Pascual de Gayango's translation of al-Makkari's *History of the Muhammadan Dynasties in Spain*, London, 1840.)

History, which was so neglected amongst the ancient Arabs, was cultivated with assiduity by the Muslim. There is extant an immense number of works in this department of literature. The compiler of the Bibliographical Dictionary, the *Kashf 'a-Zunūn*, gives a list of the names and titles of 1,300 works of history, comprising annals, chronicles, and memoirs. As might be expected, the earliest Muslim histories were compiled with the special object of giving to the world the history of the Prophet of Arabia and his immediate successors. The earliest historian of whom we have any extensive remains is Ibn Ishāq, who died A.H. 151, or fifteen years after the overthrow of the Umayyah dynasty. He was succeeded by Ibn Hishām, who died A.H. 213, and who made the labours of Ibn Ishāq the basis of his history. Another celebrated Muslim historian is Ibn Sa'd, who is generally known as Kātibu 'l-Wāqidi, or al-Wāqidi's secretary, and is supposed to have even surpassed his master in historical accuracy.

Abū Ja'far ibn Jarīr at-Tabarī flourished in the latter part of the third century of the Muslim era, and has been styled by Gibbon, "the Livy of the Arabians." He flourished

in the city of Baghdād, where he died A.H. 310. At-Tabarī compiled not only annals of Muhammad's life, but he wrote a history of the progress of Islām under the earlier Khalifas. Abū 'l-Faraj, a Christian physician of Malatīa in Armenia, Abū 'l-fidā, Prince of Hamah, and Ibn Kātib of Granada, are amongst the celebrated historians of later times. The writings of Ibn Husain of Cordova are said to contain 160,000 pages!

Biographical works, and memoirs of men specially distinguished for their achievements, were innumerable. The most notable work of the kind is Ibn Khallikān's Bibliographical Dictionary, which has been translated into English by De Slane (Paris, 1843). The Dictionary of the Sciences by Muḥammad Abū 'Abdī 'llāh of Granada is an elaborate work. The Bibliographical Dictionary, entitled the *Kashf* 'z-Zunūn (often quoted in the present work), is a laborious compilation, giving the names of several thousands of well-known books and authors in every department of literature. 'Abdu 'l-Munzar of Valencia wrote a genealogical history of celebrated horses, and another celebrity wrote one of camels. The encyclopædians, gazetteers, and other similar compilations, are very numerous.

Arabic lexicons have been compiled in regular succession from the first appearance of the work supposed to have been compiled by Khalīl ibn Aḥmad, entitled *Kitābu 'l-Ayn*, which must have been written about A.H. 170, to the most recent publications which have issued from the presses of Lucknow, Bombay, and Cairo. [ARABIC LEXICONS.]

Poetry was, of old, a favourite occupation of the Arab people, and was, after the introduction of learning by the Khalifas of Baghdād, cultivated with enthusiasm. Al-Mutanabbi of al Kūfah, Khalīl ibn Aḥmad, and others, are poets of note in the time of the Abbassids Khalifas. So great was the number of Arabic poets, that an abridgement, or dictionary, of the lives of the most celebrated of them, compiled by Abū 'l-Abbās, son of the Khalifah al-Mutasim, contains notices of 130. [POETRY.]

With Numismatics the Saracens of Spain were well acquainted, and Maqrīzī and Namārī wrote histories of Arabian money. The study of geography was not neglected. The library of Cairo had two massive globes, and the Sharīf Idrīsī of Cordova made a silver globe for Roger II., King of Sicily. Ibn Rashīd, a distinguished geographer, journeyed through Africa, Egypt, and Syria, in the interests of geographical science. But to reconcile some of the statements of Muḥammadan tradition with geographical discoveries must have required a strong effort of the imagination. [GLOBES.]

To the study of medicine the Arabs paid particular attention. Many of our modern pharmaceutical terms, such as camphor, jalap, and syrup, are of Arabian origin. The Christian physician, George, introduced the study of medicine at the court of Khalifah al-Manṣūr. [MEDICINE.]

The superstitious feeling of the Muslim as

to the polluted touch of the dead, debarred the orthodox from attempting the study of anatomy. The doctrine that even at death the soul does not depart from the body, and the popular belief that both soul and body must appear entire to undergo the examination by Munkar and Nakir in the grave, were sufficient reasons why the dissection of the dead body should not be attempted.

Operation for cataract in the eye was an Arabian practice, and the celebrated philosopher, Avicenna (Abū 'Alī ibn Sīnā) wrote in defence of depression instead of extraction, which he considered a dangerous experiment.

Botany, as subsidiary to medicine, was studied by the Saracens; and it is said the Arabian botanists discovered several herbal remedies, which were not known to the Greeks. Ibn al-Baitār, a native of Malaga, who died at Damascus A.D. 1248, was the most distinguished Arabian botanist. Al-Bīrūnī, who died A.D. 941, resided in India for nearly forty years in order to study botany and chemistry.

The first great Arabic chemist was Jābir, a native of Harrān in Mesopotamia. He lived in the eighth century, and only some 150 years after the flight of Muḥammad. He is credited with the discovery of sulphuric acid, nitric acid, and aqua regia. D'Herbelot states that he wrote 500 works on chemistry. The nomenclature of science demonstrates how much it owes to the Arabs—alcohol, alembic, alkali, and other similar terms, being derived from the Saracens.

The science of astronomy, inasmuch as it was necessary for the study of the occult science of astrology, was cultivated with great zeal. The Khalifah Ma'mūn was himself devoted to this study. Under his patronage, the astronomers of Baghdād and al-Kūfah accurately measured a degree of the great circle of the earth, and determined at 24,000 miles the entire circumference of the globe. (See *Abū 'l-Fidā* and *Ibn Khallikān*.) The obliquity of the ecliptic was calculated at about twenty-three degrees and a half, "but," as Andrew Orichton remarks, "not a single step was made towards the discovery of the solar system beyond the hypothesis of Ptolemy." Modern astronomy is indebted to the Saracens for the introduction of observatories. The celebrated astronomer and mathematician Jābir (A.D. 1196), erected one at Seville, which may still be seen. Bailly, in his *Hist. de l'Astronomie*, affirms that Kepler drew the ideas that led to his discovery of the elliptical orbits of planets from the Saracen, Nūru 'd-dīn, whose treatise on the sphere is preserved in the Escurial library.

Algebra, though not the invention of the Arabs, received valuable additions from their talents, and Ibn Mūsā and Jābir composed original works on spherical trigonometry. Al-Kindī translated Autolycus' *De Sphæra Mota*, and wrote a treatise of his own *De Sex Quantitatibus*.

Architecture was an art in which the Saracens excelled, but their buildings were erected on the wrecks of cities, castles, and

fortresses, which they had destroyed, and the Saracenic style is merely a copy of the Byzantine. [ARCHITECTURE.]

To the early Muslims, pictures and sculpture were considered impious and contrary to divine law, and it is to these strong religious feelings that we owe the introduction of that peculiar style of embellishment which is called the *Arabesque*, which rejects all representations of human and animal figures.

In calligraphy or ornamental writing, the Muslims excel even to the present day, although it is to the Chinese that they are indebted for the purity and elegance of their paper.

Music is generally understood to have been forbidden in the Muhammadan religion, but both at Baghdād and Cordova were established schools for the cultivation of this art. [MUSIC.]

Much more might be written on the subject of Muslim or Saracenic literature, but it would exceed the limits of our present work. Enough has been said to show that, notwithstanding their barbarous origin, they in due time became the patrons of literature and science. They cannot, however, claim a high rank as inventors and discoverers, for many of their best and most useful works were but translations from the Greek. Too much has been made of the debt which the Western world owes, or is supposed to owe, to its Saracen conquerors for their patronage of literature. It would have been strange if a race of conquerors, who came suddenly and rapidly into possession of some of the most cultivated and refined regions of the earth, had not kindled new lights at those ancient beacons of literature and science which smouldered beneath their feet.

In the *Kashf* 'z-Zunūn, it is related that when Sa'd ibn Abū Waqqās conquered Persia, he wrote to the Khalīfah 'Umar and asked him what he should do with the philosophical works which they had found in the libraries of the cities of Persia, whether he should keep them or send them to Makkah; then 'Umar replied, "Cast them into the rivers, for if in these books there is a guidance (of life), then we have a still better guidance in the book of God (the Qur'an), and if, on the contrary, there is in them that which will lead us astray, then God protect us from them"; so, according to these instructions, Sa'd cast some into the rivers and some into the fire. So was lost to us the Philosophy of Persia! (*Kashf* 'z-Zunūn, p. 341.)

Such was the spirit in which the early Muslims regarded the literature of the countries they conquered, and which gave rise to the frequently repeated story that 'Umar ordered the destruction of the libraries of Alexandria, Cæsarea, and Ispahan, while even the enlightened Ma'mūn is said to have committed to the flames the Greek and Latin originals of the books he caused to be translated. It therefore seems probable that the world of literature lost quite as much as it gained by the Saracen conquest of the West. What the attitude of the Muslim world now

is towards science and literature, the condition of the Muslim in North Africa, in Turkey, in Afghanistan, and in India, will declare. A condition of things arising from peculiarities of religious belief. If we study carefully the peculiar structure of Islām as a religious system, and become acquainted with the actual state of things amongst Muhammadan nations now existing, we shall feel compelled to admit that the patronage of literature by the Muslim Khalīfahs of Cordova, Cairo, and Baghdād, must have been the outcome of impulses derived from other sources than the example and precept of the Arabian legislator or the teachings of the Qur'an.

(See Ibn Khallikān's *Biographical Dict.*; Crichton's *Arabia*; D'Herbelot's *Bibl. Orient.*; Al Makkari's *Muhammadan Dynasties in Spain*, Pocock; Muir's *Mohomet*; Abū 'l-Fidā'; Toderini's *Lit. des Turcs*; Kashf 'z-Zunūn; Sir William Jones's *Asiatic Res.*; Schnurrer's *Bibl. Arab.*; Ibn al-Jazwī's *Talqīh*; M. de Sacey; Ṭabaqāt 'sh-Shāfi'iyīn.)

LITURGY. [PRAYER.]

LIWĀ' (لواء). A banner; a standard. [STANDARDS.]

LOCUSTS (Arabic *jarād*, حراك) are lawful food for Muslims without being killed by *zabḥ*. [FOOD.]

LOGIC. Arabic 'Ilmu 'l-manṭiq (علم المنطق), "the science of rational speech," from *natag*, "to speak"; 'Ilmu 'l-mizān (علم الميزان), "the science of weighing" (evidence), from *mizān* "scales."

The author of the *Akhḥlāq-i-Jawāli* says "the ancient sages, whose wisdom had borrowed its lustre from the loop-hole of prophecy, always directed the seeker after excellence to cultivate first 'Ilmu 'l-akhḥlāq, 'the science of moral culture,' then 'Ilmu 'l-manṭiq, 'the science of logic,' then 'Ilmu 'l-riyāziyāt, 'mathematics,' then 'Ilmu 'l-hikmah, 'physics,' and, lastly, 'Ilmu 'l-ilāhī, 'theology.' But Hakim Abū 'Alī al-Masqawī (A.D. 10), would place mathematics before logic, which seems the preferable course. This will explain the inscription placed by Plato over the door of his house, 'He who knows not geometry, let him not enter here.'" (See Thompson's ed. p. 31.)

The Arabs, being suddenly called from the desert of Arabia to all the duties and dignities of civilized life, were at first much pressed to reconcile the simplicity of the precepts of their Prophet with the surroundings of their new state of existence; and consequently the multitude of distinctions, both in morals and jurisprudence, they were obliged to adopt, gave the study of dialectics an importance in the religion of Islām which it never lost. The Imām Malik said of the great teacher Abū Hanīfah, that he was such a master of logic, that if he were to assert that a pillar of wood was made of gold, he would prove it to you by the rules of logic,

The first Muslim of note who gave his attention to the study of logic was Khalid ibn Yazid (A.H. 60), who is reported to have been a man of great learning, and who ordered certain Greek works on logic to be translated into Arabic. The Khalifah Ma'mun (A.H. 198) gave great attention to this and to every other branch of learning, and ordered the translation of several Greek books of logic, brought from the library of Constantinople, into the Arabic tongue. Mulla Kātib Chalpi gives a long list of those who have translated works on logic. Stephen, named Istifānu 'l-Qadim, translated a book for Khalid ibn Yazid. Batrīq did one for the Khalifah al-Mansūr. Ibn Yahya rendered a Persian book on logic into Arabic for the Khalifah al-Ma'mun, also Ibn Na'imah 'Abdu 'l-Masīh (a Christian), Husain bin Bahriq, Hilāl ibn Abi Hilāl of Hims, and many others translated books on logic from the Persian. Mūsā and Yūsuf, two sons of Khalid, and Hasan ibn Sahl are mentioned as having translated from the language of Hind (India) into Arabic. Amongst the philosophers who rendered Greek books on logic into Arabic are mentioned Hunain, Abū 'l-Faraj, Abū 'l-Sulaiman as-Sanjari, Yahya an-Nahwi, Ya'qūb ibn Ishāq al-Kindi, Abū Zaid Ahmad ibn Sahl al-Balkhi, Ibn Sina' (Avicenna), and very many others.

An Arabic treatise of logic has been translated into English by the Bengal Asiatic Society.

LORD'S SUPPER. [EUCCHARIST.]

LOT. Arabic *Lat* (لوط). Heb. לוֹט. Held by Muhammadans as "a righteous man," specially sent as a prophet to the city of Sodom.

The commentator, al-Balḡawī, says that Lot was the son of Hārūn, the son of Āzar, or Tarāh, and consequently Abraham's nephew, who brought him with him from Chaldea into Palestine, where, they say, he was sent by God, to reclaim the inhabitants of Sodom and the other neighbouring cities, which were overthrown with it, from the unnatural vice to which they were addicted. And this Muhammadan tradition seems to be countenanced by the words of the apostle, that this righteous man dwelling among them, in seeing and hearing, "vexed his righteous soul from day to day with their unlawful deeds," whence it is probable that he omitted no opportunity of endeavouring their reformation. His name frequently occurs in the Qur'ān, as will be seen from the following selections:—

Sūrah vii. 72-82: "We also sent Lot, when he said to his people, Commit ye this filthy deed in which no creature hath gone before you? Come ye to men, instead of women, lustfully? Ye are indeed a people given up to excess. But the only answer of his people was to say, 'Turn them out of your city, for they are men who want them pure.' And we delivered him and his family, except his wife; she was of those who lingered: and we rained a rain upon them: and see what was the end of the wicked!"

Sūrah xxi. 74, 75: "And unto Lot we gave

wisdom and knowledge; and we rescued him from the city which wrought filthiness; for they were a people, evil, perverse: and we caused him to enter into our mercy, for he was of the righteous."

Sūrah xxix. 27-34: "We sent also Lot: when he said to his people, 'Proceed ye to a filthiness in which no people in the world hath ever gone before you? Proceed ye even to men? attack ye them on the highway? and proceed ye to the crime in your assemblies?' But the only answer of his people was to say, 'Bring God's chastisement upon us, if thou art a man of truth.' He cried: My Lord! help me against this polluted people. And when our messengers came to Abraham with the tidings of a son, they said, 'Of a truth we will destroy the in-dwellers in this city, for its in-dwellers are evil doers.' He said, 'Lot is therein.' They said, 'We know full well who therein is. Him and his family will we save, except his wife; she will be of those who linger.' And when our messengers came to Lot, he was troubled for them, and his arm was too weak to protect them; and they said, 'Fear not, and distress not thyself, for thee and thy family will we save, except thy wife; she will be of those who linger. We will surely bring down upon the dwellers in this city vengeance from heaven for the excesses they have committed.' And in what we have left of it is a clear sign to men of understanding."

Sūrah xxvi. 160-175: "The people of Lot treated their apostles as liars, when their brother Lot said to them, 'Will ye not fear God? I am your Apostle worthy of all credit: fear God, then, and obey me. For this I ask you no reward: my reward is of the Lord of the worlds alone. What! with men, of all creatures, will ye have commerce? And leave ye your wives whom your Lord hath created for you? Ah! ye are an erring people!' They said, 'O Lot, if thou desist not, one of the banished shalt thou surely be.' He said, 'I utterly abhor your doings: My Lord! deliver me and my family from what they do.' So we delivered him and his whole family—save an aged one among those who tarried—then we destroyed the rest—and we rained a rain upon them, and fatal was the rain to those whom we had warned. In this truly was a sign; but most of them did not believe. But thy Lord! He is the Powerful, the Merciful!"

Sūrah xxvii. 55-59: "And Lot, when he said to his people, 'What! proceed ye to such filthiness with your eyes open? What! come ye with lust unto men rather than to women? Surely ye are an ignorant people.' And the answer of his people was but to say, 'Cast out the family of Lot from your city: they, forsooth, are men of purity!' So we rescued him and his family: but as for his wife, we decreed her to be of them that lingered: and we rained a rain upon them, and fatal was the rain to those who had had their warning."

LOTS, Drawing of. There are two words used to express drawing of lots—

maisir (ميسر) and (*قمار*) *qur'ah*. The former is used for games of chance, which are condemned in the Qur'an (Sūrah ii. 216; v. 92); the latter the casting of lots in the division of land or property. (*Hidāyah*, vol. iv. p. 17.)

LOVE. The words used in the Qur'an for love and its synonyms are *wudd* (ود), *ḥubb* (حب), *mahabbah* (محببة), and *mawaddah* (موودة).

(1) *Wudd*. Sūrah xix. 96: "Verily those who believe and act aright, to them the Merciful One will give *love*."

(2) *Ḥubb*. Sūrah v. 59: "God will bring a people whom He will *love*, and who will *love* him."

Sūrah ii. 160: "They *love* them (idols) as they should *love* God, whilst those who believe *love* God more."

Sūrah lxxxix. 21: "Ye *love* wealth with a complete *love*."

Sūrah xii. 30: "He (Joseph) has infatuated her (Zulaikhab) with *love*."

(3) *Mahabbah*. Sūrah xx. 30: "For on thee (Moses) have I (God) cast my *love*."

(4) *Mawaddah*. Sūrah iv. 75: "As though there were no *friendship* between you and him."

Sūrah v. 85: "Thou wilt find the nearest in *friendship* to those who believe to be those who say We are Christians."

Sūrah xxix. 24: "Verily, ye take idols beside God through mutual *friendship* in the affairs of this world."

Sūrah xxx. 20: "He has caused between you *affection* and pity."

Sūrah xli. 22: "Say! I do not ask for it hire, only the *affection* of my kinsfolk."

Sūrah lx. 1: "O ye who believe! take not my enemy and your enemy for patrons encountering them with *affection*."

Sūrah lx. 7: "Mayhap God will place *affection* between you."

From the above quotations, it will be seen that in the Qur'an, the word *mawaddah* is used for friendship and affection only, but that the other terms are synonymous, and are used for both divine and human love.

In the traditions, *ḥubb* is also used for both kinds of love (see *Mishkāt*, book xxii. ch. xvi.), and a section of the Ḥadīṣ is devoted to the consideration of "Brotherly love for God's pleasure."

ʿAʾishah relates that the Prophet said, "Souls were at the first collected together (in the spirit-world) like assembled armies, and then they were dispersed and sent into bodies; and that consequently those who had been acquainted with each other in the spirit world, became so in this, and those who had been strangers there would be strangers here."

The author of the *Aḥlāq-i-Jalālī* distinguishes between *animal* love and *spiritual* love. Animal love, he says, takes its rise from excess of appetite. But spiritual love, which arises from harmony of souls, is not to be reckoned a vice, but, on the contrary, a species of virtue:—

"Let love be thy master, all masters above,

For the good and the great are all prentice to love."

The cause of love, he says, is excessive eagerness either for *pleasure* or for *good*; the first is *animal love*, and is culpable; the second is *spiritual love*, and is a praiseworthy virtue. (See Thompson's ed., pp. 227-234.)

The term more generally used in Oriental writings for the passion of love is *ʾIshq* (عشق), a word which az-Zamakhshari, in his work the *Asās* (quoted by Lane), says is derived from the word *al-ʾashaqah*, a species of ivy which twines upon trees and cleaves to them. But it seems not improbable that it is connected with the Hebrew אִשָּׁה "a woman," or is

derived from חָשַׁק "to desire." (See Deut.

vii. 7: "The Lord hath set his *love* upon thee"; and Ps. xci. 14: "Because he hath set his *love* upon me.") The philosopher Ibn Sīnā (Avicenna), in a treatise on *al-ʾIshq* (regarding it as the passion of the natural propensities), says it is a passion not merely peculiar to the human species, but that it pervades all existing things, both in heaven and earth, in the animal, the vegetable, and even in the mineral kingdom; and that its meaning is not perceived or known, and is rendered all the more obscure by the explanation thereof. (See *Tājū'l-ʾAʾūs*, by Saiyid Murtada.)

Mir Abū'l-Baqā, in his work entitled the *Kulliyāt*, thus defines the various degrees of love, which are supposed to represent not only intensity of natural love between man and woman, but also the Sufistic or divine love, which is the subject of so many mystic works:—First, *hawā*, the inclining of the soul or mind to the object of love; then, *ʾIlāqah*, love cleaving to the least; then, *kalaf*, violent and intense love, accompanied by perplexity; then *ʾishq*, amorous desire, accompanied by melancholy; then, *shaghaf*, ardour of love, accompanied by pleasure; then, *jawā*, inward love, accompanied by amorous desire, or grief and sorrow; then, *tatāyūn*, a state of enslavement; then, *ṭabl*, love sickness; then, *walah*, distraction, accompanied with loss of reason; and, lastly, *huyām*, overpowering love, with a wandering about at random.

In Professor Palmer's little work on Oriental mysticism, founded on a Persian MS. by ʿAzīz ibn Muḥammad an-Nafsānī, and entitled the *Maksad-i Akṣā* (*Maqṣad-i-Aḡṣā*), or the "Remotest Aim," we read, "Man sets his face towards this world, and is entangled in the love of wealth and dignity, until the grace of God steps in and turns his heart towards God. The tendency which proceeds from God is called Attraction; that which proceeds from man is called Inclination, Desire, and Love. As the inclination increases its name changes, and it causes the Traveller to renounce everything else but God (who becomes his *Qibla*), and thus setting his face God-wards, and forgetting everything but God, it is developed into Love."

This is by no means the last and ultimate stage of the journey, but most men are said to be content to pass their lives therein and to leave the world without making any further progress therein [SUFISM]. Such a person the Sūfis call *Mujzūb*, or, Attracted. And it is in this state that 'Ishq, or spiritual love, becomes the subject of religious contemplation just as it is in the Song of Solomon. "Let him kiss me with the kisses of his mouth, for thy love is better than wine." But whilst the lover in the Song of Solomon is supposed to represent the Almighty God, and the loved one the Church, in Eastern Sūfi poetry the 'āshiq, or lover, is man, and the *mashūq*, or the Beloved One, is God.

The Sūfi poet Jāmī, in his *Salaman and Absal*, thus writes of the joy of Divine love: and his prologue to the Deity, as rendered into English, will illustrate the mystic conception of love.

"Time it is
To unfold Thy perfect beauty. I would
be
Thy lover, and Thine only—I, mine eyes
Sealed in the light of Thee, to all but
Thee,
Yea, in the revelation of Thyself
Self-lost, and conscience-quit of good and
evil,
Thou movest under all the forms of truth,
Under the forms of all created things;
Look whence I will, still nothing I discern
But Thee in all the universe, in which
Thyself Thou dost invest, and through the
eyes
Of man, the subtle censor scrutinize.
To thy *Harīm* Dividuality,
No entrance finds—no word of *this* and
that;
Do Thou my separate and derived self
Make one with Thy essential! Leave me
room
On that *divan* (sofa) which leaves no room
for two:
Lest, like the simple Kurd of whom they
tell,
I grow perplexed, O God, 'twixt 'I' and
'Thou,'
If 'I'—this dignity and wisdom whence?
If 'Thou'—then what is this abject im-
potence?"

[The fable of the Kurd, which is also told in verse, is this. A Kurd left the solitude of the desert for the bustle of a busy city. Being tired of the commotion around him, he lay down to sleep. But fearing he might not know himself when he awoke, in the midst of so much commotion, he tied a pumpkin round his foot. A knave, who heard him deliberating about the difficulty of knowing himself again, took the pumpkin off the Kurd's foot, and tied it round his own. When the Kurd awoke, he was bewildered, and exclaimed—

"Whether I be I or no,
If I—the pumpkin why on you?
If you—then where am I, and who?"

For further information on the subject of mystic love, see SUFISM.

LUBB (لُب). The heart or soul of man. That faculty of the mind which is enlightened and purified by the Holy Light, i.e. *Nūr 'l-Quds* (the Light of God). (*Kitābu 't-Tarīfāt*, in loco.)

LUDD (لُد). A small town in Palestine, where it is said Jesus will find *ad-Dajjāl* 'l-Masīh, and will kill him. (*Mishkāt*, book xxiii. ch. iv.) The ancient Lydda, nine miles from Joppa. (See Acts ix. 32, 38.) It is the modern Diospolis, which in Jerome's time was an episcopal see. The remains of the ancient church are still seen. It is said to be the native town of St. George.

LUNATIC. The Arabic *majnūn* (مَجْنُون) includes all mad persons, whether born idiots, or persons who have become insane. According to Muhammadan law, a lunatic is not liable to punishment for robbery, or to retaliation for murder. *Zakāt* (legal alms) is not to be taken from him, nor is he to be slain in war. The apostasy of a lunatic does not amount to a change of faith, as in all matters, both civil and religious, he is not to be held responsible to either God or man. An idiot or fool is generally regarded in the East by the common people, as an inspired being. Mr. Lane, in his *Modern Egyptians*, says, "Most of the reputed saints of Egypt are either lunatics, or idiots, or impostors." A remark which will equally apply to India and Central Asia.

LUQMĀN (لُقْمَان). A person of eminence, known as *Luqmānu 'l-Hakīm*, or Luqmān the Philosopher, mentioned in the Qur'an as one upon whom God had bestowed wisdom.

Sūrah xxxi. 11-19: "Of old we bestowed wisdom upon Luqmān, and taught him thus—Be thankful to God: for whoever is thankful, is thankful to his own behoof; and if any shall be thankless. . . God truly is self-sufficient, worthy of all praise!" And bear in mind when Luqmān said to his son by way of warning, "O my son! join not other gods with God, for the joining gods with God is the great impiety. O my son! observe prayer, and enjoin the right and forbid the wrong, and be patient under whatever shall befall thee: for this is a bounden duty. And distort not thy face at men; nor walk thou loftily on the earth; for God loveth no arrogant vain-glorious one. But let thy pace be middling; and lower thy voice: for the least pleasing of voices is surely the voice of asses." See ye not how that God hath put under you all that is in the heavens and all that is on the earth, and hath been bounteous to you of his favours, both for soul and body. But some are there who dispute of God without knowledge, and have no guidance and no illuminating Book."

Commentators are not agreed as to whether Luqmān is an inspired prophet or not. Husein says most of the learned think he was a philosopher, and not a prophet. Some say he was the son of Bā'ūr, and a nephew of

Job, being his sister's son; others that he was a nephew of Abraham; others that he was born in the time of King David, and lived until the time of Jonah, being one thousand years of age. Others, that he was an African slave and a shepherd amongst the Israelites. Some say he was a tailor, others a carpenter. He is admitted by all Arabian historians to have been a fabulist and a writer of proverbs, and consequently European authors have concluded that he must be the same person whom the Greeks, not knowing his real name, have called *Æsop*, i.e. *Æthiops*.

Mr. Sale says: "The commentators mention several quick repartees of Luqmān, which (together with the circumstances above mentioned) agrees so well with what Maximus Planudes has written of *Æsop*, that from thence, and from the fables attributed to Luqmān by the Orientals, the latter has been generally thought to be no other than the *Æsop* of the Greeks. However that be (for I think the matter will bear a dispute), I am of opinion that Planudes borrowed a great part of his life of *Æsop* from the traditions he met with in the East concerning Luqmān, concluding them to have been the same person, because they were both slaves, and supposed to be the writers of those fables which go under their respective names, and bear a great resemblance to one another; for it has long since been observed by learned men, that the greater part of that monk's performance is an absurd romance, and supported by no evidences of the ancient writers."

Dr. Spenger thinks Luqmān is identical with the Elxai of the Ebionites (*Das Leben und die Lehre des Mohammad*, vol. i. p. 34).

Luqmān is the title of the xxist Sūrah of the Qur'ān.

LUQTAH (لُقْطَة). "Trove." Property which a person finds and takes away to preserve it in trust. In English law, *trover* (from the French *trouver*) is an action which a man has against another who has found or obtained possession of his goods, and refuses to deliver them on demand. (See *Blackstone*.) According to Muhammadan law, the finder of lost property is obliged to advertise it for the space of a year before he can claim it as his own. If the finder be a wealthy person, he should give it to the poor. (*Hidāyah*, vol. ii. p. 277.) [TROVES.]

LŪṬ (لُوط). [LOT.]

LUXURY. Arabic *tanā'um* (تَنَاعُم). In the training of children, the author of the *Ahlūq-i-Jalāl* condemns luxury. He says, "Sleeping in the day and sleeping overmuch at night should be prohibited. Soft clothing and all uses of luxury, such as cool retreats in the hot weather, and furs and furs in the cold, they should be taught to abstain from. They should be inured to exercise, foot-walking, horse-riding, and all other appropriate accomplishments." (*Ahlūq-i-Jalāl*, p. 280.)

LYING. Arabic *kizzāb* (كُذَّاب). A pretty general infirmity of nature in the East, which still remains uncorrected by the modern influences of Islām. But Muhammad is related to have said: "When a servant of God tells a lie, his guardian angels move away from him to the distance of a mile, because of the badness of its smell." (*Mishkāt*, book xxii. ch. ii.)

M.

MA'ĀQIL (مَعَانِل). The fines for murder, manslaughter, &c. (*Hidāyah*, vol. iv. p. 448.) [DIYAR.]

AL-MA'ĀRIJ (المعارج). *Lit.* "The Ascents." The title of the lxxth chapter of the Qur'ān, in the second verse of which occurs the sentence, "God, the possessor of the Ascents (or Steps) by which the angels ascend unto Him, and the Spirit (i.e. Gabriel), in a day whose space is fifty thousand years."

Sale, translating from al-Baizāwī and Zamakhsharī, says: "This is supposed to be the space which would be required for their ascent from the lowest part of the creation to the throne of God, if it were to be measured, or the time which it would take a man to perform a journey; and this is not contradictory to what is said elsewhere (if it be to be interpreted of the ascent of the angels), that the length of the day whereon they ascend is 1,000 years, because that is meant only of their ascent from earth to the lower

heaven, including also the time of their descent.

"But the commentators, generally taking the day spoken of in both these passages to be the Day of Judgment, have recourse to several expedients to reconcile them, and as both passages seem to contradict what Muhammadan doctors teach, that God will judge all creatures in the space of half-a-day, they suppose those large numbers of years are designed to express the time of the previous attendance of those who are to be judged, or else to the space wherein God will judge the unbelieving nations, of which, they say, there will be fifty, the trial of each nation taking up 1,000 years, though that of the true believers will be over in the short space above mentioned."

MABNĀ 'T-TASAWWUF (مَبْنَى التَّصَوُّف). *Lit.* "The Foundation of Sūfism." A term used by the Sūfis to embrace the three principles of their system. (1) The choice of the ascetic life, (2) The

intention to bestow freely upon others; (3) The giving up of one's own will and desires, and desiring only the will of God. (See 'Abdu'r-Razzāq's *Dict. of Sūfi Terms.*)

AL-MADĪNAH (المدينة). *Lit.* "The city." The city celebrated as the burial place of Muhammad. It was called Yasrib (see Qur'an, Sūrah xxxiii. 13), but was distinguished as *al-Madīnah*, "the city," and *Madinatu'n-Nabi*, "the city of the Prophet," after it had become famous by giving shelter to Muhammad. It is esteemed only second to Makkah in point of sanctity. Muhammad is related to have said, "There are angels guarding the roads to al-Madīnah, on account of which neither plague, or the Dajjāl (Anti-christ) can enter it." "I was ordered," he said, "to flee to a city which shall eat up (conquer) all other cities, and its name is now *al-Madīnah* (the city); verily she puts away evil from man, like as the forge purifies iron." "God has made the name of al-Madīnah both *tābah* and *ṭayyibah*," i.e. both good and odoriferous.

Al-Madīnah is built on the elevated plain of Arabia, not far from the eastern base of the ridge of mountains which divide the table-land from the lower country between it and the Red Sea. The town stands on the lowest part, on the plain where the water-courses unite, which produce in the rainy season numerous pools of stagnant water, and render the climate unhealthy. Gardens and date-plantations, interspersed with fields, inclose the town on three sides: on the side towards Makkah the rocky nature of the soil renders cultivation impossible. The city forms an oval about 2,800 paces in circuit, ending in a point. The castle is built at the point on a small rocky elevation. The whole is inclosed by a thick wall of stone, between 35 and 40 feet high, flanked by about 30 towers and surrounded by a ditch. Three well-built gates lead into the town. The houses are well built of stone, and generally two stories high. As this stone is of a dark colour, the streets have a gloomy aspect, and are for the most part very narrow, often only two or three paces across; a few of the principal streets are paved with stone. There are only two large streets which contain shops. The principal buildings within the city are the great mosque containing the tomb of Muhammad, two fine colleges, and the castle, standing at the western extremity of the city, which is surrounded by strong walls and several high and solid towers, and contains a deep well of good water.

The town is well supplied with sweet water by a subterraneous canal which runs from the village of Qubā', about three-quarters of a mile distant in a southern direction. In several parts of the town steps are made down to the canal, where the inhabitants supply themselves with water which, however, contains nitre, and produces indigestion in persons not accustomed to it. There are also many wells scattered over the town: every garden has one by which it is irri-

gated; and when the ground is bored to the depth of twenty-five or thirty feet, water is found in plenty. During the rainy season, many torrents descend from the higher grounds to the lower depression in which al-Madīnah is built, and part of the city is inundated. This plentiful supply of water made this site a considerable settlement of Arabs long before it became sacred among the Muhammadans, by the flight, residence, and death of the Prophet, to which it owes its name of *Madinatu'n-Nabi*, or the City of the Prophet. (See Burekhardt's *Travels in Arabia.*)

An account of the Prophet's mosque is given under **MASJIDU'N-NABI**, and of the burial chamber of Muhammad under **HUJRAH**.

MADRASAH (مدرسة). A school. [EDUCATION]

MADYAN (مدين). Midian. The descendants of Midian, the son of Abraham and Keturah, and a city and district bearing his name, situated on the Red Sea, south-east of Mount Sinai.

Mentioned in the Qur'an, Sūrah vii. 83: "We sent to Madyan their brother Shuraih." [SHURAIH.]

MAFQŪD (مفقود). A legal term for a person who is lost, and of whom no information can be obtained. He is not considered legally dead until the period expires when he would be ninety years old.

MAGIANS. [MAJUS.]

MAGIC. Arabic *sihr* (سحر). A belief in the magical art is entertained by almost all Muhammadans, and there is a large number of persons who study it.

Although magic (*as-sihr*) is condemned in the Qur'an (Sūrah ii. 96) and in the Traditions (*Mishkāt*, book xxi. ch. iii. pt. 1), there are still many superstitious practices resembling this occult science, which are clearly permitted according to the sayings of Muhammad.

Anas says, "The Prophet permitted a spell (*ruqyah*) being used to counteract the ill effects of the evil eye; and on those bitten by snakes or scorpions." (*Ṣaḥīhu Muslim*, p. 233.)

Umm Salmā relates "that the Prophet allowed a spell to be used for the removal of yellowness in the eye, which, he said, proceeded from the malignant eye." (*Ṣaḥīhu'l-Bukhārī*, p. 854.)

'Auf ibn Mālik says "the Prophet said there is nothing wrong in using spells, provided the use of them does not associate anything with God." (*Mishkāt*, book xxi. ch. i.)

The terms used to express the magical arts are, *dar'wah*, *lit.* "an invitation of the spirits," exorcism; '*azimah*, an incantation; *kithārah*, divination, or fortune-telling; *ruqyah*, a spell; and *sihr*, magic.

The term *dar'wah* is held to imply a lawful incantation, in which only the assistance of God is invited by the use of either the *Ismu'l-A'ẓam*, or great and unknown name of God,

or the recital of the ninety-nine names or attributes of the Almighty. *As-Sihr*, or the magical use of evil spirits: and *kihānah*, fortune-telling, are held to be strictly unlawful.

Incantation and exorcism as practised by Muhammadans is treated of in the article on DA'WAH.

Mr. Lane, in his annotated edition of the *Arabian Nights*, says:—

There are two descriptions of magic, one is spiritual, regarded by all but freethinkers as true; the other, natural, and denounced by the more religious and enlightened as deceptive.

I. Spiritual magic, which is termed "er Roodhane" (*ar-rūḥānī*), chiefly depends upon the virtues of certain names of God, and passages from the Kurān, and the agency of angels, jinn, or genii. It is of two kinds, Divine and Satanic ("Rahmanee," i.e. relating to "the Compassionate" [who is God], and "Sheytanee," relating to the Devil.)

1. Divine magic is regarded as a sublime science, and is studied only by good men, and practised only for good purposes. Perfection in this branch of magic consists in the knowledge of the most great names of God [ISMU 'L-AZAM]; but this knowledge is imparted to none but the peculiar favourites of heaven. By virtue of this name, which was engraved on his seal ring, Solomon subjected to his dominion the jinn and the birds and the winds. By pronouncing it, his minister Asaf (*Āsaf*), also, transported in an instant, to the presence of his sovereign, in Jerusalem, the throne of the Queen of Sheba. But this was a small miracle to effect by such means, for, by uttering this name, a man may even raise the dead. Other names of the Deity, commonly known, are believed to have particular efficacies when uttered or written; as also are the names of the Prophet, and angels and good jinn are said to be rendered subservient to the purposes of divine magic by means of certain invocations. Of such names and invocations, together with words unintelligible to the uninitiated in this science, passages from the Kurān, mysterious combinations of numbers, and peculiar diagrams and figures, are chiefly composed written charms employed for good purposes. Enchantment, when used for benevolent purposes, is regarded by the vulgar as a branch of lawful or divine magic; but not so by the learned, and the same remark applies to the science of divination.

2. Satanic magic, as its name implies, is a science depending on the agency of the Devil and the inferior evil jinn, whose services are obtained by means similar to those which propitiate, or render subservient, the good jinn. It is condemned by the Prophet and all good Muslims, and only practised for bad purposes. *Es sehr* (*as-Sihr*), or enchantment, is almost universally acknowledged to be a branch of Satanic magic, but some few persons assert (agreeably with several tales in the *Arabian Nights*), that it may be, and by some has been, studied with good intentions, and practised by the aid of good jinn; consequently, that there is such a science as

good enchantment, which is to be regarded as a branch of divine or lawful magic. The metamorphoses are said to be generally effected by means of spells, or invocations to jinn, accompanied by the sprinkling of water or dust, &c., on the object to be transformed. Persons are said to be enchanted in various ways; some paralyzed, or even deprived of life, others, affected with irresistible passion for certain objects, others, again, rendered demoniacs, and some, transformed into brutes, birds, &c. The evil eye is believed to enchant in a very powerful and distressing manner. This was acknowledged even by the Prophet. Diseases and death are often attributed to its influence. Amulets are worn by many Muslims with the view of counteracting or preserving from enchantment; and for the same purpose many ridiculous ceremonies are practised. Divination, which is termed *El-Kihāneh* (*al-Kihānah*), is pronounced on the highest authority to be a branch of Satanic magic; though not believed to be so by all Muslims. According to an assertion of the Prophet, what a fortune-teller says may sometimes be true; because one of the jinn steals away the truth, and carries it to the magician's ear; for the angels come down to the region next the earth (the lowest heaven), and mention the works that have been pre-ordained in heaven; and the devils (or evil jinn) listen to what the angels say, and hear the orders predestined in heaven, and carry them to the fortune-tellers. It is on such occasions that shooting stars are hurled at the devils. It is said that, "the diviner obtains the services of the Sheytan (*Shaitān*) by magic arts, and by names invoked, and by the burning of perfumes, and he informs him of secret things; for the devils, before the mission of the Apostle of God, it is added, used to ascend to heaven, and hear words by stealth. That the evil jinn are believed still to ascend sufficiently near to the lowest heaven to hear the conversation of the angels, and so to assist magicians, appears from the former quotation, and is asserted by all Muslims. The discovery of hidden treasures is one of the objects for which divination is most studied. The mode of divination called "*Darb-el-Mendel*" (*Zarbu 'l-Mandal*), is by some supposed to be effected by the aid of evil jinn; but the more enlightened of the Muslims regard it as a branch of natural magic. Some curious performances of this kind, by means of a fluid mirror of ink, have been described in the *Account of the Manners and Customs of the Modern Egyptians*, and in No. 117 of the *Quarterly Review*.

There are certain modes of divination which cannot properly be classed under the head of spiritual magic, but require a place between the account of this science and that of natural magic. The most important of these branches of Kihāneh is Astrology, which is called *Ilm en Nujoom* (*'Ilmu 'n-Nujūm*). This is studied by many Muslims in the present day, and its professors are often employed by the Arabs to determine a fortunate period for laying the

foundation of a building, commencing a journey, &c.; but more frequently by the Persians and Turks. The Prophet pronounced Astrology to be a branch of magic. Another branch of Kihaneh is Geomancy, called "Darb er Ramal" (*Zarbu Raml*), a mode of divination from certain marks made on sand (whence its appellation), or on paper: and said to be chiefly founded on astrology. The science called "ez Zijr," or "al Evafeh" (*al-'Iyāfah*), is a third branch of Kihaneh, being divination or auguration, chiefly from the notions and positions, or postures, of birds, or of gazelles and other beasts of the chase. Thus what was termed a "Saneh" (*Sānih*), that is, such an animal standing or passing with its right side towards the spectator, was esteemed among the Arabs as of good omen; and a "Bareh" (*Bārīk*), or an animal of this kind with its left side towards the spectator, was held as inauspicious. "El Kiyafeh" (*al Qiyāfah*), under which term are included Chiromancy and its kindred sciences, is a fourth branch of Kihaneh, "El Tefaul" (*at Tafawwul*), or the taking an omen, particularly a good one, from a name or words accidentally heard or seen or chosen from a book belonging to the same science. The taking a "fal," or omen, from the Kurān, is generally held to be lawful. Various trifling events are considered as ominous. For instance, a Sultan quitting his palace with his troops, a standard happened to strike a "thureiya" (*surayyā*, a cluster of lamps so called from resembling the Pleiades), and broke them: he drew from this an evil omen, and would have relinquished the expedition; but one of his chief officers said to him, "O our Lord, thy standard has reached the Pleiades," and being relieved by this remark, he proceeded, and returned victorious.

(See *The Thousand and One Nights*, a new translation, with copious notes, by Edward W Lane; new ed. by E. S. Poole, vol. i. p. 60.)

MAGISTRATES. [QAZI.]

MAGPIE. Arabic *'aq'uy* (عقعى). According to Abū Hanīfah, the flesh of the magpie is *mubāh*, or indifferent; but the Imām Yūsuf held it to be *makrūh*, or reprobated, because it frequently feeds on dead bodies. (*Hidāyah*, vol. iv. p. 74.)

AL-MAHDĪ (المهدي). *Lit.* "The Directer One," hence, "who is fit to direct others. Guide, Leader." A ruler who shall in the last days appear upon the earth. According to the Shi'ahs, he has already appeared in the person of Muhammad Abū'l-Qasim the twelfth Imām, who is believed to have concealed in some secret place until the day of his manifestation before the end of the world. But the Sunnis say he has not yet appeared. In the history of Muhammadanism, there are numerous instances of impostors having assumed the character of this mysterious personage, amongst others, Sa'iyid Ahmad, who fought against the Sikhs on the North-West frontier of the Panjāb, A.D. 1826, and still more recently, the Muhammadan

who has claimed to be *al-Mahdī* in the Sudan in Egypt.

The sayings of the Prophet on the subject, according to al-Bukhārī and other traditionists, are as follows:—

"The world will not come to an end until a man of my tribe and of my name shall be master of Arabia."

"When you see black ensigns coming from the direction of Khoresān, then join them, for the Imām of God will be with the standards, whose name is *al-Mahdī*."

"The *Mahdī* will be descended from me, he will be a man with an open countenance and with a high nose. He will fill the earth with equity and justice, even as it has been filled with tyranny and oppression, and he will reign over the earth seven years."

"Quarrelling and dissension shall exist amongst men, and then shall a man of the people of al-Madinah come forth, and shall go from al-Madinah to Makkah, and the people of Makkah shall make him Imām. Then shall the ruler of Syria send an army against the *Mahdī*, but the Syrian army shall perish by an earthquake near Badā', between al-Madinah and Makkah. And when the people shall see this, the Abdāl [ABDAL] will come from Syria, and also a multitude from al-'Iraq. After this an enemy to the *Mahdī* shall arise from the Quraysh tribe, whose people shall be of the tribe of Kalb, and this man shall send an army against the *Mahdī*. The *Mahdī* shall rule according to the example of your Prophet, and shall give strength and stability to Islām. He shall reign for seven years, and then die."

"There shall be much rain in the days of the *Mahdī* and the inhabitants both of heaven and earth shall be pleased with him. Men's lives shall pass so pleasantly, that they will wish even the dead were alive again." (*Mishkātul-Masābih*, book xxiii. ch. 3.)

According to Shi'ah traditions, Muhammad is related to have said: "O ye people! I am the Prophet and 'Alī is my heir, and from us will descend *al-Mahdī*, the seal (i.e. the last) of the Imāms, who will conquer all religions and take vengeance on the wicked. He will take fortresses and will destroy them, and slay every tribe of idolaters, and he will avenge the deaths of the martyrs of God. He will be the champion of the Faith, and a drawer of water at the fountain of divine knowledge. He will reward merit and requite every fool according to his folly. He will be the approved and chosen of God, and the heir of all knowledge. He will be the valiant in doing right and one to whom the Most High has entrusted Islām. . . . O ye people, I have explained to you, and 'Alī also will make you understand it." (*Hiyā'ul-Qilāb*, Merrick's ed., p. 342.)

It is probable that it is from these traditions that the opinion became current amongst the Christians that the Muhammadans expected their Prophet would rise again.

MAHJÜR (محجور). A slave inhibited by the ruler from exercising any office or agency (*Hidāyah*, vol. iii. 5.)

MAHMAL, MAHMIL (محمل).

A covered litter borne on a camel, both from Cairo and from Damascus, to Makkah, as an emblem of royalty at the time of the pilgrimage.

It is said that Sultan Az-Zāhn Beybars,

King of Egypt, was the first who sent a mahmal with the caravan of pilgrims to Makkah in A.D. 1272, but that it had its origin a few years before his accession to the throne, under the following circumstances:—

Shaghru 'd-Durr, a beautiful Turkish



THE MAHMAL. (*From an Original Picture.*)

female slave, who became the favourite wife of Sultān as-Sālih-Najmu d-dīn, and who on the death of his son (with whom terminated the dynasty of Aiyūb) caused herself to be acknowledged Queen of Egypt, performed the

hajj in a magnificent litter borne by a camel. And for successive years her empty litter was sent yearly to Makkah as an emblem of state. After her death, a similar litter was sent each year with the caravan of pilgrims

from Cairo and Damascus, and is called *mahmal* or *mahmil*, a word signifying that by which anything is supported.

Mr. Lane, in his *Modern Egyptians*. vol. ii. p. 182, thus describes the mahmal:—

"It is a square skeleton frame of wood with a pyramidal top, and has a covering of black brocade richly worked with inscriptions and ornamental embroidery in gold, in some parts upon a ground of green or red silk, and bordered with a fringe of silk, with tassels, surmounted by silver balls. Its covering is not always made after the same pattern with regard to the decorations; but in every cover that I have seen, I have remarked on the upper part of the front a view of the Temple of Makkah, worked in gold, and over it the Sultan's cipher. It contains nothing; but has two copies of the Kur'an, one on a small scroll, and the other in the usual form of a book, also small, each inclosed in a case of



THE MAHMAL. (*Larrie.*)

gilt silver, attached externally at the top. The five balls with crescents, which ornament the mahmal, are of gilt silver. The mahmal is borne by a fine tall camel, which is generally indulged with exemption from every kind of labour during the remainder of its life."

Eastern travellers often confuse the mahmal with the *kiswah*, or covering for the Ka'bah, which is a totally distinct thing, although it is made in Cairo and sent at the same time as the mahmal. [*KISWAH.*]

The Wahhābīs prohibited the mahmal as an object of vain pomp, and on one occasion intercepted the caravan which escorted it.

Captain Burton saw both the Egyptian and the Damascus mahmals on the plain below 'Arafah at the time of the pilgrimage.

MAHMŪDIYAH (محمديّة)

A Shī'ah sect founded by Mīr Sharīf who in the reign of Akbar held a military appointment in Bengal. He was a disciple of Mahmūd of Busakhwān, the founder of the Nuqtawīyah sect. Mahmūd lived in the reign of Timur, and professed to be al-Mahdī. He also called himself the Shakhṣ-i-Wahīd—the Individual one. He used to quote the verse. "It may be that thy Lord will raise thee up to a glorious (*mahmūd*) station" (Sūrah xvii. 81). From this he argued that the body of man had been advancing in purity since the creation, and that on its reaching to a certain degree, one Mahmūd (glorious) would arise, and that then the dispensation of Muhammad would come to an end. He claimed to be the Mahmūd. He also taught the doctrine of transmigration, and that the beginning of everything was the earth atom (*nuqtah*). It is on this account that they are called in Persian the Nuqtawīyah sect. They are also known by the names Mahmūdīyah and Wahīdīyah. Shah 'Abbās, King of Persia, expelled them from his dominions, but Akbar received the fugitives kindly, and promoted some amongst them to high offices of State.

MAHR (مهر). Heb. מָהָר. The

dower or settlement of money or property on the wife, without which a marriage is not legal, for an explanation of which see the article on DOWER.

The Hebrew word occurs three times in the old Testament, viz Gen. xxxiv. 12; Ex. xxii. 17; 1 Sam. xviii. 25. [DOWER and MARRIAGE.]

MAHRAM (محرّم). Lit. "Unlawful." A near relative with whom it is unlawful to marry. Muhammad enjoined that every woman performing pilgrimage should have a mahram with her night and day, to prevent scandal. (*Mishkāt*, book xi. ch. i.)

AL-MĀ'IDAH (المائدة). Lit. "The table." The title of the vii Sūrah of the Qur'an, in the 114th verse of which the word occurs: "O Jesus, son of Mary! is thy Lord able to send down to us a table?"

"This miracle is thus related by the commentators. Jesus having at the request of his followers asked it of God, a red table immediately descended, in their sight, between two clouds, and was set before them; whereupon he rose up, and, having made the ablution, prayed, and then took off the cloth which covered the table, saying, 'In the name of God, the best provider of food!' What the provisions were with which this table was furnished, is a matter wherein the expositors are not agreed. One will have them to be nine cakes of bread and nine fishes; another, bread and flesh: another, all sorts of food except flesh; another, all sorts of food except

bread and flesh: another, all except bread and fish; another, one fish which had the taste of all manner of food; and another, fruit of paradise but the most received tradition is that when the table was uncovered, there appeared a fish ready dressed, without scales or prickly hus, dropping with salt, having salt placed at its head and vinegar at its tail, and round it all sorts of herbs except leeks, and the leaves of bread, on one of which there were olives, on the second honey, on the third butter, on the fourth cheese, and on the fifth dried flesh. They add that Jesus at the request of the Apostles, showed them another miracle, by restoring the fish to life and causing its scales and fins to return to it, at which the standers-by being affrighted, he caused it to become as it was before: that one thousand three hundred men and women, all afflicted with bodily infirmities or poverty, ate of these provisions, and were satisfied, the fish remaining whole as it was at first: then the table flew up to heaven in the sight of all and every one who had partaken of this food were delivered from their infirmities and misfortunes; and that it continued to descend for forty days together, at dinner-time, and stood on the ground till the sun declined, and was then taken up into the clouds. Some of the Muhammadan writers are of opinion that this table did not really descend, but that it was only a parable: but most think the words of the Qur'an are plain to the contrary. A further tradition is that several men were changed into swine for disbelieving this miracle, and attributing it to magic art: or, as others pretend, for stealing some of the victuals from off it. Several other fabulous circumstances are also told, which are scarce worth transcribing. Some say the table descended on a Sunday which was the reason of the Christians observing that day as sacred. Others pretend that this day is still kept among them as a very great festival, and it seems as if the story had its rise from an imperfect notion of Christ's last supper and the institution of the Eucharist." (Sale's Qur'an.)

MAIMUNAH (ميمونة). The last of Muhammad's wives. A sister to Ummu l-Fazl, the wife of al-Abbās, and consequently related to the Prophet. She was a widow, 51 years of age, when Muhammad married her. She survived him, and died at the age of 81, being buried on the very spot on which she had celebrated her marriage. (Mair's *Life of Mahomet*, new ed p. 408.)

MAINTENANCE. Arabic *nafaqah* (نفقة), which, in the language of the law, signifies all those things which are necessary to the support of life, such as food, clothes, and lodging, although many confine it solely to food. (*Durrul-Mukhtar*, p. 283.)

There are three causes of maintenance established by law. (1) Marriage; (2) Relationship; (3) Property (i.e. in case of a *lame*).

A husband is bound to give proper maintenance to his wife or wives, provided she or they have not become refractory or rebellious, but have surrendered herself or themselves to the custody of their husband.

Maintenance may be decreed out of the property of an absent husband, whether it be held in trust, or deposit, or *muzārahah* for him.

If the husband become poor to such a degree as to be unable to provide his wife her maintenance, still they are not to be separated on this account, but the Qāzī shall direct the woman to procure necessaries for herself upon her husband's credit, the amount remaining a debt upon him.

A divorced wife is entitled to food, clothing, and lodging during the period of her *iddah*, and until her delivery, if she be pregnant. No maintenance is, however, due to a woman, whether pregnant or not, for the *iddah* observed upon the death of her husband. No maintenance is due to a woman upon separation caused by her own fault.

A father is bound to support his infant children; and no one shares the obligation with him.

A mother, who is a married wife, cannot be compelled to suckle her infant except where a nurse cannot be procured, or the child refuses to take the milk of any other than of the mother, who in that case is bound to suckle it, unless incapacitated for want of health, or other sufficient cause.

If neither the father nor the child has any property the mother may be compelled to suckle it.

The maintenance of an infant child is incumbent upon the father, although he be of a different religion; and, in the same manner, the maintenance of a wife is incumbent upon her husband, notwithstanding this circumstance.

Maintenance of children becomes, however, incumbent upon the father only where they possess no independent property.

When the father is poor and the child's paternal grandfather is rich, and the child's own property is unavailable, the grandfather may be directed to maintain him, and the amount will be a debt due to him from the father, for which the grandfather may have recourse against him; after which the father may reimburse himself by having recourse against the child's property, if there is any.

When the father is infirm and the child has no property of his own, the paternal grandfather may be ordered to maintain him, without right of recourse against anyone; and, in like manner, if the child's mother be rich, or the grandmother rich, while its father is poor she may be ordered to maintain the child and the maintenance will be a debt against the child if he be not infirm, but if he be so, he is not liable.

If the father is poor and the mother is rich, and the young child has also a rich grandfather, the mother should be ordered to maintain the child out of her own property,

with a right of recourse against the father and the grandfather is not to be called upon to do so. When the father is poor, and has a rich brother, he may be ordered to maintain the child, with right of recourse against the father.

When male children have strength enough to work for their livelihood, though not actually adult, the father may set them to work for their own maintenance, or hire them out, and maintain them out of their wages; but he has no power to hire females out for work or service.

A father must maintain his female children absolutely until they are married, when they have no property of their own. But he is not obliged to maintain his adult male children unless they are disabled by infirmity or disease.

It is also incumbent on a father to maintain his son's wife, when the son is young, poor, or infirm.

The maintenance to an adult daughter, or to an adult son who is disabled, rests upon the parents in three equal parts, two-thirds being furnished by the father, and one-third by the mother.

A child in easy circumstances may be compelled to maintain his poor parents, whether they be Muslim or not, or whether by their own industry they are able to earn anything for subsistence or not.

Where there are male and female children, or children only of the male sex, or only of the female sex, the maintenance of both parents is alike incumbent upon them.

Where there is a mixture of male and female children, the maintenance of both parents is incumbent on them alike.

When a mother is poor, her son is bound to maintain her, though he be in straitened circumstances himself, and she not infirm. When a son is able to maintain only one of his parents, the mother has the better right; and if he have both parents and a minor son, and is able to maintain only one of them, the son has the preferable right. When he has both parents, and cannot afford maintenance to either of them, he should take them to live with him, that they may participate in what food he has for himself. When the son, though poor, is earning something, and his father is infirm, the son should allow the father to share his food with him.

As of a father and mother, so the maintenance of grandfathers and grandmothers, if they be indigent, is incumbent upon their grandchildren, though the former be of different religion.

It is a man's duty to provide maintenance for all his infant male relations within prohibited degrees who are in poverty; and also to all female relations within the same degrees, whether infants or adults, where they are in necessity; and also to all adult male relations within the same degrees who are poor, disabled, or blind; but the obligation does not extend beyond those relations.

No adult male, if in health, is entitled to

maintenance, though he is poor; but a person is obliged to maintain his adult female relatives, though in health of body, if they require it. The maintenance of a mere relative is not incumbent on any poor person; contrary to the maintenance of a wife and child, for whom poor and rich are equally liable.

When a poor person has a father and a son's son, both in easy circumstances, the father is liable for his maintenance; and when there is a daughter and a son's son, the daughter only is liable, though they both divide the inheritance between them. So also, when there is a daughter's daughter, or daughter's son and a full brother, the child of the daughter, whether male or female, is liable, though the brother is entitled to the inheritance. When a person has a parent and a child, both in easy circumstances, the latter is liable, though both are equally near to him. But if he have a grandfather and a son's son, they are liable for his maintenance in proportion to their shares in the inheritance, that is, the grandfather for a sixth, and the son's son for the remainder. If a poor person has a Christian son and a Muslim brother, both in easy circumstances, the son is liable for the maintenance, though the brother would take the inheritance. If he has a mother and grandfather, they are both liable in proportion to their shares as heirs, that is, the mother in one-third, and the grandfather in two-thirds. So, also, when with the mother there is a full brother, or the son of a full brother, or a full paternal uncle, or any other of the *'asabah* or *'asduariyah*, the maintenance is on them, by thirds according to the rules of inheritance. When there is a maternal uncle, and the son of a full paternal uncle, the liability for maintenance is on the former, though the latter would have the inheritance; because the condition of liability is wanting on the latter, who is not within the forbidden degrees.

If a man have a paternal uncle and aunt, and a maternal aunt, his maintenance is on the uncle; and if the uncle be in straitened circumstances, it is on both the others. The principle in this case is, that when a person who takes the whole of the inheritance is in straitened circumstances, his inability is the same as death, and being as it were dead, the maintenance is cast on the remaining relatives in the same proportions as they would be entitled to in the inheritance of the person to be maintained, if the other were not in existence; and that when one who takes only a part of the inheritance is in straitened circumstances, he is to be treated as if he were dead, and the maintenance is cast on the others, according to the shares of the inheritance to which they would be entitled if they should succeed together with him. (See *Durrul-Mukhtār*, Bābu'n-Nafayyah.)

AL-MAISIR (الميسر) A game of chance forbidden in the Qur'an Surahs ii. 216; v. 92, 93. It signifies a game performed with arrows, and much in use with pagan Arabs. But the term *al-maisir* is

now understood to include all games of chance or hazard.

MAJBUB (مجبوب). A complete sunnch, as distinguished from *khasi*, or one who is simply castrated. (*Hudayyah*, vol. i. p. 356.)

AL-MAJID (المجيد). "The Glorious One." One of the ninety-nine names or attributes of God. It occurs in the Qur'an. *Sûrah xi. 76*: "Verily He is to be praised and glorified."

MAJORITY. [PUBERTY.]

MĀJŪJ (ماجوج). [YAJUJ.]

AL-MAJŪS (المجوس), pl. of *Majūsī*. The Magians. Mentioned in the Qur'an only once. *Sûrah xxii. 17*: "As to those who believe, and the Jews, and the Sabeites, and the Christians, and the Magians, and those who join other gods with God, of a truth, God shall decide between them on the Day of Resurrection: for God is witness of all things."

Most Muhammadan writers (especially amongst the Shi'ahs) believe them to have formerly possessed a revelation from God which they have since lost.

The Magians were a sect of ancient philosophers which arose in the East at a very early period, devoting much of their time to the study of the heavenly bodies. They were the learned men of their time, and we find Daniel the Prophet [promoted to the head of this sect in Chaldea. (*Dan v. 11*.) They are supposed to have worshipped the Deity under the emblem of fire; whilst the Sabians, to whom they were opposed, worshipped the heavenly bodies. They held in the greatest abhorrence the worship of images, and considered fire the purest symbol of the Divine Being. This religious sect was reformed by Zoroaster in the sixth century before Christ, and it was the national religion of Persia until it was supplanted by Muhammadanism. The Magians are now known in Persia as *Gabrs*, and in India as *Parsis*. Their sacred book is the *Zend Avesta*, an English translation of which has been published by Mr. A. H. Bleeck (Hertford, 1864), from Professor Spiegel's German translation. There is an able refutation of the Parsi religion by the late Rev. John Wilson, D.D. (Bombay, 1843).

MAJZUB (مجزوب). *Lit.* "Attracted." A term used by the Sûfis for a person whom God has chosen for Himself, for a manifestation of His love, and who is thus enabled to attain to all the stages of Sûfism without any effort or trouble. (See ('Abdu'r-Razzâq's *Dict. of Sûfi Terms*.)

MAKKAH (مكة). The capital of Arabia, and the most sacred city of the Muslims. It is celebrated as the birth-place of Muḥammad, and as the site of the Ka'bah,

or Sacred Cube, building. Muhammad is related to have said of Makkah, "What a splendid city thou art! If I had not been driven out of thee by my tribe, I would dwell in no other place but in thee." "It is not man but God who has made Makkah sacred." "My people will be always safe in this world and the next as long as they respect Makkah." (*Mishkāt*, book xl. ch. xv.)

Makkah (the ancient name of which was Bakkaḥ) is situated in about 21° 30' N. lat., 40° 20' E. long., and 70 miles from the Red Sea, in a sandy valley running north and south, and from 100 to 70 paces broad. The chief part of the city is placed where the valley is widest. In the narrower part there are single rows of houses only, or detached shops. The town itself covers a space of about 1,500 paces in length, but the whole extent of ground comprehended under the denomination of Makkah, amounts to 3,500 paces in length. The surrounding rocky hills are from 200 to 500 feet in height, barren, and destitute of trees. Most of the town is situated in the valley itself, but there are some parts built on the sides of the hills. The streets are in general broader than those of Eastern cities, for the purpose of accommodating the vast number of pilgrims who resort to it. The houses are lofty and of stone, and the numerous windows that face the streets give to these quite a European aspect. Many of the houses are three stories high.

The only public place in the body of the town is the large square of the great mosque, which is enlivened during the Hajj (Pilgrimage) by a great number of well-stored shops. The streets are all unpaved, and in summer the sand and dust are as great a nuisance as the mud is in the rainy season, during which they are scarcely passable after a storm.

Makkah is badly provided with water. There are a few cisterns for receiving rain, and the well-water is brackish. The famous well of Zamzam, in the great mosque, is indeed copious enough to supply the whole town, but the water is not well tasted. The best water is brought by an aqueduct from the vicinity of 'Arafah, six or seven miles distant. There are two places in the interior of the city, where the aqueduct runs above ground, and in these parts it is let off into small channels or fountains, at which some slaves of the Sharif (the ruler of the city) are stationed to exact a toll from persons who fill their water-skins.

All the houses in Makkah except those of the principal and richest inhabitants, are constructed for the accommodation of lodgers, and divided into numerous separate apartments, each consisting of a sitting-room and a small kitchen. Except four or five houses belonging to the Sharif, two colleges, and the sacred mosque, Makkah has no public edifices of any importance.

The inhabitants of Makkah, with few exceptions, are Arabians. They have two kinds of employment, trade and the service of the temple. During the Hajj, Makkah becomes one of the largest fairs in the East, and certainly the most interesting, from the

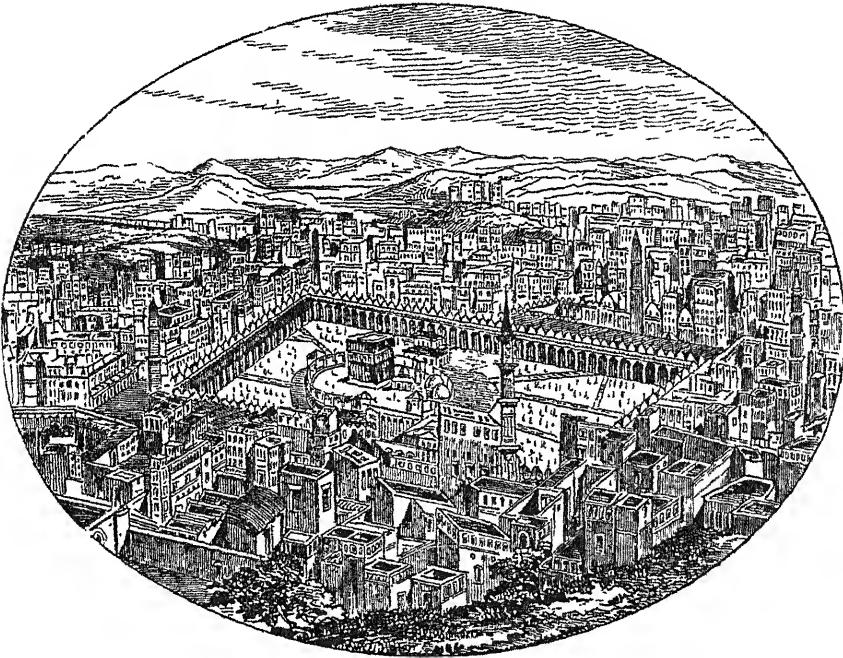
variety of nations which frequent it. The merchants of the place make large profits during this time by their merchandise. They have also a considerable trade with the Beduins and with other parts of Arabia. The greatest profit, however, is derived from supplying food for 60,000 pilgrims and 20,000 camels. The only articles of manufacture are some pottery and beads; there are a few dyeing-houses in the city.

Makkah is governed by a Sharīf, who is

chosen from the Saiyids (or descendants of the Prophet) settled in the Hijāz, who were once numerous, but are now reduced to a few families in Makkah. A though he obtains his office by the choice of his people, or by force, he holds his authority from the Turkish Sultan.

Makkah was the seat of government during the reigns of the first five Khalifahs.

(For an account of the sacred temple, see the article on MASJIDU 'L-HARAM.)



MAKKAH. (From Stanley Lane-Poole's edition of Lane's "Selections.")

MAKRŪH (مكروه). *Lit.* "That which is hateful and unbecoming." A term used in the religious, civil, and ceremonial law of Islām, for an act the unlawfulness of which is not absolutely certain, but which is considered improper and unbecoming.

The author of the *Hidāyah* remarks that the doctors of the Hanafī sect have disagreed as to the extent to which the term can be received.

The Imām Muḥammad is of opinion that *makrūh* is unlawful, but as he could not draw any convincing argument in favour of his opinion from either the Qur'ān or Traditions, he renounced the general application of "unlawfulness" with respect to such things or acts, and classed them under those which are merely improper.

The Imāms Abū Ḥanīfah and Abū Yūsuf hold that the term applies to that which in its qualities nearly approaches to unlawful,

without it being actually so. (*Hidāyah*, vol. iv. p. 86.)

In the *Kitābu 't-Ta'rifāt*, that which is *makrūh* is divided into *makrūh taḥrīmī*, "that which is nearly unlawful"; and *makrūh tanziḥī*, "that which approaches the lawful."

In all works on Muḥammadan law, a section is devoted to the consideration of things which are held to be *makrūh*.

AL-MALĀ'IKAH (الملائكة). *Lit.* "The Angels." The title of the xxxvth Chapter of the Qur'ān in the first verse of which the word occurs:—"Who employeth the angels as envoys." It is also called *Sūratu 'l-Fātir*, the "Chapter of the Originator."

MALAK (ملك). [ANGEL.]

MALAKU 'L-MAUT (ملك الموت). "The Angel of Death." See Qur'ān, Sūrah xxxii. 11: "The angel of death who is charged

with you shall cause you to die: then ye shall be returned to your Lord." He is also called *'Izzā'il*.

MALANG (ملنگ). An order of Munammadan faqirs or darveshes, who are the descendants and followers of Jaman Juti, a follower of Zindu Shah Madār. They usually wear the hair of the head very full and matted and formed into a knot behind. The order is a very common one in India (Herklot's *Muslimans*, p. 290.)

AL-MĀLIK (المالك). "The Possessor, lord, ruler." One of the ninety-nine names or attributes of God. It frequently occurs in the Qur'an, e.g. in the first Sūrah, "Ruler of the Day of Judgment."

MĀLIK (مالك). *Lit.* "One in authority, a possessor." The angel who is said to preside over hell, and superintend the torments of the damned. He is mentioned in the Qur'an, Sūrah xliii. 77: "And they shall cry out, O Mālik! let thy Lord make an end of us: he shall say, Verily, tarry here." Perhaps the same as מלך *Molech*, the fire-god and tutelary deity of the children of Ammon.

MĀLIK (مالك). The founder of a sect of Sunni Muslims.

The Imām Abū 'Abdī'lāh Mālik ibn Anas, the founder of one of the four orthodox sects of Sunnis, was born at al-Madīnah, A.H. 94 (A.D. 716). He lived in the same place and received his earliest impressions of Islām from Saḥl ibn Sa'd, the almost sole survivor of the Companions of the Prophet. He was considered to be the most learned man of his time, and his self denial and abstinence were such that he usually fasted four days in the week. He enjoyed the advantages of a personal acquaintance and familiar intercourse with the Imām Abū Hanīfah, although differing from him on many important questions regarding the authority of the Traditions. His pride, however, was at least equal to his literary endowments. In proof of this, it is related of him that when the great Khalīfah Harunū'r-Rashīd came to al-Madīnah to visit the tomb of the Prophet, Mālik having gone forth to meet him, the Khalīfah addressed him, "O Mālik! I entreat as a favour that you will come every day to me and my two sons, Amin and Mamun, and instruct us in traditional knowledge." To which the sage haughtily replied, "O Khalīfah, science is of a dignified nature, and instead of going to any person, requires that all should come to it." The story further says that the sovereign, with much humility, asked his pardon, acknowledged the truth of his remark, and sent both his sons to Mālik, who seated them among his other scholars without any distinction.

With regard to the Traditions, his authority is generally quoted as decisive; in fact, he considered them as altogether superseding the judgment of a man, and on his death-bed severely condemned himself for the

many decisions he had presumed to give on the mere suggestion of his own reason. The Qur'an and the Sunnah excepted, the only study to which he applied himself in his latter days, was the contemplation of the Deity; and his mind was at length so much absorbed in the immensity of the Divine attributes and perfections, as to lose sight of all more insignificant objects! Hence he gradually withdrew himself from the world, became indifferent to its concerns, and after some years of complete retirement, died at al-Madīnah, A.H. 179 (A.D. 795). His authority is at present chiefly received in Barbary and the other northern states of Africa. Of his works, the only one upon record is one of tradition, known as the *Muwatta'*. His principal pupil was ash-Shāfi'i, who afterwards himself gave the name to a sect

MĀLIKU 'L-MULK (مالك الملك). "The Lord of the Kingdom." One of the ninety-nine names or attributes of God. It occurs once in the Qur'an, Sūrah iii. 26: "Say, O God, Lord of the Kingdom, Thou givest the kingdom to whomsoever Thou pleasest, and strippest the kingdom from whomsoever Thou pleasest."

MĀL ZĀMINĪ (مال ضامني). Bail for property. A legal term. (*Hidāyah*, vol. ii. p. 568). Bail for the person is *hāzīn zāminī*.

MAMĀT (ممات). "Death"; e.g. Sūrah vi. 163. "My prayers, my sacrifice, my life, and my death, belong to God." [MAUT.]

MAMLŪK (مملوك), pl. mamālīk. "A slave." A term used in Muslim law for a bond slave the word *'abd* signifying both "a slave" and "a servant of God." It occurs only once in the Qur'an, Sūrah xvi. 77: "God propounds a comparison between a slave (*mamlūk*) and the property of his master."

This word has become historic in the *Mamlukes*, or that military body of slaves who for a long time ruled Egypt. These military slaves were first organized by Mālik as-Sāliḥ, who purchased many thousands of slaves in the markets of Asia, and brought them to Egypt in the 13th century. They were by him embodied into a corps of 12,000 men, but in A.D. 1254, they revolted, and killed Turan Shah, the last prince of the Aiyūb dynasty. They then raised to the throne of Egypt al-Mu'izz, who was himself a Turkoman slave. The Mamlukes continued the ruling power in Egypt till A.D. 1517, when Salīm I. defeated them and put to death Tuman Bey, the last of the Mamluke dynasty. They were, however, maintained in Egypt as a military aristocracy, and were a powerful body at the time of the French invasion. Muḥammad 'Alī Pasha of Egypt destroyed their power and influence by murdering many of them in A.D. 1811.

MA'MŪDIYAH (معمودية). A word used by the commentator al-Baizāwī for Christian Baptism. In remarking on Sūrah

ii. 132. "the baptism of God" (*Sibghatu lāh*), he says, "The Nazarenes used to dip their children in yellow water, and they called it *Ma'mūliyah*; and they said, whoever was dipped in *Ma'mūliyah* was purified, and that it was a sign of his becoming a Nazarene." (See *Tafsīru 'l-Baizāwī*, in loco)

MANĀRAH (منارة). Anglice *minaret*. From *manār*. "a place where a fire is lit, lighthouse, pillar." The lofty turret of a mosque, from which the Mu'azzin, or "caller to prayer," invites the people to prayer. In the early days of Islām there were no minarets to the mosques, those at Qāhā and al-Madinah being erected by 'Umar ibn 'Abdī l-'Azīz, A.H. 86. [mosque.]

MANĀSIK (مناسك). From *man-sik*, "a place of sacrifice." The sacred rites and ceremonies attending the pilgrimage. [HĀJJ.]

MANĀT (منات). An idol mentioned in the Qur'ān, Sūrah liii. 19, 20: "What think ye, then, of al-Lāt and al-Uzā, and Manāt, the third idol besides."

According to Hualū, it was an idol of the tribes of Huzail and Khazā'ah. For a discussion of the subject, see the article on LAT.

AL-MĀNĪ' (المانع). "The Withholder." One of the ninety-nine names or attributes of God. It does not occur in the Qur'ān, but is given in the Ḥadīḡ.

MANĪHAH (منهجة). A legal term for a camel lent, with permission to use its milk, its hair, and its young, but on condition of returning the camel itself. Such an animal cannot be sacrificed. (*Mishkāt*, book iv. ch. 50.)

MANLĀ (منلا). A learned man. A Muhammadan priest. The Egyptian form of Maulavi or Mullā.

MAN-LĀ-YASTAHZIRAHU 'L-FAQĪH (من لا يستحضره الفقيه). A book of Shī'ah traditions compiled by Saiyid Rāzi, A.H. 406.

MANNA. Arabic *mann* (من); Heb. מן *mān*; Greek *mana*. The giving of manna to the children of Israel is mentioned three-times in the Qur'ān.

Sūrah ii. 54: "And we overshadowed them with the cloud, and sent down manna and the quails."

Sūrah xx. 82: "We caused the manna and the quails to descend upon you."

Sūrah vii. 160: "We caused clouds to overshadow them, and sent down upon them the manna and the quails."

Abdū l-'Azīz, in his commentary, says it was like white sugar.

MANSLAUGHTER. [MURDER.]

MANMISSION. Arabic *'Itq* (عتق). [SLAVERY.]

MAQĀM MAHMŪD (مقام محمود). "A glorious station," or place in heaven, said to be reserved for Muḥammad. It is mentioned in the xviii chapter of the Qur'ān, verse 81: "It may be that thy Lord will raise thee to a glorious station."

Religious Muslims always pray that God will grant the *Maqām Mahmūd* to their Prophet, when they hear the Azān recited. [AZAN.]

MAQĀMU IBRAHĪM (مقام ابراهيم). "The place or station of Abraham." Mentioned twice in the Qur'ān.

Sūrah iii. 91: "In it (Makkah) are evident signs, even the place of Abraham."

Sūrah ii. 119: "Take ye the station of Abraham for a place of prayer."

It is a place at Makkah within the Masjid boundary, supposed to have the impression of the foot-marks of Abraham. Burekhardt says this is a small building, supported by six pillars about eight feet high, four of which are surrounded from the top to bottom by a fine iron railing, while they leave the space behind the two hind pillars open. Within the railing is a frame about five feet square, terminating in a pyramidal top, and said to contain the sacred stone upon which Abraham stood when he built the Ka'bah.

MAQSŪRAH (مقصورة). A closet or place of retirement. A place set apart in mosques, enclosed with curtains, where devout men recite their supererogatory prayers, and perform *zikr*. [ZIKR.]

MARIYATU 'L-QIBṬIYAH (ماریة القبطية). [MARY THE COPT.]

MARRIAGE. The celebration of the marriage contract is called *nikāh* (نكاح). The festive rejoicings '*urs* (عرس): Persian *shādī*. Marriage is enjoined upon every Muslim, and celibacy is frequently condemned by Muḥammad. It is related in the Traditions that Muḥammad said: "When the servant of God marries, he perfects half of his religion;" and that "on one occasion Muḥammad asked a man if he was married, and being answered in the negative, he said, 'Art thou sound and healthy?' Upon the man replying that he was, Muḥammad said, 'Then thou art one of the brothers of the devil.'" (*Mishkāt*, book xiii. ch. i.) Consequently in Islām, even the ascetic orders are rather married than single.

It is related that one of the Companions, named 'Usmān ibn Maḡṣīn, wished to lead a life of celibacy, but Muḥammad forbade him.

The following are some of the sayings of Muḥammad on the subject of marriage (see *Mishkātū 'l-Musābīh*, book xiii.):—

"The best wedding is that upon which the least trouble and expense is bestowed."

"The worst of feasts are marriage feasts, to which the rich are invited and the poor left out, and he who abandons the accepta-

tion of an invitation, then verily disobeys God and His Prophet."

"Matrimonial alliances (between two families or tribes) increase friendship more than anything else."

"Marry women who will love their husbands and be very prolific, for I wish you to be more numerous than any other people."

"When anyone demands your daughter in marriage, and you are pleased with his disposition and his faith, then give her to him; for if you do not so, then there will be strife and contention in the world."

"A woman may be married either for her money, her reputation, her beauty, or her religion: then look out for a religious woman, for if you do marry other than a religious woman, may your hands be rubbed with dirt."

"All young men who have arrived at the age of puberty should marry, for marriage prevents sins. He who cannot marry should fast."

"When a Muslim marries he perfects half his religion, and he should practise abstinence for the remaining half."

"Beware! make not large settlements upon women; because, if great settlements were a cause of greatness in the world and of righteousness before God, surely it would be most proper for the Prophet of God to make them."

"When any of you wishes to demand a woman in marriage, if he can arrange it, let him see her first."

"A woman ripe in years shall have her consent asked in marriage, and if she remain silent her silence is her consent, and if she refuses she shall not be married by force."

"A widow shall not be married until she be consulted, nor shall a virgin be married until her consent be asked." The Companions said, "In what manner is the permission of a virgin?" He replied, "Her consent is by her silence."

"If a woman marries without the consent of her guardian, her marriage is null and void, is null and void, is null and void; then, if her marriage hath been consummated, the woman shall take her dower; if her guardians dispute about her marriage, then the king is her guardian."

The subject of Muslim marriages will now be treated in the present article under the headings—I. The Validity of Marriage; II. The Legal Disabilities to Marriage; III. The Religious Ceremony; IV. The Marriage Festivities.

I.—The Validity of Marriage.

Muslims are permitted to marry four free women, and to have as many slaves for concubines as they may have acquired. See Qur'an, Sūrah iv. 3: "Of women who seem good in your eyes, marry two, or three, or four; and if ye still fear that ye shall not act equitably, then one only; or the slaves whom ye have acquired." [WIVES.]

Usufructory or temporary marriages were sanctioned by the Prophet, but this law is

said by the Sunnis to have been abrogated, although it is allowed by the Shi'ahs, and is practised in Persia in the present day. [MUTAH.] These temporary marriages are undoubtedly the greatest blot in Muhammad's moral legislation, and admit of no satisfactory apology.

Marriage, according to Muhammadan law, is simply a civil contract, and its validity does not depend upon any religious ceremony. Though the civil contract is not positively prescribed to be reduced to writing, its validity depends upon the consent of the parties, which is called *ijāb* and *qabūl*, "declaration" and "acceptance"; the presence of two male witnesses (or one male and two female witnesses); and a dower of not less than ten dirhams, to be settled upon the woman. The omission of the settlement does not, however, invalidate the contract, for under any circumstances, the woman becomes entitled to her dower of ten dirhams or more. (A dower suitable to the position of the woman is called *Mahr* *ʿl-miṣl*.)

Liberty is allowed a woman who has reached the age of puberty, to marry or refuse to marry a particular man, independent of her guardian, who has no power to dispose of her in marriage without her consent or against her will; while the objection is reserved for the girl, married by her guardian during her infancy, to ratify or dissolve the contract immediately on reaching her majority. When a woman, adult and sane, elects to be married through an agent (*wakīl*), she empowers him, in the presence of competent witnesses, to convey her consent to the bridegroom. The agent, if a stranger, need not see her, and it is sufficient that the witnesses, who see her, satisfy him that she, expressly or *impliedly*, consents to the proposition of which he is the bearer. The law respects the modesty of the sex, and allows the expression of consent on the part of the lady by indirect ways, even without words. With a virgin silence is taken as consent, and so is a smile or laugh.

Mr. Syed Ameer Ali says:—

"The validity of a marriage under the Muhammadan law depends on two conditions: first, on the capacity of the parties to marry each other; secondly, on the celebration of the marriage according to the forms prescribed in the place where the marriage is celebrated, or when are recognised as legal by the customary law of the Mussalmans. It is a recognised principle that the capacity of each of the parties to a marriage is to be judged of by their respective *lex domicilii*. If they are each, whether belonging to the same country or to different countries, capable according to their *lex domicilii* of marriage with the other, they have the capacity required by the rule under consideration. In short, as in other contracts, so in that of marriage, personal capacity must depend on the law of domicile."

"The capacity of a Mussalman domiciled in England will be regulated by the English law, but the capacity of one who is domiciled in the

Belad-ul-Islām (i.e. a Muhammadan country), by the provisions of the Mussalman law. It is, therefore, important to consider what the requisite conditions are to vest in an individual the capacity to enter into a valid contract of marriage. As a general rule, it may be remarked, that under the Islamic law, the capacity to contract a valid marriage rests on the same basis as the capacity to enter into any other contract. "Among the conditions which are requisite for the validity of a contract of marriage (says the *Fatāwa-i-Alamgiri*, p. 377), are understanding, puberty, and freedom, in the contracting parties, with this difference, that whilst the first requisite is essentially necessary for the validity of the marriage, as a marriage cannot be contracted by a *maymūn* (*non compos mentis*), or a boy without understanding, the other two conditions are required only to give operation to the contract, as the marriage contracted by a (minor) boy (possessed) of understanding is dependent for its operation on the consent of his guardian." Puberty and discretion constitute, accordingly, the essential conditions of the capacity to enter into a valid contract of marriage. A person who is an infant in the eye of the law is disqualified from entering into any legal transactions (*tasarrufāt-i-shariyeh—tasarrufāt-i-shari'iah*), and is consequently incompetent to contract a marriage. Like the English common law, however, the Muhammadan law makes a distinction between a contract made by a minor *posse-ssed* of discretion or understanding and one made by a child who does not possess understanding. A marriage contracted by a minor who has not arrived at the age of discretion, or who does not possess understanding, or who cannot comprehend the consequences of the act, is a mere nullity.

"The Muhammadan law fixes no particular age when discretion should be presumed. Under the English law, however, the age of seven marks the difference between want of understanding in children and capacity to comprehend the legal effects of particular acts. The Indian Penal Code also has fixed the age of seven as the period when the liability for offences should commence. It may be assumed, perhaps not without some reason, that the same principle ought to govern cases under the Muhammadan law, that is, when a contract of marriage is entered into by a child under the age of seven, it will be regarded as a nullity. It is otherwise, however, in the case of a marriage contracted by a person of understanding. 'It is valid, says the *Fatāwa*, 'though dependent for its operation on the consent of the guardian.

"A contract entered into by a person who is insane is null and void, unless it is made during a lucid interval. A slave cannot enter into a contract of marriage without the consent of his master. The Mussalman lawyers, therefore, add freedom (*hurriyat*) as one of the conditions to the capacity for marriage.

"Majority is presumed, among the Hanafis and the Shians, on the completion of the fif-

teenth year, in the case of both males and females, unless there is any evidence to show that puberty was attained earlier.

"Besides puberty and discretion, the capacity to marry requires that there should be no legal disability or bar to the union of the parties; that in fact they should not be within the prohibited degrees, or so related to or connected with each other as to make their union unlawful." (See Syed Ameer Ali's *Personal Law of the Muhammadans*, p. 216.)

With regard to the consent of the woman. Mr. Syed Ameer Ali remarks:—

"No contract can be said to be complete unless the contracting parties understand its nature and mutually consent to it. A contract of marriage also implies mutual consent, and when the parties see one another, and of their own accord agree to bind themselves, both having the capacity to do so, there is no doubt as to the validity of the marriage. Owing, however, to the privacy in which Eastern women generally live, and the difficulties under which they labour in the exercise of their own choice in matrimonial matters the Mohammadan law, with somewhat wearying particularity, lays down the principle by which they may not only protect themselves from the cupidity of their natural guardians, but may also have a certain scope in the selection of their husbands.

"For example when a marriage is contracted on behalf of an adult person of either sex, it is an essential condition to its validity that such person should consent thereto, or, in other words, marriage contracted without his or her authority or consent is null, by whomsoever it may have been entered into.

"Among the Hanafis and the Shians, the capacity of a woman, who is adult and sane, to contract herself in marriage is absolute. The Shiah law is most explicit on this point. It expressly declares that, in the marriage of a discreet female (*rashidah*) who is adult, no guardian is required. The *Hidāya* holds the same opinion. A woman (it says) who is adult and of sound mind, may be married by virtue of her own consent, although the contract may not have been made or acceded to by her guardians, and this whether she be a virgin or *saibbah*. Among the Shafais and the Malikis, although the consent of the adult virgin is an essential to the validity of a contract of marriage entered into on her behalf, as among the Hanafis and the Shians, she cannot contract herself in marriage without the intervention of a *wali*. (Hamilton's *Hidāyah*, vol. i. p. 95.)

"Among the Shafais, a woman cannot personally consent to the marriage. The presence of the *wali*, or guardian, is essentially necessary to give validity to the contract. The *wali's* intervention is required by the Shafais and the Malikis to supplement the presumed incapacity of the woman to understand the nature of the contract, to settle the terms and other matters of a similar import, and to guard the girl from being victimised by an unscrupulous adventurer, or

from marrying a person morally or socially unfitted for her. It is owing to the importance and multifariousness of the duties with which a *wali* is charged, that the Sunni law is particular in ascertaining the order in which the right of guardianship is possessed by the different individuals who may be entitled to it. The schools are not in accord with reference to the order. The Hanafis entrust the office first to the agnates in the order of succession; then to the mother, the sister, the relatives on the mother's side, and lastly to the Kazi. The Shafais adopt the following order: The father, the father's father, the son (by a previous marriage), the full brother, the consanguinous brother, the nephew, the uncle, the cousin, the tutor, and lastly the Kazi; thus entirely excluding the female relations from the *wilayet*. The Malikis agree with the Shafais in confiding the office of guardian only to men, but they adopt an order slightly different. They assign the first rank to the sons of the woman (by a former marriage), the second to the father; and then successively to the full brother, nephew, paternal grandfather, paternal uncle, cousin, manumitter, and lastly to the Kazi. Among the Malikis and the Shafais, where the presence of the guardian at a marriage is always necessary, the question has given birth to two different systems. The first of these considers the guardian to derive his powers entirely from the law. It consequently insists not only on his presence at the marriage, but on his actual participation in giving the consent. According to this view, not only is a marriage contracted through a more distant guardian invalid, whilst one more nearly connected is present, but the latter cannot validate a marriage contracted at the time without his consent, by according his consent subsequently. This harsh doctrine, however, does not appear to be forced in any community following the Maliki or Shafai tenets. The second system is diametrically opposed to the first, and seems to have been enunciated by Shaiikh Ziad as the doctrine taught by Malik. According to this system the right of the guardian, though no doubt a creation of the law, is exercised only in virtue of the power or special authorisation granted by the woman; for the woman once emancipated from the *patria potestas* is mistress of her own actions. She is not only entitled to consult her own interests in matrimony, but can appoint whomsoever she chooses to represent her and protect her legitimate interests. If she think the nearer guardian inimically inclined towards her, she may appoint one more remote to act for her during her marriage. Under this view of the law, the guardian acts as an attorney on behalf of the woman, deriving all his powers from her and acting solely for her benefit. This doctrine has been adopted by Al-Karkhi, Ibn al-Kasim, and Ibn-i-Salman, and has been formally enunciated by the Algerian Kazis in several consecutive judgments. When the *wali* preferentially entitled to act is absent, and his whereabouts un-

known, when he is a prisoner or has been reduced to slavery, or is absent more than ten days' journey from the place where the woman is residing, or is insane or an infant, then the *wilayet* passes to the person next in order to him. The Hanafis hold that the woman is always entitled to give her consent without the intervention of a guardian. When a guardian is employed and found acting on her behalf, he is presumed to derive his power solely from her, so that he cannot act in any circumstances in contravention of his authority or instructions. When the woman has authorised her guardian to marry her to a particular individual, or has consented to a marriage proposed to her by a specific person, the guardian has no power to marry her to another. Under the Shiah law, a woman who is 'adult and discreet,' is herself competent to enter into a contract of marriage. She requires no representative or intermediary, through whom to give her consent. 'If her guardians,' says the *Shar'aya*, 'refuse to marry her to an equal when desired by her to do so, there is no doubt that she is entitled to contract herself, even against their wish.' The Shiahs agree with the Hanafis in giving to females the power of representing others in matrimonial contracts. In a contract of marriage, full regard is to be paid to the words of a female who is adult and sane, that is, possessed of sound understanding; she is, accordingly, not only qualified to contract herself, but also to act as the agent of another in giving expression either to the declaration or to the consent. The *Ma'fatih* and the *Jama'ush-Shattai*, also declare 'that it is not requisite that the parties through whom a contract is entered into should both be males, since with us (the Shiahs) a contract made through (the agency or intermediation of) a female is valid.' To recapitulate. Under the Maliki and Shafai law, the marriage of an adult girl is not valid unless her consent is obtained to it, but such consent must be given through a legally authorised *wali*, who would act as her representative. Under the Hanafi and Shiah law, the woman can consent to her own marriage, either with or without a guardian or agent." (*Personal Law of the Muhammadans*, p. 238.)

II.—The Legal Disabilities to Marriage.

There are nine prohibitions to marriage, namely:—

1. *Consanguinity*, which includes mother, grandmother, sister, niece, aunt, &c.
2. *Affinity*, which includes mother-in-law, step-grandmother, daughter-in-law, step-granddaughter, &c.
3. *Fosterage*. A man cannot marry his foster mother, nor foster sister, unless the foster brother and sister were nursed by the same mother at intervals widely separated. But a man may marry the mother of his foster sister, or the foster mother of his sister.
4. A man may not marry his wife's sister during his wife's lifetime, unless she be divorced.

5. A man married to a free woman cannot marry a slave.

6. It is not lawful for a man to marry the wife or *mu'taddah* of another, whether the *'iddah* be on account of repudiation or death. That is, he cannot marry until the expiration of the woman's *'idduh*, or period of probation.

7. A Muslim cannot marry a polytheist, or Majūsiyah. But he may marry a Jewess, or a Christian, or a Sabeian.

8. A woman is prohibited by reason of property. For example, it is not lawful for a man to marry his own slave, or a woman her bondsman.

9. A woman is prohibited by repudiation or divorce. If a man pronounces three divorces upon a wife who is free, or two upon a slave, she is not lawful to him until she shall have been regularly espoused by another man, who having duly consummated the marriage, afterwards divorces her, or dies, and her *'iddah* from him be accomplished.

Mr. Syed Ameer Ali says:—

"The prohibitions may be divided into four heads, viz. *relative* or *absolute*, *prohibitive* or *directory*. They arise in the first place from legitimate and illegitimate relationship of blood (consanguinity); secondly, from alliance or affinity (*al-muṣāharat*); thirdly, from fosterage (*ar-riḡā*); and, fourthly, from completion of number (*i.e.* four). The ancient Arabs permitted the union of step-mothers and mothers-in-law on one side, and step-sons and sons-in-law on the other. The Kurān expressly forbids this custom: 'Marry not women whom your fathers have had to wife (except what is already past), for this is an uncleanness and abomination, and an evil way.' (Sūrah iv. 22.). Then come the more definite prohibitions in the next verse: 'Ye are forbidden to marry your mothers, your daughters, your sisters, and your aunts, both on the father's and on the mother's side; your brothers' daughters and your sister's daughters; your mothers who have given you suck and your foster-sisters; your wives' mothers, your daughters-in-law, born of your wives with whom ye have cohabited. Ye are also prohibited to take to wife two sisters (except what is already past), nor to marry women who are already married.' (Sūrah iv. 27.)

"The prohibitions founded on consanguinity (*ṭakrīm* 'n-*nasab*) are the same among the Sunnis as among the Shiāhs. No marriage can be contracted with the ascendants, with the descendants, with relations of the second rank, such as brothers and sisters or their descendants, with paternal and maternal uncles and aunts. Nor can a marriage be contracted with a natural offspring or his or her descendants. Among the Shiāhs, marriage is forbidden for fosterage in the same order as in the case of *nasab*. The Sunnis, however, permit marriage in spite of fosterage in the following cases: The marriage of the father of the child with the mother of his child's foster-mother, or with her daughter; the marriage of the foster-mother with the brother of the child whom she has fostered; the mar-

riage with the foster-mother of an uncle or aunt. The relationship by fosterage arises among the Shiāhs when the child has been really nourished at the breast of the foster-mother. Among the Sunnis, it is required that the child should have been suckled at least fifteen times, or at least a day and night. Among the Hanafīs, it is enough if it have been suckled only once. Among the Shafais it is necessary that it should have been suckled four times. There is no difference among the Sunnis and the Shiāhs regarding the prohibitions arising from alliance. Under the Shiāh law, a woman against whom a proceeding by *ḥān* (*li'ān*) has taken place on the ground of her adultery, and who is thereby divorced from her husband, cannot under any circumstance re-marry him. The Shatais and Malikis agree in this opinion with the Shiāhs. The Hanafīs, however, allow a re-marriage with a woman divorced by *ḥān*. The Shiāhs as well as the Shafais, Malikis, and Hanbalis, hold that a marriage with a woman who is already pregnant (by another) is absolutely illegal. According to the *Hidāya*, however, it would appear that Abu Hanifah and his disciple Muhammad were of opinion that such a marriage was allowable. The practice among the Indian Hanafīs is variable. But generally speaking, such marriages are regarded with extreme disapprobation. Among the Shafais, Malikis and Hanbalis, marriages are prohibited during the state of *iḥrām* (pilgrimage to Makkah), so that when a marriage is contracted by two persons, either of whom is a follower of the doctrines of the above-mentioned schools whilst on the pilgrimage, it is illegal. The Hanafīs regard such marriages to be legal. With the Shiāhs, though a marriage in a state of *iḥrām* is, in any case, illegal, the woman is not prohibited to the man always, unless he was aware of the illegality of the union. All the schools prohibit contemporaneous marriages with two women so related to each other that, supposing either of them to be a male a marriage between them would be illegal. Illicit intercourse between a man and a woman, according to the Hanafīs and Shiāhs, prohibits the man from marrying the woman's mother as well as her daughter. The observant student of the law of the two principal sects which divide the world of Islām, cannot fail to notice the distinctive peculiarity existing between them in respect to their attitude to outside people. The nations who adopted the Shiāh doctrines never seem to have come into contact with the Christian races of the West to any marked extent; whilst their relations with the Magi-Zoroastrians of the East were both intimate and lasting. The Sunnis, on the other hand, seem always to have been more or less influenced by the Western nations. In consequence of the different positions which the followers of the sects occupied towards non-Muslims, a wide divergence exists between the Shiāh and Sunni schools of law regarding intermarriages between Muslims and non-Muslims. It has already been pointed out

that the Kur'an, for political reasons, forbade all unions between Mussalmans and idolaters. It said in explicit terms, 'Marry not a woman of the Polytheists (*Mushrikîn*) until she embraces Islâm.' But it also declared that 'such women as are *muhstinas* (of chaste reputation) belonging to the scriptural sects,' or believing in a revealed or moral religion, 'are lawful to Muslims.'

"From these and similar directions, two somewhat divergent conclusions have been drawn by the lawyers of the two schools. The Sunnis recognise as legal and valid a marriage contracted between a Muslim on one side, and a Hebrew or a Christian woman on the other. They hold, however, that a marriage between a Mussalman and a Magian or a Hindu woman is invalid. The Akhbari Shi'ahs and the Mutazalis agree with the Sunni doctors. The Usuli Shi'ahs do not recognise as legal a permanent contract of marriage between Muslims and the followers of any other creed. They allow, however, temporary contracts extending over a term of years, or a certain specified period, with a Christian, Jew, or a Magian female. Abu Hnifâh permits a Mussalman to marry a Sabeian woman, but Abu Yusuf and Muhammad and the other Sunni Imâms, hold such unions illegal.

"A female Muslim cannot under any circumstances marry a non-Muslim. Both schools prohibit a Muhammadan from marrying an idolatrous female, or one who worships the stars or any kind of fetish whatsoever.

"These prohibitions are relative in their nature and in their effect. They do not imply the absolute nullity of the marriage. For example, when a Muhammadan marries a Hindu woman in a place where the laws of Islâm are in force, the marriage only is invalid, and does not affect the status of legitimacy of the offspring." (See *Personal Law of the Muhammadans*, p. 220.)

III.—The Religious Ceremony.

The Muhammadan law appoints no specific religious ceremony, nor are any religious rites necessary for the contraction of a valid marriage. Legally, a marriage contracted between two persons possessing the capacity to enter into the contract, is valid and binding, if entered into by mutual consent in the presence of witnesses. And the Shī'ah law even dispenses with witnesses.

In India there is little difference between the rites that are practised at the marriage ceremonies of the Shī'ahs and Sunnis.

In all cases the religious ceremony is left entirely to the discretion of the Qāzī or person who performs the ceremony, and consequently there is no uniformity of ritual. Some Qāzis merely recite the *Fātiḥah* (the first chapter of the Qur'ān), and the *durūd*, or blessing. The following is the more common order of performing the service. The Qāzī, the bridegroom, and the bride's attorney, with the witnesses, having assembled in some convenient place (but not in a mosque), arrangements are made as to the amount of dower or

mahr. The bridegroom then repeats after the Qāzī the following:—

1. The *Istighfār*. "I desire forgiveness from God."

2. The four *Quls*. The four chapters of the Qur'ān commencing with the word "*Qul*" (cix., cxli., cxliii., cxiv.). These chapters have nothing in them connected with the subject of marriage, and appear to be selected on account of their brevity.

3. The *Kalimah*, or Creed. "There is no Deity but God, and Muhammad is the Prophet of God."

4. The *Sifwatul-Imān*. A profession of belief in God, the Angels, the Scriptures, the Prophets, the Resurrection, and the Absolute Decree of good and evil.

The Qāzī then requests the bride's attorney to take the hand of the bridegroom, and to say, "Such an one's daughter, by the agency of her attorney and by the testimony of two witnesses, has, in your marriage with her, had such a dower settled upon her; do you consent to it?" To which the bridegroom replies, "With my whole heart and soul, to my marriage with this woman, as well as to the dower already settled upon her, I consent, I consent, I consent."

After this the Qāzī raises his hands and offers the following prayer: "O great God! grant that mutual love may reign between this couple, as it existed between Adam and Eve, Abraham and Sarah, Joseph and Zalikha, Moses and Zipporah, his highness Muhammad and 'A'ishah, and his highness 'Alī al-Murtazā and Fātimatu 'z-Zahrā."

The ceremony being over, the bridegroom embraces his friends and receives their congratulations.

According to the *Durrul-Mukhtār*, p. 196, and all schools of Muslim law, the bridegroom is entitled to see his wife before the marriage, but Eastern customs very rarely allow the exercise of this right, and the husband, generally speaking, sees his wife for the first time when leading her to the nuptial chamber.

IV.—The Marriage Festivities.

Nikāh is preceded and followed by festive rejoicings which have been variously described by Oriental travellers, but they are not parts of either the civil or religious ceremonies.

The following account of a *shādī* or wedding in Hindustan is abridged (with some correction) from Mrs. Meer Hasan Ali's *Musalmans of India*.

The marriage ceremony usually occupies three days and three nights. The day being fixed, the mother of the bride actively employs the intervening time in finishing her preparations for the young lady's departure from the paternal roof with suitable articles, which might prove the bride was not sent forth to her new family without proper provision: A silver-gilt bedstead with the necessary furniture; a silver pawn-dān, shaped very like an English spice-box; a chillumohi or wash-hand basin; a lota or water-jug, re-

sembling an old-fashioned coffee-pot; a silver luggan, or spittoon; a surai, or water-bottle; silver basins for water: several dozens of copper pots, plates, and spoons for cooking; dishes: plates and platters in endless variety; and numerous other articles needful for house-keeping, including a looking-glass for the bride's toilette, masnads, cushions, and carpets.

On the first day the ladies' apartments of both houses are completely filled with visitors of all grades, from the wives and mothers of noblemen, down to the humblest acquaintance of the family, and to do honour to the hostess, the guests appear in their best attire and most valuable ornaments. The poor bride is kept in strict confinement in a dark closet or room during the whole three days' merriment, whilst the happy bridegroom is the most prominent person in the assembly of the males, where amusements are contrived to please and divert him, the whole party vying in personal attentions to him. The ladies are occupied in conversations and merriment, and amused with native songs and music of the domnis, smoking the huqqa, eating pawn, dinner, &c. Company is their delight and time passes pleasantly with them in such an assembly.

The second day is one of bustle and preparation in the bride's house; it is spent in arranging the various articles that are to accompany the bride's *mayndi* or *hinnā* (the *Lawsonia inermis*), which is forwarded in the evening to the bridegroom's house with great parade. The herb *mayndi* or *hinnā* is in general request amongst the natives of India, for the purpose of dyeing the hands and feet; and is considered by them an indispensable article to their comfort, keeping those members cool, and a great ornament to the person. Long established custom obliges the bride to send *mayndi* on the second night of the nuptials to the bridegroom; and to make the event more conspicuous, presents proportioned to the means of the party accompany the trays of prepared *mayndi*.

The female friends of the bride's family attend the procession in covered conveyances, and the male guests on horses, elephants, and in palkees; trains of servants and bands of music swell the procession (amongst persons of distinction) to a magnitude inconceivable to those who have not visited the large native cities of India.

Amongst the bride's presents with *mayndi* may be noticed everything requisite for a full-dress suit for the bridegroom, and the accessories of his toilette; confectionery, dried fruits, preserves, the prepared pawns, and a multitude of trifles too tedious to enumerate, but which are nevertheless esteemed luxuries with the native young people, and are considered essential to the occasion. One thing I must not omit, the sugar candy, which forms the source of amusement when the bridegroom is under the dominion of the females in his mother's *zanānah*. The fireworks sent with the presents are concealed in flowers formed of the transparent *uberuck*;

these flowers are set out in frames, and represent beds of flowers in their varied forms and colours; these in their number and gay appearance have a pretty effect in the procession, interspersed with the trays containing the dresses, &c. All the trays are first covered with basketwork raised in domes, and over these are thrown draperies of broad-cloth, gold cloth, and brocade, neatly fringed in bright colours.

The *mayndi* procession having reached the bridegroom's house, bustle and excitement pervade through every department of the mansion. The gentlemen are introduced to the father's hall; the ladies to the youth's mother, who in all possible state is prepared to receive the bride's friends.

The ladies crowd into the centre hall to witness, through the blinds of bamboo, the important process, of dressing the bridegroom in his bride's presents. The centre *pardah* is let down, in which are openings to admit the hands and feet: and close to this *pardah* a low stool is placed. When all these preliminary preparations are made, and the ladies securely under cover, notice is sent to the male assembly that "the bridegroom is wanted"; and he then enters the *zanānah* courtyard, amidst the deafening sounds of trumpets and drums from without, and a serenade from the female singers within. He seats himself on the stool placed for him close to the *pardah*, and obeys the several commands he receives from the hidden females, with childlike docility. The moist *mayndi* is then tied on with bandages by hands he cannot see and, if time admits, one hour is requisite to fix the dye bright and permanent on the hands and feet. During this delay, the hour is passed in lively dialogues with the several *pardah*ed dames, who have all the advantages of seeing through themselves unseen; the singers occasionally lauding his praise in extempore strains, after describing the loveliness of his bride (whom they know nothing about), and foretelling the happiness which awaits him in his marriage, but which, in the lottery, may perhaps prove a blank. The sugar-candy, broken into small lumps, is presented by the ladies whilst his hands and feet are fast bound in the bandages of *mayndi*; but as he cannot help himself, and it is an omen of good to eat the bride's sweets at this ceremony, they are sure he will try to catch the morsels which they present to his mouth and then draw back, teasing the youth with their banterings, until at last he may successfully snap at the candy, and seize the fingers also with the dainty, to the general amusement of the whole party and the youth's entire satisfaction.

The *mayndi* supposed to have done its duty the bandages are removed, the old nurse of his infancy (always retained for life), assists him with water to wash off the leaves; dries his feet and hands, rubs him with perfumes, and robes him in his bride's presents. Thus attired, he takes leave of his tormentors, sends respectful messages to his bride's family, and bows his way from their guar-

friendship to the male apartment, where he is greeted by a flourish of trumpets and the congratulations of the guests, many of whom make him presents and embrace him cordially.

The dinner is introduced at twelve, amongst the bridegroom's guests, and the night passed in good-humoured conviviality, although the strongest beverage at the feast consists of sugar and water sherbet. The dancing-

women's performances, the displays of fireworks, the dinner, pawn, and *hucqah*, form the chief amusements of the night, and they break up only when the dawn of morning approaches.

The bride's female friends take sherbet and pawn after the bridegroom's departure from the *zanānah*, after which they hasten away to the bride's assembly, to detail the whole business of their mission.



BRINGING HOME THE BRIDE IN AFGHANISTAN. (A. F. Hble.)

The third day, the eventful *burā*, arrives to awaken in the heart of a tender mother all the good feelings of fond affection; she is, perhaps, about to part with the great solace of her life under many domestic trials; at any rate, she transfers her beloved child to another protection. All marriages are not equally happy in their termination; it is a lottery, a fate, in the good mother's calculation. Her darling child may be the favoured

of Heaven, for which she prays; she may be however, the miserable first wife of a licentious pluralist; nothing is certain, but she will strive to trust in God's mercy, that the event prove a happy one to her dearly-loved girl.

The young bride is in close confinement, during the days of celebrating her nuptials; on the third, she is tormented with the preparations for her departure. The *marriage* must

be applied to her hands and feet, the formidable operations of bathing, drying her hair, oiling and dressing her head, dyeing her lips, gums, and teeth with antimony, fixing on her the wedding ornaments, the nose-ring presented by her husband's family; the many rings to be placed on her fingers and toes, the rings fixed in her ears, are all so many new trials to her, which though a complication of inconvenience she cannot venture to murmur at, and therefore submits to with the passive weakness of a lamb.

Towards the close of the evening, all these preparations being fulfilled, the marriage portion is set in order to accompany the bride. The guests make their own amusements for the day; the mother is too much occupied with her daughter's affairs to give much of her time or attention to them; nor do they expect it, for they all know by experience the nature of a mother's duties at such an interesting period.

The bridegroom's house is nearly in the same state of bustle as the bride's, though of a very different description, as the preparing for the reception of a bride is an event of vast importance in the opinion of a Musalman. The gentlemen assemble in the evening, and are regaled with sherbet and the huggah, and entertained with the *nauch*-singing and fireworks, until the appointed hour for setting out in the procession to fetch the bride to her new home.

The procession is on a grand scale: every friend or acquaintance, together with their elephants, are pressed into the service of the bridegroom on this night of Barât. The young man himself is mounted on a handsome charger, the legs, tail, and mane of which are dyed with *mayndi*, whilst the ornamental furniture of the horse is splended with spangles and embroidery. The dress of the bridegroom is of gold cloth, richly trimmed, with a turban to correspond, to the top of which is fastened an immense bunch of silver trimming, that falls over his face to his waist, and answers the purpose of a veil (this is in strict keeping with the Hindu custom at their marriage processions). A select few of the females from the bridegroom's house attend in his train to bring home the bride, accompanied by innumerable torches, with bands of music, soldiers, and servants, to give effect to the procession. On their arrival at the gate of the bride's residence, the gentlemen are introduced to the father's apartments, where fire-works, music, and singing, occupy their time and attention until the hour for departure arrives.

The marriage ceremony is performed in the presence of witnesses, although the bride is not seen by any of the males at the time, not even by her husband, until they have been lawfully united according to the common form.

The Maulawi commences by calling on the young maiden by name, to answer to his demand, "Is it by your own consent this marriage takes place with —?" naming the person who is the bridegroom; the bride answers, "It is by my consent." The Maulawi

then explains the law of Muhammad, and reads a certain chapter from that portion of the Qu'ran which binds the parties in holy wedlock. He then turns to the young man, and asks him to name the sum he proposes as his wife's dowry. The bridegroom thus called upon, answers ten, twenty, or, perhaps, a hundred *laas* or rupees; the Maulawi repeats "all present the amount proposed, and then moves that the young couple thus united may be blessed in this world and in eternity. All the gentlemen then retire except the bridegroom, who is delighted entering the hall until the ladies guests have retreated into the side rooms; as soon as this is accomplished he is introduced into the presence of his mother-in-law and her daughter by the women servants. He studiously avoids looking up as he enters the hall, because, according to the custom of this people, he must first see his wife's face in a looking-glass, which is placed before the young couple, when he is seated on the *masnad* by his bride. Happy for him if he then beholds a face that bespeaks the gentle being he hopes Fate has destined to make him happy. If otherwise, he must submit; there is no untying the sacred contract.

Many absurd customs follow this first introduction of the bride and bridegroom. When the procession is all formed, the goods and chattels of the bride are loaded on the heads of the carriers; the bridegroom conveys his young wife in his arms to the covered palankeen, which is in readiness within the court, and the procession moves off in grand style, with a perpetual din of noisy music, until they arrive at the bridegroom's mansion.

The poor mother has, perhaps, had many struggles with her own heart to save her daughter's feelings during the preparation for departure; but when the separation takes place, the scene is affecting beyond description. I never witnessed anything equal to it in other societies; indeed, so powerfully are the feelings of the mother excited, that she rarely acquires her usual composure until her daughter is allowed to revisit her, which is generally within a week after her marriage. (See Mrs. Meer Hasan Ali's *Indian Musalmans*, vol. i. p. 46.)

The above description of a wedding in India has been selected as representative of such ceremonies; but there is no uniform custom of celebrating Muslim nuptials, the nuptial ceremonies in Afghanistan being much more simple in their character, as will be seen by the illustration given on the preceding page.

Mr. Lane, in his *Modern Egyptians*, gives the following interesting account of a wedding in Egypt:—

"Marriages in Cairo are generally conducted, in the case of a virgin, in the following manner: but in that of a widow, or a divorced woman, with little ceremony. Most commonly, the mother, or some other near female relation, of the youth or man who is desirous of obtaining a wife, describes to him the personal and other qualifications of the young women with whom he is acquainted,

and directs his choice; or he employs a 'khat'beh,' or 'khatibeh' (*khatibah*), a woman whose regular business it is to assist men in such cases. Sometimes two or more neman of this profession are employed. A khat'beh gives her report confidentially, describing one girl as being like a gazelle, pretty and elegant and young; and another as not pretty, but rich, and so forth. If the man have a mother and other near female relations, two or three of these usually go with a khat'beh to pay visits to several harems, to which she has access in her professional character of a match-maker; for she is employed as much by the women as the men. She sometimes, also, exercises the trade of a 'dellaleh' (or broker), for the sale of ornaments, clothing, &c., which procures her admission into almost every harem. The women who accompany her in search of a wife for their relation, are introduced to the different harems merely as ordinary visitors; and as such, if disappointed they soon take their leave, though the object of their visit is, of course well understood by the other party; but if they find among the females of a family "and they are sure to see all who are marriageable" a girl or young woman having the necessary personal qualifications, they state the motives of their visit, and ask, if the proposed match be not at once disapproved of, what property, ornaments, &c., the objects of their wishes may possess. If the father of the intended bride be dead, she may perhaps possess one or more houses, shops, &c.; and, in almost every case, a marriageable girl of the middle or higher ranks has a set of ornaments of gold and jewels. The women visitors having asked these and other questions, bring their report to the expectant youth or man. If satisfied with their report, he gives a present to the khat'beh, and sends her again to the family of his intended wife, to make known to them his wishes. She generally gives an exaggerated description of his personal attractions, wealth, &c. For instance, she will say of a very ordinary young man, of scarcely any property, and of whose disposition she knows nothing, 'My daughter, the youth who wishes to marry you is young, graceful, elegant, beardless, has plenty of money, dresses handsomely, is fond of delicacies, but cannot enjoy his luxuries alone; he wants you as his companion; he will give you everything that money can procure; he is a stayer at home, and will spend his whole time with you, caressing and fondling you.'

"The parents may betroth their daughter to whom they please, and marry her to him without her consent, if she be not arrived at the age of puberty; but after she has attained that age, she may choose a husband for herself, and appoint any man to arrange and effect her marriage. In the former case however, the khat'beh and the relations of a girl sought in marriage usually endeavour to obtain her consent to the proposed union. Very often a father objects to giving a daughter in marriage to a man who is not of

the same profession or trade as himself; and to marrying a younger daughter before an elder! The bridegroom can scarcely ever obtain even a surreptitious glance at the features of his bride, until he finds her in his absolute possession, unless she belong to the lower classes of society; in which case it is easy enough for him to see her face.

"When a female is about to marry, she should have a 'wekeel' (*wakil*, or deputy) to settle the compact and conclude the contract, for her, with her proposed husband. If she be under the age of puberty, this is absolutely necessary; and in this case, her father, if living, or (if he be dead) her nearest adult male relation, or a guardian appointed by will, or by the Kadee, performs the office of wekeel; but if she be of age, she appoints her own wekeel or may even make the contract herself; though this is seldom done.

"After a youth or man has made choice of a female to demand in marriage, on the report of his female relations, or that of the khat'be, and, by proxy, made the preliminary arrangements before described with her and her relations in the harem, he repairs with two or three of his friends to her wekeel. Having obtained the wekeel's consent to the union, if the intended bride be under age, he asks what is the amount of the required *mahr* (or dowry).

"The giving of a dowry is indispensable. The usual amount of the dowry, if the parties be in possession of a moderately good income, is about a thousand riya's (or twenty-two pounds ten shillings); or, sometimes, not more than half that sum. The wealthy calculate the dowry in purses, of five hundred piasters (about five pounds sterling) each; and fix its amount at ten purses or more.

"It must be borne in mind that we are considering the case of a virgin bride; the dowry of a widow or divorced woman is much less. In settling the amount of the dowry, as in other pecuniary transactions, a little haggling frequently takes place; if a thousand riya's be demanded through the wekeel, the party of the intended bridegroom will probably make an offer of six hundred; the former party then gradually lowering the demand, and the other increasing the offer, they at length agree to fix it at eight hundred. It is generally stipulated that two-thirds of the dowry shall be paid immediately before the marriage-contract is made; and the remaining third held in reserve, to be paid to the wife in case of divorcing her against her own consent, or in case of the husband's death.

"This affair being settled, and confirmed by all persons present, the opening chapter of the Kuran (the *Fat'hah*), an early day (perhaps the day next following) is appointed for paying the money, and performing the ceremony of the marriage-contract, which is properly called '*akd en-nikah*' (*'aqdu 'n-nikah*). The making this contract is commonly called *kelb el-kitab* (*katbu 'l-kitab*, or the writing of the writ); but it is very seldom the case that any document is written to confirm the marriage, unless the bridegroom is about to

travel to another place, and fears that he may have occasion to prove his marriage where witnesses of the contract cannot be procured. Sometimes the marriage-contract is concluded immediately after the arrangement respecting the dowry, but more generally a day or two after.

"On the day appointed for this ceremony, the bridegroom, again accompanied by two or three of his friends, goes to the house of his bride, usually about noon, taking with him that portion of the dowry which he has promised to pay on this occasion. He and his companions are received by the bride's wekeel, and two or more friends of the latter are usually present. It is necessary that there be two witnesses (and those must be Muslims) to the marriage-contract, unless in a situation where witnesses cannot be procured. All persons present recite the *Fat'hah*; and the bridegroom then pays the money. After this, the marriage-contract is performed. It is very simple. The bridegroom and the bride's wekeel sit upon the ground, face to face, with one knee upon the ground, and grasp each other's right hand, raising the thumbs, and pressing them against each other. A '*fekeeh*' (*faqih*) is generally employed to instruct them what they are to say. Having placed a handkerchief over their joined hands, he usually prefaces the words of the contract with a *khutbeh* (*khutbah*), consisting of a few words of exhortation and prayer, with quotations from the *Koran* and Traditions, on the excellence and advantages of marriage. He then desires the bride's wekeel to say, 'I betroth (or marry) to thee my daughter (or the female who has appointed me her wekeel), such a one' (naming the bride), the virgin [or the adult], for a dowry of such an amount.' (The words 'for a dowry,' &c., are sometimes omitted.) The bride's wekeel having said this, the bridegroom says, 'I accept from thee her betrothal [or marriage] to myself, and take her under my care, and myself to afford her my protection; and ye who are present bear witness of this.' The wekeel addresses the bridegroom in the same manner a second and a third time; and each time, the latter replies as before. Both then generally add, 'And blessing be on the Apostles: and praise be to God, the Lord of the beings of the whole world. Amen.' After which all present again repeat the *Fat'hah*. It is not always the same form of *khutbeh* that is recited on these occasions; any form may be used, and it may be repeated by any person; it is not even necessary, and is often altogether omitted.

"The contract concluded, the bridegroom sometimes (but seldom, unless he be a person of the lower orders) kisses the hands of his friends and others there present; and they are presented with *sharbat*, and generally remain to dinner. Each of them receives an embroidered handkerchief, provided by the family of the bride; except the *fekeeh*, who receives a similar handkerchief, with a small gold coin tied up in it, from the bridegroom. Before the persons assembled on this occa-

sion disperse, they settle when the '*leylat ed-dakhleh*' is to be. This is the night when the bride is brought to the house of the bridegroom, and the latter, for the first time, visits her.

"The bridegroom should receive his bride on the eve of Friday, or that of Monday; but the former is generally esteemed the more fortunate period. Let us say, for instance, that the bride is to be conducted to him on the eve of Friday.

"During two or three or more preceding nights, the street or quarter in which the bridegroom lives is illuminated with chandeliers and lanterns, or with lanterns and small lamps, some suspended from cords drawn across from the bridegroom's and several other houses on each side to the houses opposite; and several small silk flags, each of two colours, generally red and green, are attached to these or other cords.

"An entertainment is also given on each of these nights, particularly on the last night before that on which the wedding is concluded, at the bridegroom's house. On these occasions, it is customary for the persons invited, and for all intimate friends, to send presents to his house, a day or two before the feast which they purpose or expect to attend. They generally send sugar, coffee, rice, wax candles, or a lamb. The former articles are usually placed upon a tray of copper or wood, and covered with a silk or embroidered kerchief. The guests are entertained on these occasions by musicians and male or female singers, by dancing girls, or by the performance of a '*khatmeh*' (*khatmah*), or a '*ziker*' (*ziker*).

"The customs which I am now about to describe are observed by those classes that compose the main bulk of the population of Cairo.

"On the preceding Wednesday (or on the Saturday if the wedding be to conclude on the eve of Monday), at about the hour of noon, or a little later, the bride goes in state to the bath. The procession to the bath is called '*Zeffet el-Hammam*.' It is headed by a party of musicians, with a hauboy or two, and drums of different kinds. Sometimes at the head of the bride's party, are two men, who carry the utensils and linen used in the bath, upon two round trays, each of which is covered with an embroidered or a plain silk kerchief; also a *sakka* (*sagga*) who gives water to any of the passengers, if asked; and two other persons, one of whom bears a '*kamkam*,' or bottle, of plain or gilt silver, or of china, containing rose-water, or orange-flower water, which he occasionally sprinkles on the passengers; and the other, a '*mibkharah*' (or perfuming vessel) of silver, with aloes-wood, or some other odoriferous substance, burning in it; but it is seldom that the procession is thus attended. In general, the first persons among the bride's party are several of her married female relations and friends, walking in pairs; and next, a number of young virgins. The former are dressed in the usual manner, covered

with the black silk habarah; the latter have white silk habarabs, or shawls. Then follows the bride, walking under a canopy of silk, of some gay colour, as pink, rose-colour, or yellow, or of two colours, composing wide

stripes, often rose-colour and yellow. It is carried by four men, by means of a pole at each corner, and is open only in front; and at the top of each of the four poles is attached an embroidered handkerchief.



A BRIDAL PROCESSION IN CAIRO. (*From Lane's "Egyptian"*)

"The dress of the bride, during this procession, entirely conceals her person. She is generally covered from head to foot with a red kashmire shawl; or with a white or yellow shawl, though rarely Upon her head

is placed a small pasteboard cap, or crown. The shawl is placed over this, and conceals from the view of the public the richer articles of her dress, her face, and her jewels, &c., except one or two 'kussahs' (and sometimes

other ornaments), generally of diamonds and emeralds, attached to that part of the shawl which covers her forehead.

"She is accompanied by two or three of her female relations within the canopy; and often, when in hot weather, a woman, walking backwards before her, is constantly employed in fanning her, with a large fan of black ostrich-feathers, the lower part of the front of which is usually ornamented with a piece of looking-glass. Sometimes one *zeffeh*, with a single canopy, serves for two brides, who walk side by side. The procession moves very slowly, and generally pursues a circuitous route, for the sake of greater display. On leaving the house, it turns to the right. It is closed by a second party of musicians similar to the first, or by two or three drummers.

"In the bridal processions of the lower orders, which are often conducted in the same manner as that above described, the women of the party frequently utter, at intervals, those shrill cries of joy called '*zagharret*,' and females of the poorer classes, when merely spectators of a *zeffeh*, often do the same. The whole bath is sometimes hired for the bride and her party exclusively.

"They pass several hours, or seldom less than two, occupied in washing, sporting, and feasting; and frequently '*al'mehs*,' or female singers, are hired to amuse them in the bath; they then return in the same order in which they came.

"The expense of the *zeffeh* falls on the relations of the bride, but the feast that follows it is supplied by the bridegroom.

"Having returned from the bath to the house of her family, the bride and her companions sup together. If '*al'mehs*' have contributed to the festivity in the bath, they, also, return with the bride, to renew their concert. Their songs are always on the subject of love, and of the joyous event which occasions their presence. After the company have been thus entertained, a large quantity of henna having been prepared, mixed into a paste, the bride takes a lump of it in her hand, and receives contributions (called '*nakeet*') from her guests; each of them sticks a coin (usually of gold) in the henna which she holds upon her hand, and when the lump is closely stuck with these coins, she scrapes it off her hand upon the edge of a basin of water. Having collected in this manner from all her guests, some more henna is applied to her hands and feet, which are then bound with pieces of linen; and in this state they remain until the next morning, when they are found to be sufficiently dyed with its deep orange red tint. Her guests make use of the remainder of the dye for their own hands. This night is called '*Laylet el-Henna*,' or, 'the Night of the Henna.'

"It is on this night, and sometimes also during the latter half of the preceding day, that the bridegroom gives his chief entertainment.

"*Mohabbazeen*' (or low farce-players) often perform on this occasion before the

house, or, if it be large enough, in the court. The other and more common performances by which the guests are amused, have been before mentioned.

"On the following day, the bride goes in procession to the house of the bridegroom. The procession before described is called 'the *zeffeh* of the bath,' to distinguish it from this, which is the more important, and which is therefore particularly called '*Zeffet al-'Aroosah*,' or 'the *Zeffeh* of the Bride.' In some cases, to diminish the expenses of the marriage ceremonies, the bride is conducted privately to the bath, and only accompanied with a *zeffeh* to the bridegroom's house. This procession is exactly similar to the former. The bride and her party, after breakfasting together, generally set out a little after midday.

"They proceed in the same order, and at the same slow pace, as in the *zeffeh* of the bath, and if the house of the bridegroom is near they follow a circuitous route, through several principal streets, for the sake of display. The ceremony usually occupies three or more hours.

"Sometimes, before bridal processions of this kind, two swordsmen, clad in nothing but their drawers, engage each other in a mock combat; or two peasants cudgel each other with nebbuts or long staves. In the procession of a bride of a wealthy family, any person who has the art of performing some extraordinary feat to amuse the spectators is almost sure of being a welcome assistant, and of receiving a handsome present. When the Seyyid Omar, the *Nakeel el-Ashraf* (or chief of the descendants of the Prophet), who was the main instrument of advancing Mohammad Alee to the dignity of *Basha* of Egypt, married a daughter about forty-five years since, there walked before the procession a young man who had made an incision in his abdomen, and drawn out a large portion of his intestines, which he carried before him, on a silver tray. After the procession he restored them to their proper place, and remained in bed many days before he recovered from the effects of this foolish and disgusting act. Another man, on the same occasion, ran a sword through his arm, before the crowding spectators, and then bound over the wound, without withdrawing the sword, several handkerchiefs, which were soaked with the blood. These facts were described to me by an eye-witness. A spectacle of a more singular and more disgusting nature used to be not uncommon on similar occasions, but is now very seldom witnessed. Sometimes, also, '*hawees*' (or conjurers and sleight-of-hand performers) exhibit a variety of tricks on these occasions. But the most common of all the performances here mentioned are the mock fights. Similar exhibitions are also sometimes witnessed on the occasion of a circumcision. Grand *zeffehs* are sometimes accompanied by a numbers of cars, each bearing a group of persons of some manufacture or trade, performing the usual work of their craft; even such as builders, whitewashers, &c., including members of all, or almost all, the arts and

manufactures practised in the metropolis. In one car there are generally some men making coffee, which they occasionally present to spectators; in another, instrumental musicians, and in another, *al'mehs* (or female singers).

"The bride, in zeffehs of this kind, is sometimes conveyed in a close European carriage, but more frequently, she and her female relations and friends are mounted on high-saddled asses, and, with musicians and female singers, before and behind them, close the procession.

"The bride and her party, having arrived at the bridegroom's house, sit down to a repast. Her friends shortly after take their departure, leaving with her only her mother and sister, or other near female relations, and one or two other women; usually the *bellaneh*. The ensuing night is called '*Leylet ed-Dakhleh*,' or 'the Night of the Entrance.'

"The bridegroom sits below. Before sunset he goes to the bath, and there changes his clothes, or he merely does the latter at home; and, after having supped with a party of his friends, waits till a little before the night prayer, or until the third or fourth hour of the night, when, according to general custom, he should repair to some celebrated mosque, and there say his prayers. If young, he is generally honoured with a zeffeh on this occasion. In this case he goes to the mosque preceded by musicians with drums and a hautboy or two, and accompanied by a number of friends, and by several men bearing '*mashals*' (*mash'als*). The *mashals* are a kind of cresset, that is, a staff with a cylindrical frame of iron at the top, filled with flaming wood, or having two, three, four, or five of these receptacles for fire. The party usually proceeds to the mosque with a quick pace, and without much order. A second group of musicians, with the same instruments, or with drums only, closes the procession.

"The bridegroom is generally dressed in a *kufan* with red stripes, and a red *gibbeh*, with a *kashmere shawl* of the same colour for his turban, and walks between two friends similarly dressed. The prayers are commonly performed merely as a matter of ceremony, and it is frequently the case that the bridegroom does not pray at all, or prays without having previously performed the *wudoo*, like *memlooks*, who say their prayers only because they fear their master. The procession returns from the mosque with more order and display, and very slowly; perhaps because it would be considered unbecoming in the bridegroom to hasten home to take possession of his bride. It is headed, as before, by musicians, and two or more bearers of *mashals*. These are generally followed by two men, bearing, by means of a pole resting horizontally upon their shoulders, a hanging frame, to which are attached about sixty or more small lamps, in four circles, one above another, the uppermost of which circles is made to revolve, being turned round occasionally by one of the two bearers. These numerous lamps, and several *mashals* besides those

before mentioned, brilliantly illumine the streets through which the procession passes, and produce a remarkably picturesque effect. The bridegroom and his friends and other attendants follow, advancing in the form of an oblong ring, all facing the interior of the ring, and each bearing in his hand one or more wax candles, and sometimes a sprig of henna or some other flower, except the bridegroom and the friend on either side of him. These three form the latter part of the ring, which generally consists of twenty or more persons.

"At frequent intervals, the party stops for a few minutes, and during each of the pauses, a boy or a man, one of the persons who compose the ring, sings a few words of an *epithalamium*. The sounds of the drums, and the shrill notes of the hautboy (which the bride hears half an hour or more before the procession arrives at the house), cease during these songs. The train is closed, as in the former case (when on the way to the mosque) by a second group of musicians.

"In the manner above described, the bridegroom's zeffeh is most commonly conducted; but there is another mode that is more respectable, called '*zeffeh sâdâtee*,' which signifies the '*gentlemen's zeffeh*.' In this, the bridegroom is accompanied by his friends in the manner described above, and attended and preceded by men bearing *mashals*, but not by musicians; in the place of these are about six or eight men, who, from their being employed as singers on occasions of this kind, are called '*wilad el-layalee*,' or '*sons of the nights*.' Thus attended, he goes to the mosque; and while he returns slowly thence to his house, the singers above mentioned chant, or rather sing, '*muweshshahs*' (lyric odes) in praise of the Prophet. Having returned to the house, these same persons chant portions of the Kuran, one after another, for the amusement of the guests; then, all together, recite the opening chapter (the *Fat'hah*); after which, one of them sings a '*kaseedeh*' (or short poem), in praise of the Prophet: lastly, all of them again sing *muweshshahs*. After having thus performed, they receive '*nukoot*' (or contributions of money) from the bridegroom and his friends.

"Soon after his return from the mosque, the bridegroom leaves his friends in a lower apartment, enjoying their pipes and coffee and *sharbat*. The bride's mother and sister, or whatever other female relations were left with her, are above, and the bride herself and the *bellaneh*, in a separate apartment. If the bridegroom is a youth or young man, it is considered proper that he as well as the bride should exhibit some degree of bashfulness; one of his friends, therefore, carries him a part of the way up to the harem. Sometimes, when the parties are persons of wealth, the bride is displayed before the bridegroom in different dresses, to the number of seven; but generally he finds her with the *bellaneh* alone, and on entering the apartment he gives a present to this attendant, and she at once retires.

"The bride has a shawl thrown over her head, and the bridegroom must give her a present of money, which is called 'the price of the uncovering' of the face, before he attempts to remove this, which she does not allow him to do without some apparent reluctance, if not violent resistance, in order to show her maiden modesty. On removing the covering, he says, 'In the name of God, the Compassionate, the Merciful,' and then greets her with this compliment: 'The night be blessed,' or '— is blessed,' to which she replies, if timidity do not choke her utterance, 'God bless thee.' The bridegroom now, in most cases, sees the face of his bride for the first time, and generally finds her nearly what he has been led to expect. Often, but not always, a curious ceremony is then performed.

"The bridegroom takes off every article of the bride's clothing except her shirt, seats her upon a mattress or bed, the head of which is turned towards the direction of Makkah, placing her so that her back is also turned in that direction, and draws forward and spreads upon the bed, the lower part of the front of her shirt; having done this, he stands at the distance of rather less than three feet before her, and performs the prayers of two rak'ahs; laying his head and hands in prostration upon the part of her shirt that is extended before her lap. He remains with her but a few minutes longer. Having satisfied his curiosity respecting her personal charms, he calls to the women (who generally collect at the door, where they wait in anxious suspense) to raise their cries of joy, or zaghareet, and the shrill sounds make known to the persons below and in the neighbourhood, and often, responded to by other women, spread still further the news that he has acknowledged himself satisfied with his bride. He soon after descends to rejoin his friends, and remains with them an hour, before he returns to his wife. It very seldom happens that the husband, if disappointed in his bride, immediately disgraces and divorces her; in general, he retains her in this case a week or more.

"Marriages, among the Egyptians, are sometimes conducted without any pomp or ceremony, even in the case of virgins, by mutual consent of the bridegroom and the bride's family, or the bride herself; and widows and divorced women are never honoured with a zeffeh on marrying again. The mere sentence, 'I give myself up to thee,' uttered by a female to a man who proposes to become her husband (even without the presence of witnesses, if none can easily be procured), renders her his legal wife, if arrived at puberty; and marriages with widows and divorced women, among the Muslims of Egypt, and other Arabs, are sometimes concluded in this simple manner. The dowry of widows and divorced women is generally one quarter or third or half the amount of that of a virgin.

"In Cairo, among persons not of the lowest order, though in very humble life, the marriage ceremonies are conducted in the same

manner as among the middle orders. But when the expenses of such zeffehs as I have described cannot by any means be paid, the bride is paraded in a very simple manner, covered with a shawl (generally red), and surrounded by a group of her female relations and friends, dressed in their best, or in borrowed clothes, and enlivened by no other sounds of joy than their zaghareet, which they repeat at frequent intervals." (Lane's *Modern Egyptians*.)

(For the law of marriage in Hanafi law, see *Fatāwā-i-'Ālamgiri*, p. 377; *Fatāwā-i-Qāzi Khān*, p. 380; Hamilton's *Hidāyah*, vol. i p. 89; *Durrū 'l-Mukhtār*, p. 196. In Shī'ah law, *Jāmi'u 'sh-Shattāt*; *Sharā'i'u 'l-Islām*, p. 260. For marriage ceremonies, Lane's *Egyptians*; Harklott's *Muslimans*; Mrs. Meer Hasan Ali's *Muslimans*; M. C. de Perceval, *Hist. des Arabes*.)

MARSĪYAH (مرثية). A funeral elegy. Especially applied to those sung during the Muharram in commemoration of al-Hasan and al-Husain.

MARTYR. The Arabic word for "martyr" in the Qur'an, and in Muslim theology, is *shāhid* (شاهد), pl. *shuhūd*, or *shahid* (شهود), pl. *shuhaddā*, the literal meaning of which is "present as a witness." It implies all that is understood by the Greek *μάρτυς*, and the English martyr; but it is also a much more comprehensive term, for, according to Muhammadan law, not only those who die in witness of, or in defence of the faith, are martyrs, but all those who die such deaths as are calculated to excite the compassion and pity of their fellow men.

The word occurs in the Qur'an, Sūrah iv. 71: "Whoso obeys God and the Apostle, these are with those with whom God has been well pleased—with prophets (*nabiyīn*), and confessors (*siddiqin*), and martyrs (*shuhadā*), and the righteous (*salīhīn*): a fair company are they."

A perfect martyr, or *ash-shahīdu 'l-kāmal*, is one who has either been slain in a religious war, or who has been killed unjustly. But the schools of divinity are not agreed as to whether it is necessary, or not, that such persons should be in a state of ceremonial purity at the time of their death, to entitle them to such a high rank.

A special blessing is promised to those who die in a *jihād*, or religious war, see Qur'an, Sūrah iii. 163: "Count not those who are killed in the way of God as dead, but living with their Lord." And according to Muslim law, all persons who have died in defence of the faith, or have been slain unjustly, are entitled to Muslim burial without the usual ablution or any change of clothes, such as are necessary in the case of ordinary persons, the rank of martyrdom being such as to render the corpse legally pure.

But in addition to these two classes of persons, namely those who are slain in religious war, and those who have been killed unjustly, the rank of *shahid* is given, in a figurative

sense, to any who die in such a manner as to excite the sympathy and pity of mankind, such as by sudden death, or from some malignant disease, or in childbirth, or in the acquirement of knowledge, or a stranger in a foreign country, or dying on Thursday night. These persons are entitled to the rank of martyr, but not to the honour of being buried without legal washing and purification. (See *Raddu 'l-Muhtār*, vol. i. p. 952; *Kash-shāf 'Istilahātu 'l-Funūn*, vol. i. p. 747; *Ghāyāsu 'l-Lughah*, in loco.)

MĀRŪT (ماروت). [MARUT.]

MARWAH (مروة). A hill near Makkah, connected with the rites of the pilgrimage. According to Burton, it means "hard, white flints, full of fire" [مارو.]

MARYAM (مريم). [MARY.]

MARY THE VIRGIN. Arabic *Maryam* (مريم). Heb. מִרְיָם. The mother of Jesus. According to Muhammadan tradition, and the Qur'an, she was the daughter of Imrān and his wife Hannah, and the sister of Aaron.

The account of her birth as given in the Qur'an is in Sūrah iii. 31:—

"Remember when the wife of Imran said, 'O my Lord! I vow to Thee what is in my womb, for thy special service. Accept it from me, for Thou Hearest, Knowest!' And when she had given birth to it, she said, 'O my Lord! Verily I have brought forth a female,'—God knew what she had brought forth: a male is not as a female— and I have named her Mary, and I take refuge with Thee for her and for her offspring, from Satan the stoned. So with goodly acceptance did her Lord accept her, and with goodly growth did he make her grow. Zacharias rearer her. So oft as Zacharias went in to Mary at the sanctuary, he found her supplied with food. Oh Mary! said he, 'whence hast thou this?' She said, 'It is from God; for God supplieth whom He will, without reckoning!'"

In Sūrah xix. 28, is the story of her giving birth to Jesus. [JESUS CHRIST.] And when she brought the child to the people, they exclaimed, "O sister of Aaron! Thy father was not a bad man, nor was thy mother a harlot."

Christian critics have assumed, and not without much reason, that Muhammad has confused the Mary of the New Testament with the Miriam of the Old, by representing her as the daughter of Imrān and the sister of Aaron. It is certainly a cause of some perplexity to the commentators. Al-Baizāwī says she was called "sister of Aaron" because she was of the Levitical race; but Hucain says that the Aaron mentioned in the verse is not the same person as the brother of Moses.

Muhammad is related to have said that "no child is born but the devil hath touched it, except Mary and her son Jesus."

MARY THE COPT. Arabic *Mariyatu 'l-Qibṭiyyah* (ماریة القبطیة). A concubine of Muhammad's, and the mother

of his son Ibrāhīm, who died in infancy. She was a Christian slave girl presented to Muhammad by the Roman governor of Egypt. [MUHAMMAD.]

MASAH (مسح). The act of touching the boots or the turban for purification, by drawing the three central fingers over the boot or turban at once, whereby they become ceremonially clean. (*Mishkāt*, book ii. ch. vii.; book iii. ch. x.)

AL-MASĀNĪ (المثنائي). From *Masna*, "two-and-two." A title given to the Qur'an on account of its numerous repetitions.

AL-MASĪH (المسیح). An evident corruption of the Heb. מָשִׁיחַ, which answers

to the Χριστός of the New Testament, and our English Christ. It occurs seven times in the Qur'an as the surname of Jesus. Al-Baizāwī the commentator says, "It is originally a Hebrew word, signifying 'the blessed one, although some have (erroneously as he thinks) held it to come from *Masah*, to anoint, either because Jesus healed people with his touch, or because he had been anointed by Gabriel as a prophet." [JESUS.]

AL-MASIHU 'D-DAJJĀL (المسیح الدجال). "The lying Christ." The Antichrist which Muhammad said would appear before the Day of Resurrection. He is generally called al-Dajjal, but in the Tradition he is called *al-Masihū 'd-Dajjāl*, and very many have been the speculations as to why he is called *al-Masih*. The compiler of the *Qamus* says there have been at least fifty reasons assigned for his being called *al-Masih*. Some say it is because he will have his eyes touched (*musah*) and he rendered blind; others, that the word was originally *masīkh*, a "monster." (See *Hujayr 'l-Kalimah*, p. 401.) Sale, in the preface to his translation of the Qur'an, says Muslim writers state that the Jews will give him the name of *al-Masih*, because they will mistake him for the true Messiah, who has come to restore the kingdom of Israel to them.

Regarding this personage Abū Hurairah relates that Muhammad said:—

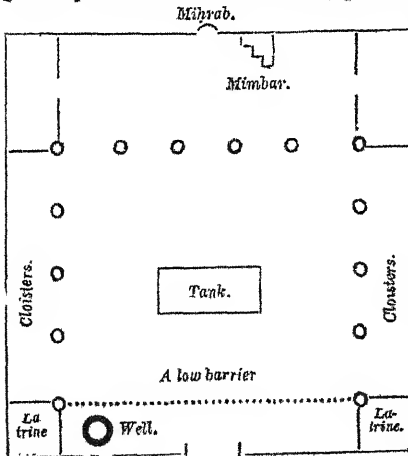
"The Resurrection will not be until the Grecians shall attack 'Amāq and Dabiq. Then an army will come out from al-Madīnah against them, the best of men on that day, and when the lines of battle shall be drawn up, the Grecians will say, 'Vacate a place between us and those who made captives a tribe of ours' (and their design will be to separate the Muslims). And the Musalmāns will say, 'By God! we will not clear a place between you and our brother Musalmān.' And the Musalmāns will fight the Grecians and a third of the Musalmāns will be defeated; and God will not accept their repentance. And a third of the Musalmāns will be slain, and they will be the best of martyrs before God. And a third of them will conquer the countries of Greece; after which they will be thrown into commotions, and Constantinople will be taken. And whilst the Musalmāns shall be dividing the plunder,

having hung up their swords upon the olive tree, all on a sudden the Devil will call out, 'Verily, Dajjāl has attacked your wives and children in your absence.' Then, on hearing this, the Musalmāns will come out of the city; and this information of devils will be false, but when they enter Syria, Dajjāl will come out, and whilst the Musalmāns shall be preparing their implements of war, and dressing their ranks, all on a sudden prayers will begin, and Jesus Son of Mary will come down, and act as Imām to them. And when Dajjāl this enemy of God, shall see Jesus, he will fear to be near, dissolving away like salt in water. And if Jesus lets him alone, verily he will melt and perish, and God will kill him by the hand of Jesus, who will show to the people the blood of Dajjāl upon his lance." (*Mishkāt*, book xxiii. ch. ii.)

In other traditions, Muḥammad is related to have said that ad-Dajjāl will be a young man with long hair and blind in the one eye, and on his forehead will be the three letters K F R, signifying *kāfir* or infidel. He will first appear midway between Syria and 'Irāq, and will do many wonders and perform many miracles, and will eventually be slain by Jesus.

MASJID (مسجد). *Lit.* "The place of prostration." The mosque, or place of public prayer. Mosques are generally built of stone or brick, in the form of a square, in the centre of which is an open court-yard, surrounded with cloisters for students. In the centre of the wall facing Makkah is the *mihrāb* or niche, which marks the direction of the Ka'bah at Makkah, and to the right of this niche is the *minbar* or pulpit, from which the *khutbah*, or Friday oration, is recited. In the centre of the open court-yard there is usually a large tank, in which the worshippers perform their ablutions (*wazu*), and adjoining the mosque are latrines, in which the legal washings (*ghusl*) can be performed. Along the front within the doorway is a low barrier, a few inches high, which denotes the sacred part of the mosque.

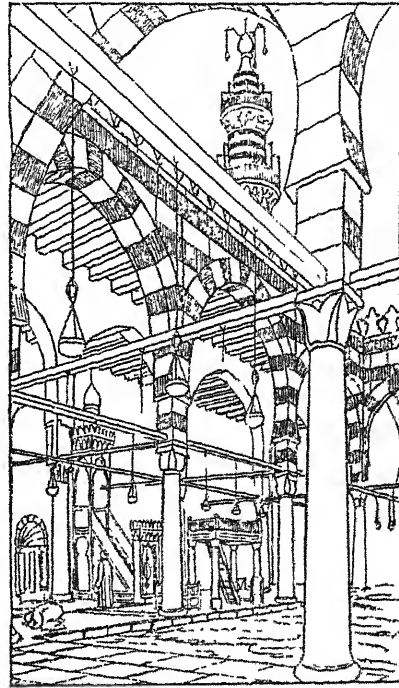
The mosques in India and Central Asia are generally constructed on the following plan:—



The mosques in Turkey, Syria, and Egypt are often covered buildings, not unlike Christian churches.

The first mosque erected by Muḥammad was at Qubā', near al-Madinah. It was without cupola, niche, or minaret, these being added by al Walid about eighty years afterwards, nor were there arches supported by pillars, nor cloisters. An ordinary mosque in an Afghan village is still of this description.

The Muslim as he enters the mosque stops at the barrier and takes off his shoes, carries them in his left hand, sole to sole, and puts his right foot first as he passes into the square devoted to prayer. If he have not previously performed the ablution, he repairs



INTERIOR OF A MOSQUE IN CAIRO.
(Lane.)

at once to the tank or well to perform the necessary duty, and before he commences his prayers he places his shoes and his sword and pistol, if he be thus armed; a little before the spot where his head will touch the ground as he prostrates; his shoes must be put one upon the other, sole to sole.

The chief officer of a mosque is the Imām, or leader of prayers, but there are generally Maulawis, or learned men, attached to mosques for the instruction of the students. Sometimes the Imām and Maulawi are combined in one, and sometimes a learned Maulawi will possess the mosque, but pay an Imām as his curate to say the stated prayers. There is also a *Mu'azzin*, or "caller to

prayer, whose duty it is to give the Azan. The trustee or superintendent of a mosque is called *mutāwakkil*.

Although mosques are esteemed sacred buildings, they are also places of general resort, and persons may be seen in them lounging and chattering together on secular topics, and eating and sleeping, although such things were forbidden by Muhammad. They are, in all parts of Islām, used as rest-houses for strangers and travellers.

The Imām, or priest, of the mosque, is supported by endowments, or offerings. the Maulawis, or professors of divinity by fees, or offerings, and the students of a mosque are supported either by endowments, or the benefactions of the people. In towns and villages there is a parish allotted to each mosque, and the people within the section of the parish claim the services of the Imām at their marriages and funerals, and they pay

to him the usual offerings made on the two festivals.

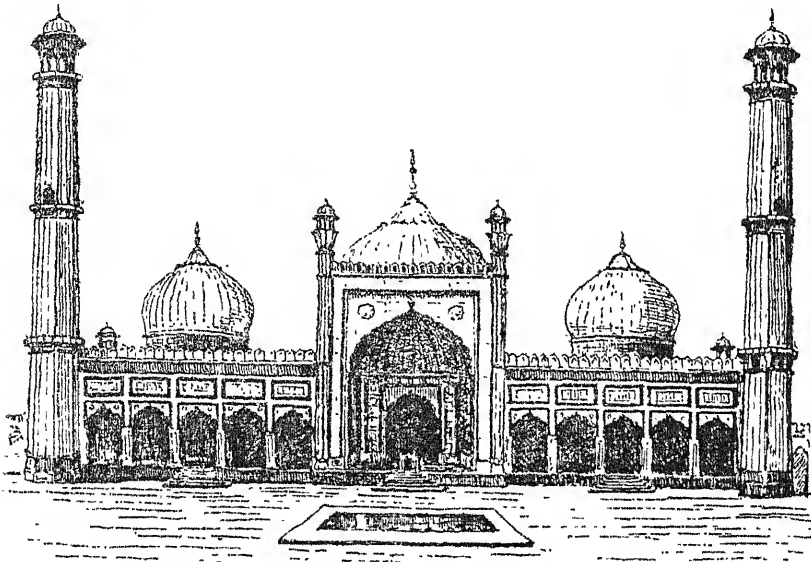
In a large mosque, known as the *Masjidul-Jāmi'*, where the *khutbah*, or Friday oration is delivered, a person known as the *khātib* (also *khafīb*), or preacher, is appointed, whose duty it is to lead the Friday prayer and to preach the sermon.

Muhammad did not forbid women to attend public prayers in a mosque, but it is pronounced better for them to pray in private.

The following injunctions are given in the Qur'an regarding mosques:—

Sūrah vii. 29: "O children of Adam! wear your goodly apparel when ye repair to any mosque."

Sūrah ix. 18: "He only should visit the Masjids of God who believeth in God and the last day, and observeth prayer, and payeth the legal alms, and dreadeth none but God."



THE JAMA' MASJID AT DELHI. (A. F. Hole.)

Muhammad's injunctions regarding mosques, as handed down in the Traditions, are as follows:—

"When you enter a Masjid, you must say, 'O Creator! open on us the doors of Thy compassion'; and when you leave the Masjid, say, 'O Lord! we supplicate thy munificence.'"

"It is a sin to spit in a Masjid, and the removal of the sin is to cover it over."

"Whoever shall enter a Masjid, let him enter it for a good object, namely, to learn something himself or to teach others. For he ranks as an equal with him who fights in the cause of God, who thus enters a Masjid; but he who enters a Masjid on any other account, is like unto a man who covets the property of another. Verily, a time will

come when men will attend to worldly matters in a Masjid. But sit ye not with such."

"Do not prevent your women from coming to the Masjids, but their homes are better for them."

"Do not read poetry in a Masjid, and do not buy and sell there, nor sit in a circle talking before prayers on a Friday."

"The prayers of a man in his own house are equal to the reward of one prayer, but prayers in a Masjid near his home are equal to twenty-five prayers, and in a Jāmi' (or central mosque), they are equal to five hundred prayers, and in Jerusalem to fifty thousand, and in my Masjid (at al-Madinah) fifty thousand, and at the Ka'bah, one hundred thousand."

The Muslim law regarding the erection and endowment (*wagf*) of Masjids, as contained in

Sunni and Shi'ah works, is as follows. According to the Sunnis:—

When a person has erected a Masjid, his right therein does not cease until he has separated both the area occupied by the Masjid and also the road and entrance thereunto from his own private property.

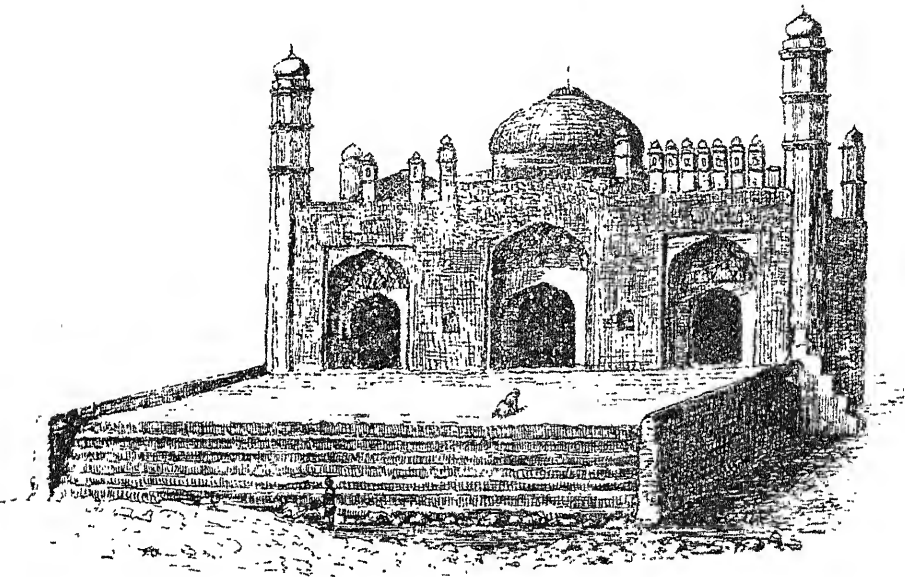
If a person build a Masjid, his right of property in it does not cease so long as he does not separate it from his private property, and give general permission to the people to come and worship in it. But as soon as he separates it from his property and allows even a single person to say his prayers in it, his right to the property devoted to God as a mosque ceases.

When a trustee or superintendent (*mutawalli*) has been appointed for a Masjid, and delivery of the property has been made to him, the Masjid ceases to be private pro-

perty. So, also, when delivery of it is made to the Qazi, or his deputy.

If a person appropriate ground for the purpose of erecting a Masjid, he cannot afterwards resume or sell it, neither can it be claimed by his heirs and inherited, because this ground is altogether alienated from the right of the individual, and appertains solely to God.

When a man has an unoccupied space of ground fit for building upon, and has directed a body of persons to assemble on it for prayers, the space becomes a Masjid, if the permission were given expressly to pray on it for ever; or, in absolute terms, intending that it should be for ever, and the property does not go to his heirs at his death. But if the permission were given for a day, or a month, or a year, the space would not become a Masjid, and on his death it would be the property of his heirs.



A MOSQUE IN AFGHANISTAN. (A. F. Hols.)

If a man during his sickness has made his own house a Masjid, and died, and it neither falls within a third of his property nor is allowed by his heirs, the whole of it is heritage, and the act of making it a Masjid is void, because, the heirs having a right in it, there has been no separation from the rights of mankind, and an undefined portion has been made a Masjid, which is void. In the same way as if he should make his land a Masjid, and another person should establish an undefined right, in which case the remainder would revert to the property of the appropriator; contrary to the case of a person making a bequest that a third of his residence shall be made a Masjid, which would be valid; for in such a case there is a separation, as the house may be divided and a third

of it converted into a Masjid. (A third of a man's property being the extent to which he can bequeath to other than his heirs.)

When a man has made his land a Masjid, and stipulated for something out of it for himself, it is not valid, according to all the jurists.

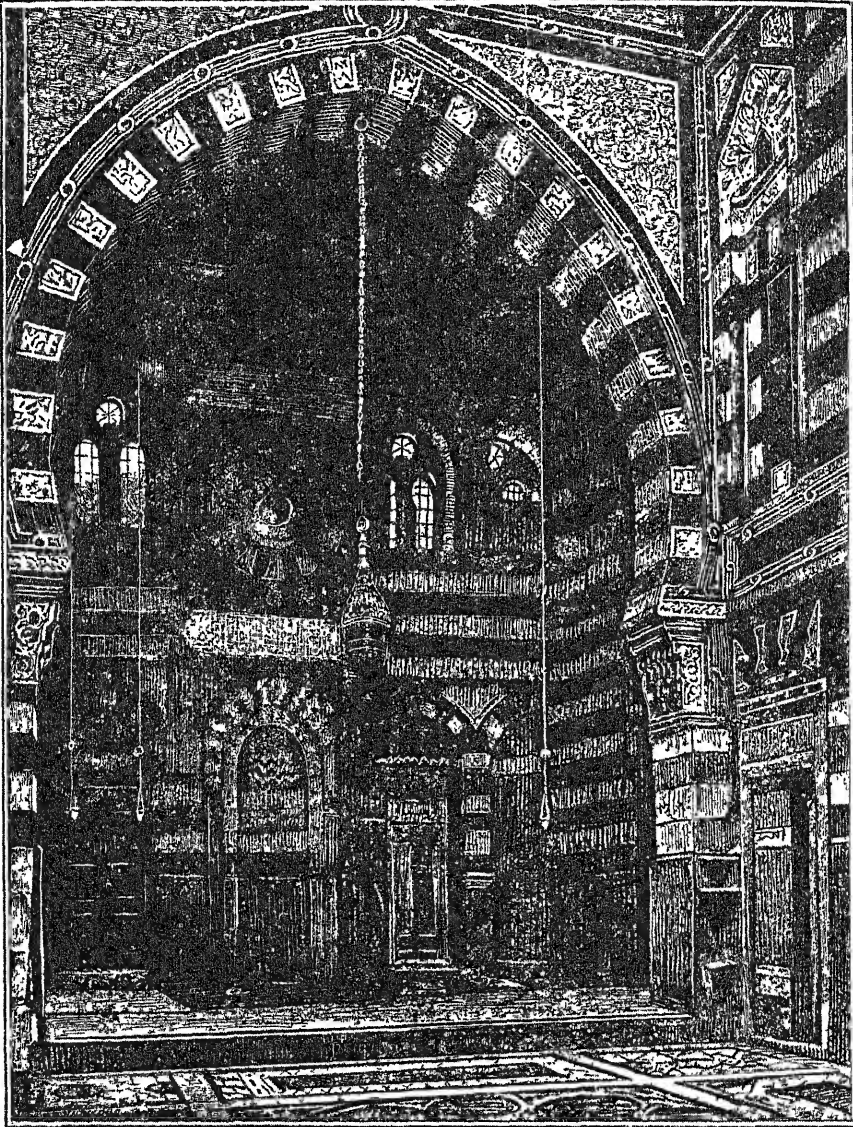
It is also generally agreed that if a man make a Masjid on condition that he shall have an option, the waqf is lawful and the condition is void.

When a man has built a Masjid and called persons to witness that he shall have the power to cancel and sell it, the condition is void, and the Masjid is as if he had erected a Masjid for the people of the street, saying, "It is for this street especially," when it would, notwithstanding, be for others as well as for them to worship in.

When a Masjid has fallen into decay and is no longer used for prayers, nor required by the people, it does not revert to the appropriator or his heirs, and cannot be sold according to the most correct opinions.

When of two Masjids one is old and gone

to decay the people cannot use its materials to repair the more recent one, according to either the Imām Muhammad or Imām Abū Yūsuf. Because though the former thought that the materials may be so applied, he held that it is the original appropriator or his



INTERIOR OF A MOSQUE AT CAIRO. (Dr. Ebers.)

heirs, to whom the property reverts, that can so apply them, and because Abū Yūsuf was of opinion that the property in a Masjid never reverts to the original appropriator, though it should fall to ruin and be no longer used by the people.

If a man appropriate his land for the benefit of a Masjid, and to provide for its repairs and necessities, such as oil &c., and when nothing more is required for the Masjid, to apply what remains to poor Muslims the appropriation is lawful.

If a man has appropriated his land for the benefit of a Masjid, without any ultimate destination for the poor, the appropriation is lawful, according to all opinions.

If a man gives money for the repairs of a Masjid, also for its maintenance and for its benefit, it is valid. For if it cannot operate as a waqf, it operates as a transfer by way of gift to the Masjid, and the establishing of property in this manner to a Masjid is valid, being completed by taking possession.

If a person should say, "I have bequeathed a third of my property to the Masjid," it would not be lawful, unless he say "to expend on the Masjid." So if he were to say, "I have bequeathed a third of my property to the lamps of the Masjid," it would not be lawful unless he say, "to give light with it in the Masjid." If he say, "I have given my house for a Masjid," it is valid as a transfer, requiring delivery. (*Fatāwā-i-ʿAlamgiri*, vol. ii. p. 546; *Hidayah*, vol. ii. p. 356; Baillie's *Digest*, pp. 504-605.)

The Shī'ah law regarding the endowment of Masjids, or land for the benefit of Masjids, does not differ in any important particular from that of the Sunnis. But there is a provision in the Shī'ah law regarding the sale of an endowment which is important.

If dissensions arise among the persons in whose favour the waqf is made, and there is apprehension of the property being destroyed, while on the other hand the sale thereof is productive of benefit, then, in that case, its sale is lawful.

If a house belonging to a waqf should fall into ruins, the space would not cease to be waqf, nor would its sale be lawful. If, however, dissensions should arise among the persons for whom it was appropriated, inasmuch as to give room for apprehension that it will be destroyed, its sale would be lawful.

And even if there should be no such difference, nor any room for such apprehensions, but the sale would be more for the advantage of the parties interested, some are of opinion that the sale would be lawful; but the approved doctrine is to forbid it. (*Mafātih; Sharā'i'u 'l-Islām*, p. 239.)

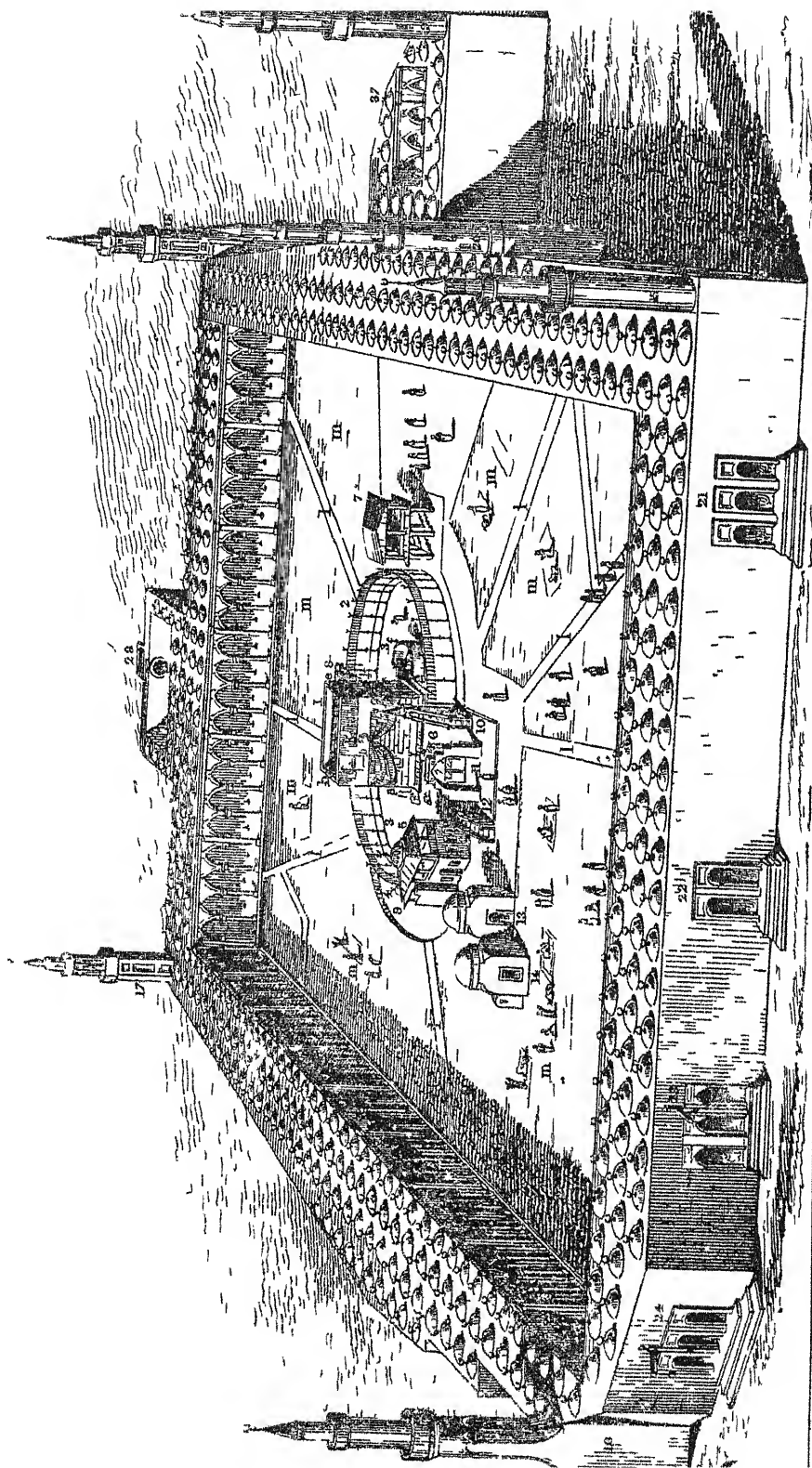
AL-MASJIDU 'L-ĀQṢĀ (المسجد الأقصى). *Lit.* "The Most Distant Mosque." The temple at Jerusalem erected by Solomon, called also *al-Bayt 'l-Muqaddas*, or "the Holy House." Known also in Muhammadan literature as *as-Sakhrah*, "the Rock," from which it is believed Muhammad ascended to heaven on the occasion of his celestial journey. (See Qur'ān, Sūrah xvii.) Jalālū 'd-dīn as-Suyūṭī has devoted a whole volume to the consideration of the superabundant merits existing in the Masjidu 'l-Aqsa, which work has been translated into English by the Rev. James Reynolds (Oriental Translation Fund, 1836). He says it is called *al-Aqsa*, because it is the most distant mosque to which pilgrimage is directed. [JERUSALEM, AS-SAKHRAH.]

MASJIDU 'L-HARĀM (المسجد الحرام). "The Sacred Mosque."

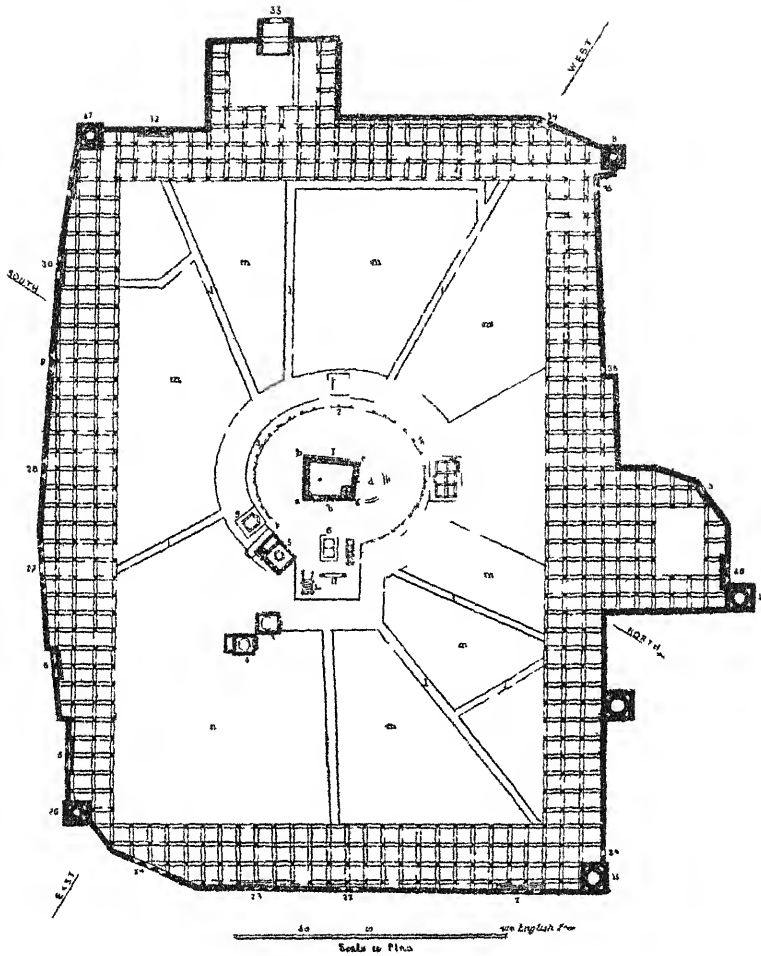
The temple at Makkah which contains the Ka'bah, or Cube-house, in which is placed the *Hajarū 'l-Aswad*, or "Black Stone." The term *Baytū 'llāh*, or "House of God," is applied to the whole enclosure, although it more specially denotes the Ka'bah itself.

The following graphic account of this celebrated building is given by the traveller Burckhardt who visited it in A.D. 1814. Captain R. Burton, who visited the temple thirty-eight years later, testifies to the great accuracy of Burckhardt's description, and quotes his description *in extenso*. The account by Burckhardt is given in the present article, with some slight corrections.

The Ka'bah stands in an oblong square, two hundred and fifty paces long, and two hundred broad, none of the sides of which runs quite in a straight line, though at first sight the whole appears to be of a regular shape. This open square is enclosed on the eastern side by a colonnade: the pillars stand in a quadruple row; they are three deep on the other sides, and united by pointed arches, every four of which support a small dome, plastered and whitened on the outside. These domes, according to Qutbu 'd-dīn, are one hundred and fifty two in number. Along the whole colonnade, on the four sides, lamps are suspended from the arches. Some are lighted every night, and all during the nights of Ramazān. The pillars are above twenty feet in height and generally from one foot and a half to one foot and three quarters in diameter; but little regularity has been observed in regard to them. Some are of white marble, granite, or porphyry, but the greater number are of common stone of the Makkah mountains. Fāsy states the whole at five hundred and eighty-nine, and says they are all of marble excepting one hundred and twenty-six, which are of common stone, and three of composition. Qutbu 'd-dīn reckons five hundred and fifty-five, of which, according to him, three hundred and eleven are of marble, and the rest of stone taken from the neighbouring mountains: but neither of these authors lived to see the latest repairs of the mosque, after the destruction occasioned by a torrent, in A.D. 1626. Between every three or four columns stands an octagonal one, about four feet in thickness. On the east side are two shafts of reddish gray granite, in one piece, and one fine gray porphyry column with slabs of white feldspath. On the north side is one red granite column, and one of fine grained red porphyry: these are probably the columns which Qutbu 'd-dīn states to have been brought from Egypt, and principally from Akhnūm (Panopolis), when the chief Mahdī enlarged the mosque, in A.H. 169. Among the four hundred and fifty or five hundred columns, which form the enclosure, I found not any two capitals or bases exactly alike. The capitals are of coarse Saracenic workmanship; some of them, which had served for former buildings, by the ignorance



THE SACRED MOSQUE, THE MASJID AL-HARAM AT MECCAH



THE MASJIDU 'L-HARAM.

REFERENCES TO THE PLAN AND VIEW

- | | | |
|-----------------------------------|---|--|
| 1 The Ka'bah | k The Kiswah, or suk covering with the golden band | 12 Ad-Duray' staircase for the Ka'bah. |
| a The Black Stone | 2 Pillars & suspending lamps | 13 Qubbatu s-Sa'ib |
| b Ruknu 'l-Yaman'. | 3 & 4 Outer and Inner steps | 14 Qubbatu 'l-'Abbas. |
| c Ruknu 'sh-Sham. | 5 Building over the Well Zamzam | 15 Pairs of causeways &c |
| d Tombs of Isma'ul and his mother | 6 Praying station, or Maqam 'l-Ibrahim of the Shan'is | m m 17 celled spaces |
| e The Mi'rab | 7 Maqamu 'l-Hanafi | 15 Minaret of Babu 'l-Sa'ib |
| f The Wall of Hattm | 8 Maqamu 'l-Maliki | 16 " Babu 'Ala |
| g Ruknu 'l-Hak | 9 Maqamu 'l-Hanbal | 17 " Babu 'l-Wada' |
| h Spot called Mt'jan | 10 Mimbar or Pulpit | 18 " Babu 'l-Umayr |
| i Door | 11 Babu s-Salam in Shaibar | 19 " Babu 'l-Zaydah |
| j Staircase to Roof. | | 20 " Madrasah Karil Beg |
-
- | GALCE | | |
|-------------------------------|-----------------------------------|-------------------------------|
| 21 Babu 's-Salam | 28 Babu 'r-Rahmah | 35 Babu 'l-Atil |
| 22 " n-Nabi | 29 " 'l-Jayad | 36 " 'l-Iglah in Babu 'l-Bas |
| 23 " 'l-'Abbas | 30 " 'l-Uglan of Babu 'sh-Shary | 37 " Kutub |
| 24 " 'Ala of Bait Hashim | 31 " 'l-Umm Ham | 38 " Zaydah or Babu 'l-Nadwar |
| 25 " z-Zat of Babu 'l-'Ashrah | 32 " 'l-Wada' | 39 " Faratbah. |
| 26 " 'l-Baghlah | 33 " Ibrahim of the Tailors | |
| 27 " 's-Safa | 34 " Bait Saham, or Babu 'l-Umayr | |

of the workmen have been placed upside down upon the shafts. I observed about half-a-dozen marble bases of good Grecian workmanship. A few of the marble columns bear Arabic or Cufic inscriptions, in which I read the dates A.H. 563 and A.H. 762. A column on the east side exhibits a very ancient Cufic inscription, somewhat defaced, which I could neither read nor copy. Those shafts, formed of the Makkian stone, cut principally from the side of the mountain near the Shubaikah quarter, are mostly in three pieces; but the marble shafts are in one piece.

Some of the columns are strengthened with broad iron rings or bands, as in many other Saracen buildings of the East; they were first employed here by Ibn Dhaher Berkouk, King of Egypt, in rebuilding the mosque, which had been destroyed by fire in A.H. 802.

This temple has been so often ruined and repaired, that no traces of remote antiquity are to be found about it. On the inside of the great wall which encloses the colonnades, a single Arabic inscription is seen, in large characters, but containing merely the names of Muḥammad and his immediate successors, Abū Bakr, 'Umar, 'Ugmān, and 'Alī. The name of Allah, in large characters, occurs also in several places. On the outside, over the gates, are long inscriptions, in the Sulusi character, commemorating the names of those by whom the gates were built, long and minute details of which are given by the historians of Makkah.

The inscription on the south side, over Bābu Ibrāhīm, is most conspicuous: all that side was rebuilt by the Egyptian Sultan al-Ghaurī, A.H. 906. Over the Bābu Alī and Bābu 'l-'Abbās is a long inscription, also in the Sulusi character, placed there by Sultān Murād ibn Sulaimān, A.H. 984, after he had repaired the whole building. Qutbu 'd-dīn has given this inscription at length; it occupies several pages in his history, and is a monument of the Sultān's vanity. This side of the mosque having escaped destruction in A.D. 1626, the inscription remains unimpaired.

Some parts of the walls and arches are gaudily painted, in stripes of yellow, red, and blue, as are also the minarets. Paintings of flowers, in the usual Muslim style, are nowhere seen; the floors of the colonnades are paved with large stones badly cemented together.

Seven paved causeways lead from the colonnades towards the Ka'bah, or holy house, in the centre. They are of sufficient breadth to admit four or five persons to walk abreast, and they are elevated about nine inches above the ground. Between these causeways, which are covered with fine gravel or sand, grass appears growing in several places, produced by the zamzam water oozing out of the fars, which are placed in the ground in long rows during the day. The whole area of the mosque is upon a lower level than any of the streets surrounding it. There is a descent of eight or ten steps from the gates on the north side into

the platform of the colonnade, and of three or four steps from the gates, on the south side.

Towards the middle of this area stands the Ka'bah; it is one hundred and fifteen paces from the north colonnade, and eighty-eight from the south.

For this want of symmetry we may readily account, the Ka'bah having existed prior to the mosque, which was built around it, and enlarged at different periods.

The Ka'bah is in oblong massive structure, eighteen paces in length, fourteen in breadth, and from thirty-five to forty feet in height. I took the bearing of one of its longest sides, and found it to be N.N.W. $\frac{1}{2}$ W. It is constructed of the grey Makkian stone, in large blocks of different sizes, joined together in a very rough manner, and with bad cement. It was entirely rebuilt as it now stands in A.D. 1627: the torrent, in the preceding year, had thrown down three of its sides; and, preparatory to its re-erection, the fourth side was, according to Assami, pulled down, after the 'Ulamā, or learned divines, had been consulted on the question, whether mortals might be permitted to destroy any part of the holy edifice without incurring the charge of sacrilege and infidelity.

The Ka'bah stands upon a base two feet in height, which presents a sharp inclined plane; its roof being flat, it has at a distance the appearance of a perfect cube. The only door which affords entrance, and which is opened but two or three times in the year, is on the north side, and about seven feet above the ground. In entering it, therefore, wooden steps are used; of them I shall speak hereafter. In the first periods of Islām, however, when it was rebuilt in A.H. 64, by Ibn Zubair, Chief of Makkah, the nephew of 'A'ishah, it had two doors even with the ground-floor of the mosque. The present door (which, according to Azraqi, was brought hither from Constantinople in A.D. 1633), is wholly coated with silver, and has several gilt ornaments. Upon its threshold are placed every night various small lighted wax candles, and perfuming pans, filled with musk, aloë-wood, &c.

At the north-east corner of the Ka'bah, near the door, is the famous "Black Stone"; it forms a part of the sharp angle of the building, at four or five feet above the ground. It is an irregular oval, about seven inches in diameter, with an undulated surface, composed of about a dozen smaller stones of different sizes and shapes, well joined together with a small quantity of cement, and perfectly smoothed; it looks as if the whole had been broken into many pieces by a violent blow, and then united again. It is very difficult to determine accurately the quality of this stone, which has been worn to its present surface by the millions of touches and kisses it has received. It appeared to me like a lava, containing several small extraneous particles, of a whitish and of a yellowish substance. Its colour is now a deep reddish brown, approaching to black; it is surrounded on all sides by a border, composed

of a substance which I took to be a close cement of pitch and gravel, of a similar, but not quite the same brownish colour. This border serves to support its detached pieces; it is two or three inches in breadth, and rises a little above the surface of the stone. Both the border and the stone itself are encircled by a silver band, broader below than above and on the two sides, with a considerable swelling below, as if a part of the stone were hidden under it. The lower part of the border is studded with silver nails.

In the south-east corner of the Ka'bah, or, as the Arabs call it, Ruknu 'l-Yamani, there is another stone, about five feet from the ground; it is one foot and a half in length, and two inches in breadth, placed upright and of the common Makkah stone. This the people walking round the Ka'bah touch only with the right hand; they do not kiss it.

On the north side of the Ka'bah just by its door, and close to the wall, is a slight hollow in the ground, lined with marble, and sufficiently large to admit of three persons sitting. Here it is thought meritorious to pray. The spot is called Mirjan, and supposed to be that where Abraham and his son Ishmael kneaded the chalk and mud which they used in building the Ka'bah; and near this Mirjan the former is said to have placed the large stone upon which he stood while working at the masonry. On the basis of the Ka'bah, just over the Mirjan, is an ancient Gûte inscription, but this I was unable to decipher, and had no opportunity of copying it. I do not find it mentioned by any of the historians.

On the west side of the Ka'bah, about two feet below its summit, is the famous Mi'zâb, or water-spout, through which the rain-water collected on the roof of the building is discharged so as to fall upon the ground. It is about four feet in length, and six inches in breadth, as well as I could judge from below, with borders equal in height to its breadth. At the mouth hangs what is called the beard of the Mi'zâb, a gilt board, over which the water falls. This spout was sent hither from Constantinople in A.H. 981, and is reported to be of pure gold. The pavement round the Ka'bah, below the Mi'zâb, was laid down in A.H. 820, and consists of various coloured stones, forming a very handsome specimen of mosaic. There are two large slabs of fine verde-antico in the centre, which, according to Makrizi, were sent thither as presents from Cairo in A.H. 241. This is the spot where, according to Muhammadan tradition, Ishmael, the son of Abraham, and his mother Hagar, are buried; and here it is meritorious for the pilgrim to recite a prayer of two rak'ahs.

On this west side is a semi-circular wall, the two extremities of which are in a line with the sides of the Ka'bah, and distant from it three or four feet, leaving an opening which leads to the burying-place of Ishmael. The wall bears the name of Hatim, and the area which it encloses is called Hijr, or Hijru Isma'il, on account of its being "separated"

from the Ka'bah: the wall itself also, is sometimes so called; and the name Hatim is given by the historians to the space of ground between the Ka'bah and the wall on one side, and the Birn 'Z Zamzam and Ma'mun Ibrahim on the other. The present Mekkans, however, apply the name Hatim to the wall only.

Tradition says that the Ka'bah once extended as far as the Hatim, and that this side having fallen down just at the time of the Hajj, the expense of repairing it was demanded from the pilgrims, under a pretence that the revenues of government were not acquired in a manner sufficiently pure to admit of their application towards a purpose so sacred, whilst the money of the pilgrims would possess the requisite sanctity. The sum, however, obtained from them, proved very inadequate; all that could be done, therefore, was to raise a wall, which marked the space formerly occupied by the Ka'bah. This tradition, although current among the Mekkans, is at variance with history, which declares that the Hijr was built by the Banu Quraysh, who contracted the dimensions of the Ka'bah, that it was united to the building by Hajjaj, and again separated from it by Ibn Zubair.

It is asserted by Euseb, that a part of the Hijr, as it now stands, was never comprehended within the Ka'bah. The law regards it as a portion of the Ka'bah, inasmuch as it is esteemed equally meritorious to pray in the Hijr as in the Ka'bah itself; and the pilgrims who have not an opportunity of entering the latter, are permitted to affirm upon oath that they have prayed in the Ka'bah, although they may have only prostrated themselves within the enclosure of the Hatim. The wall is built of solid stone, about five feet in height, and four in thickness, cased all over with white marble, and inscribed with prayers and invocations, neatly sculptured upon the stone in modern characters. These and the casing are the work of al-Ghauri, the Egyptian Sultan, in A.H. 917, as we learn from Qutbu'd-din.

The walk round the Ka'bah is performed on the outside of the wall—the nearer to it the better. The four sides of the Ka'bah are covered with a black silk stuff, hanging down, and leaving the roof bare. This curtain, or veil, is called *kiswah*, and renewed annually at the time of the Hajj, being brought from Cairo, where it is manufactured at the Sultan's expense. On it are various prayers, interwoven in the same colour as the stuff, and it is, therefore, extremely difficult to read them. A little above the middle, and running round the whole building, is a line of similar inscriptions, worked in gold thread. That part of the *kiswah* which covers the door is richly embroidered with silver. Openings are left for the black stone, and the other in the south-east corner, which thus remain uncovered.

The *kiswah* is always of the same form and pattern; that which I saw on my first visit to the mosque was in a decayed state,

and full of holes. On the 25th of the month Zū 'l-Qadah, the old one is taken away, and the Ka'bah continues without a cover for fifteen days. It is then said that "The Ka'bah has assumed the *ihām*," which lasts until the tenth of Zū 'l-Hijjah, the day of the return of the pilgrims from 'Arafah to Wādī Minā, when the new kiswah is put on. During the first days, the new covering is tucked up by cords fastened on the roof, so as to leave the lower part of the building exposed; having remained thus for many days, it is let down, and covers the whole structure, being then tied to strong brass wings in the basis of the Ka'bah. The removal of the old kiswah was performed in a very indecorous manner; and a contest ensued among the pilgrims and the people of Makkah, both young and old, about a few rags of it. The pilgrims even collect the dust which sticks to the walls of the Ka'bah, under the kiswah, and sell it, on their return, as a sacred relic. [KISWAH.]

At the moment the building is uncovered and completely bare (*'uyān*), a crowd of women assemble round it, rejoicing with cries called *walwalah*.

The black colour of the kiswah, covering a large cube in the midst of a vast square, gives to the Ka'bah, at first sight, a very singular and imposing appearance; as it is not fastened down tightly the slightest breeze causes it to move in slow undulations, which are hailed with prayers by the congregation assembled round the building, as a sign of the presence of its guardian angels, whose wings, by their motion, are supposed to be the cause of the waving of the covering. Seventy thousand angels have the Ka'bah in their holy care, and are ordered to transport it to Paradise, when the trumpet of the Last Judgment shall be sounded.

The clothing of the Ka'bah was an ancient custom of the Pagan Arabs. The first kiswah, says Azraqī, was put on by Asad Tubba', one of the Himyarite kings of Yaman; before Islām, it had two coverings, one for winter and the other for summer. In the early ages of Islām, it was sometimes white and sometimes red, and consisted of the richest brocade. In subsequent times it was furnished by the different Sultāns of Baghdad, Egypt, or Yaman, according to their respective influence over Makkah prevailed; for the clothing of the Ka'bah appears to have always been considered as a proof of sovereignty over the Hijāz. Kalaun, Sultān of Egypt, assumed to himself and successors the exclusive right, and from them the Sultāns at Constantinople have inherited it. Kalaun appropriated the revenue of the two large villages, Bisais and Sandabair, in Lower Egypt, to the expense of the kiswah, and Sultān Sulaiman ibn Salim subsequently added several others; but the Ka'bah has long been deprived of this resource.

Round the Ka'bah is a good pavement of marble, about eight inches below the level of the great square; it was laid in A.H. 981, by order of the Sultān, and describes an irre-

gular oval; it is surrounded by thirty-two slender gilt pillars, or rather poles, between every two of which are suspended seven glass lamps, always lighted after sunset. Beyond the poles is a second pavement, about eight paces broad, somewhat elevated above the first, but of coarser work; then another, six inches higher, and eighteen paces broad, upon which stand several small buildings; beyond this is the gravelled ground, so that two broad steps may be said to lead from the square down to the Ka'bah. The small buildings just mentioned, which surround the Ka'bah, are the five Maqāms, with the well of Zamzam, the arch called Bābu 's-Salām (the Gate of Peace), and the mimbar (pulpit).

Opposite the four sides of the Ka'bah stand four other small buildings, where the Imāms of the four orthodox Muhammadan sects, the Hanafī, Shāfi'i, Hanbali, and Malakī, take their station, and guide the congregation in their prayers. The Maqāmu 'l-Malakī, on the south, and that of Hanbali, opposite the Black Stone, are small pavilions, open on all sides, and supported by four slender pillars, with a light sloping roof, terminating in a point, exactly in the style of Indian pagodas.

The Maqāmu 'l-Hanafī, which is the largest, being fifteen paces by eight, is open on all sides, and supported by twelve small pillars: it has an upper storey, also open, where the Mu'azzin, who calls to prayers, takes his stand. This was first built in A.H. 923, by Sultān Salim I.; it was afterwards rebuilt by Khushgildī, Governor of Jiddah, in A.H. 947; but all the four Maqāms, as they now stand, were built in A.H. 1074. The Maqāmu 'sh-Shāfi'i is over the well Zamzam, to which it serves as an upper chamber.

Near their respective Maqāms, the adherents of the four different sects seat themselves for prayers. During my stay at Makkah, the Hanafis always began their prayer first; but, according to Mnāhim custom, the Shāfi'is should pray first in the mosque, then the Hanafis, Malakis, and Hanbalis. The evening prayer is an exception, which they are all enjoined to utter together. The Maqāmu 'l-Hanbali is the place where the officers of government and other great people are seated during prayers; here the Pasha and the Sharif are placed, and, in their absence the eunuchs of the temple. These fill the space under this Maqām in front, and behind it the female pilgrims who visit the temple have their places assigned, to which they repair principally for the two evening prayers, few of them being seen in the mosque at the three other daily prayers. They also perform the ṭawāf, or walk round the Ka'bah, but generally at night, though it is not uncommon to see them walking in the daytime among the men.

The present building which encloses Zamzam, stands close by the Maqāmu 'l-Hanbali, and was erected in A.H. 1072: it is of a square shape, and of massive construction, with an entrance to the north, opening into the room which contains the well. This room is beautifully ornamented with marbles of various

colours; and adjoining to it, but having a separate door, is a small room with a stone reservoir, which is always full of Zamzam water; this the pilgrims get to drink by passing their hand with a cup through an iron grated opening, which serves as a window, into the reservoir, without entering the room.

The mouth of the well is surrounded by a wall five feet in height, and about ten feet in diameter. Upon this the people stand who draw up the water, in leathern buckets, an iron railing being so placed as to prevent their falling in. In Fasy's time, there were eight marble basins in this room for the purpose of ablution.

From before dawn to near midnight, the well-room is constantly crowded with visitors. Everyone is at liberty to draw up the water for himself, but the labour is generally performed by persons placed there on purpose, and paid by the mosque; they expect also a trifle from those who come to drink, though they dare not demand it. I have been more than once in the room a quarter of an hour before I could get a draught of water, so great was the crowd. Devout pilgrims sometimes mount the wall and draw the bucket for several hours, in the hope of thus expiating their evil deeds.

Before the Wahhābi invasion, the well Zamzam belonged to the Sharif, and the water becoming thus a monopoly, was only to be purchased at a high price: but one of Sa'ūd's first orders, on his arrival at Makkah, was to abolish this traffic, and the holy water is now dispensed gratis. The Turks consider it a miracle that the water of this well never diminishes, notwithstanding the continual draught from it. There is certainly no diminution in its depth, for, by an accurate inspection of the rope by which the buckets are drawn up, I found that the same length was required both at morning and evening, to reach the surface of the water. Upon inquiry, I learned from one of the persons who had descended in the time of the Wahhābis to repair the masonry, that the water was flowing at the bottom, and that the well is therefore supplied by a subterraneous rivulet. The water is heavy to the taste, and sometimes in its colour resembles milk; but it is perfectly sweet, and differs very much from that of the brackish wells dispersed over the town. When first drawn up, it is slightly tepid, resembling, in this respect, many other fountains of the Hijaz.

Zamzam supplies the whole town, and there is scarcely one family that does not daily fill a jar with the water. This only serves, however, for drinking or for ablution, as it is thought impious to employ water so sacred for culinary purposes or on common occasions. Almost every pilgrim when he repairs to the mosque for evening prayer, has a jar of the water placed before him by those who earn their livelihood by performing this service.

The water is distributed in the mosque to all who are thirsty for a trifling fee, by water-carriers, with large jars upon their backs;

these men are also paid by charitable pilgrims for supplying the poorer ones with this holy beverage immediately before or after prayers.

The water is regarded as an infallible cure for all diseases; and the devotees believe that the more they drink of it, the better their health will be, and then prayers the more acceptable to the Deity. I have seen some of them at the well swallowing such a quantity of it, as I should hardly have thought possible. A man who lived in the same house with me, and was ill of an intermittent fever, repaired every evening to Zamzam, and drank of the water till he was almost fainting; after which he lay for several hours extended upon his back, on the pavement near the Ka'bah, and then returned to renew his draught. When by this practice he was brought to the verge of death, he declared himself fully convinced that the increase of his illness proceeded wholly from his being unable to swallow a sufficient quantity of the water. Many pilgrims, not content with drinking it merely, strip themselves in the room, and have buckets of it thrown over them, by which they believe that the heart is purified as well as the outer body.

Few pilgrims quit Makkah without carrying away some of this water in copper or tin bottles, either for the purpose of making presents, or for their own use in case of illness, when they drink it, or for ablution after death. I carried away four small bottles, with the intention of offering them as presents to the Muhammadan kings in the black countries. I have seen it sold at Suez by pilgrims returning from Makkah, at the rate of one piastre for the quantity that filled a coffee-cup.

The chief of Zamzam is one of the principal 'Ulamā of Makkah. I need not remind the reader that Zamzam is supposed to be the spring found in the wilderness by Hagar, at the moment when her infant son Ishmael was dying of thirst. It seems probable that the town of Makkah owes its origin to this well. For many miles round, no sweet water is found, nor is there found in any part of the adjacent country so copious a supply.

On the north-east side of Zamzam stand two small buildings, one behind the other, called al-Qubbatain; they are covered by domes painted in the same manner as the mosque, and in them are kept water-jars, lamps, carpets, mats, brooms, and other articles used in the very mosque. These two ugly buildings are injurious to the interior appearance of the building, their heavy forms and structure being very disadvantageously contrasted with the light and airy shape of the Maqāms. I heard some pilgrims from Greece, men of better taste than the Arabs, express their regret that the Qubbatain should be allowed to disfigure the mosque. Their contents might be deposited in some of the buildings adjoining the mosque, of which they form no essential part, no religious importance being attached to them. They were built by Khushgildi, Governor of Jiddah, A.R. 947;

one is called Qubbaru 'l-'Abbās, from having been placed on the site of a small tank, said to have been formed by al-'Abbās, the uncle of Muhammad.

A few paces west of Zamzam, and directly opposite to the door of the Ka'bah, stands a ladder or staircase, which is moved up to the wall of the Ka'bah, in the days when that building is opened, and by which the visitors ascend to the door; it is of wood, with some carved ornaments, moves on low wheels, and is sufficiently broad to admit of four persons ascending abreast. The first ladder was sent hither from Cairo in A.H. 818, by Mu'ayyad Abū 'n-Nāsir, King of Egypt; for in the Hijāz, it seems, there has always been so great a want of artificers, that whenever the mosque required any work, it was necessary to have mechanics brought from Cairo, and even sometimes from Constantinople.

In the same line with the ladder, and close by it stands a lightly-built, insulated, and circular arch, about fifteen feet wide and eighteen feet high, called Bābu 's-Salām, which must not be confounded with the great gate of the mosque bearing the same name. Those who enter the Baitu 'llāh for the first time, are enjoined to do so by the outer and inner Bābu 's-Salām; in passing under the latter, they are to exclaim, "O God, may it be a happy entrance!" I do not know by whom this arch was built, but it appears to be modern.

Nearly in front of the Bābu 's-Salām and nearer to the Ka'bah than any of the other surrounding buildings, stands the Maqāmu Ibrāhīm. This is a small building, supported by six pillars about eight feet high, four of which are surrounded from top to bottom by a fine iron railing, which thus leaves the space beyond the two hind pillars open; within the railing is a frame about five feet square, terminating in a pyramidal top, and said to contain the sacred stone upon which Abraham stood when he built the Ka'bah, and which, with the help of his son Ishmael, he had removed from hence to the place called Mi'ran, already mentioned. The stone is said to have yielded under the weight of the Patriarch, and to preserve the impression of his foot still visible upon it; but no pilgrim has ever seen it, as the frame is always entirely covered with a brocade of red silk richly embroidered. Persons are constantly seen before the railing, invoking the good offices of Abraham, and a short prayer must be uttered by the side of the Maqām, after the walk round the Ka'bah is completed. It is said that many of the Companions, or first adherents of Muhammad, were interred in the open space between this Maqām and Zamzam, from which circumstance it is one of the most favourite places of prayer in the mosque. In this part of the area, the Khalīfah Sulaimān ibn 'Abdi 'l-Malik, brother of al-Walid, built a fine reservoir, in A.H. 97, which was filled from a spring east of 'Arafāt; but the Makkans destroyed it after his death, on the pretence that the water of Zamzam was preferable.

On the side of Maqāmu Ibrāhīm, facing the middle part of the front of the Ka'bah, stands the Mimbar, or pulpit, of the mosque; it is elegantly formed of fine white marble, with many sculptured ornaments, and was sent as a present to the mosque in A.H. 969, by Sul-tān Sulaimān ibn Salim. A straight narrow staircase leads up to the post of the *khatīb*, or preacher, which is surmounted by a gilt polygonal pointed steeple, resembling an obelisk. Here a sermon is preached on Fridays, and on certain festivals; these, like the Friday sermons of all mosques in the Muhammadan countries, are usually of the same tenour, with some slight alterations upon extraordinary occasions. Before the Wahhābis invaded Makkah, prayers were added for the Sultān and the Sharīf; but these were forbidden by Sa'ūd. Since the Turkish conquest, however, the ancient custom has been restored. The right of preaching in the Mimbar is vested in several of the first 'Ulamā' in Makkah; they are always elderly persons, and officiate in rotation. In ancient times Muhammad himself, his successors, and the Khalīfahs, whenever they came to Makkah, mounted the pulpit, and preached to the people.

The *khatīb*, or preacher, appears in the Mimbar wrapped in a white cloak, which covers his head and body, and with a stick in hand; a practice observed also in Egypt and Syria, in memory of the first age of Islām, when the preachers found it necessary to be armed, from fear of being surprised. As in other mosques, two green flags are placed on each side of him.

About the Mimbar, the visitors of the Ka'bah deposit their shoes; as it is neither permitted to walk round the Ka'bah with covered feet, nor thought decent to carry the shoes in the hand, as is done in other mosques. Several persons keep watch over the shoes, for which they expect a small present; but the vicinity of the holy temple does not intimidate the dishonest, for I lost successively from this spot three new pairs of shoes; and the same thing happens to many pilgrims.

I have now described all the buildings within the enclosure of the temple.

The gravel-ground, and part of the adjoining outer pavement of the Ka'bah is covered, at the time of evening prayers, with carpets of from sixty to eighty feet in length, and four feet in breadth, of Egyptian manufacture, which are rolled up after prayers. The greater part of the pilgrims bring their own carpets with them. The more distant parts of the area, and the floor under the colonnade, are spread with mats brought from Souakin; the latter situation being the usual place for the performance of the mid-day and afternoon prayers. Many of these mats are presented to the mosque by the pilgrims, for which they have in return the satisfaction of seeing their names inscribed on them in large characters.

At sunset, great numbers assemble for the first evening prayer; they form themselves into narrow wide circles, or rather a series of

as twenty, around the Ka'bah, as a common centre before which every person makes his prostration; and thus, as the Muhammadan doctors observe, Makkah is the only spot throughout the world in which the true believer can, with propriety, turn during his prayers towards any point of the compass. The Imâm takes his post near the gate of the Ka'bah, and his genuflexions are imitated by the whole assembled multitude. The effect of the joint prostrations of six or eight thousand persons, added to the recollection of the distance and various quarters from whence they come, or for what purpose, cannot fail to impress the most cool-minded spectator with some degree of awe. At night, when the lamps are lighted, and numbers of devotees are performing the Tawâf round the Ka'bah, the sight of the busy crowds, the voices of the Mutawwifs, intent upon making themselves heard by those to whom they recite their prayers, the loud conversation of many idle persons, the running, playing, and laughing of boys, give to the whole a very different appearance, and one more resembling that of a place of public amusement. The crowd, however, leaves the mosque about nine o'clock, when it again becomes the place of silent meditation and prayer to the few visitors who are led to the spot by sincere piety, and not worldly motives or fashion.

There is an opinion prevalent at Makkah, founded on holy tradition, that the mosque will contain any number of the faithful; and that if even the whole Muhammadan community were to enter at once, they would all find room in it to pray. The guardian angels, it is said, would invisibly extend the dimensions of the building, and diminish the size of each individual. The fact is, that during the most numerous pilgrimages, the mosque, which can contain, I believe, about thirty-five thousand persons in the act of prayer, is never half-filled. Even on Fridays, the greater part of the Makkans, contrary to the injunctions of the law, pray at home, if at all, and many pilgrims follow their example. I could never count more than ten thousand individuals in the mosque at one time, even after the return from 'Arafât, when the whole body of pilgrims was collected for a few days in and about the city.

At every hour of the day persons may be seen under the colonnade, occupied in reading the Qur'an and other religious books; and here many poor Indians, or negroes, spread their mats, and pass the whole period of their residence at Makkah. Here they both eat and sleep; but cooking is not allowed. During the hours of noon, many persons come to repose beneath the cool shade of the vaulted roof of the colonnade; a custom which not only accounts for the mode of construction observed in the old Muhammadan temples of Egypt and Arabia, but for that also of the ancient Egyptian temples, the immense porticoes of which were probably left open to the idolatrous natives, whose mud-built houses could afford them but

an imperfect refuge against the mid-day heats.

It is only during the hours of prayer that the great mosques of these countries partake of the sanctity of prayer, or in any degree seem to be regarded as consecrated places. In al-Azhar, the first mosque at Cairo, I have seen boys crying pancakes for sale, barbers shaving their customers, and many of the lower orders eating their dinners, where, during prayers, not the slightest motion, nor even whisper, diverts the attention of the congregation. Not a sound or the voice of the Imâm, is heard during prayers in the great mosque at Makkah, which at other times is the place of meeting for men of business to converse on their affairs, and is sometimes so full of poor pilgrims, or of diseased persons lying about under the colonnade, in midst of their miserable baggage, as to have the appearance of a hospital rather than a temple. Boys play in the great square, and servants carry luggage across it, to pass by the nearest route from one part of the town to the other. In these respects, the temple of Makkah resembles the other great mosques of the East. But the holy Ka'bah is rendered the scene of such indecencies and criminal acts, as cannot with propriety be more particularly noticed. They are not only practised here with impunity, but, it may be said, almost publicly; and my indignation has often been excited, on witnessing abominations which called forth from other passing spectators nothing more than a laugh or a slight reprimand.

In several parts of the colonnade, public schools are held, where young children are taught to spell and read; they are most noisy groups, and the schoolmaster's stick is in constant action. Some learned men of Makkah deliver lectures on religious subjects every afternoon under the colonnade, but the auditors are seldom numerous. On Fridays, after prayer, some Turkish 'Ulamâ explain to their countrymen assembled around them a few chapters of the Qur'an, after which each of the audience kisses the hand of the expositor, and drops money into his cap. I particularly admired the fluency of speech of one of these 'Ulamâ, although I did not understand him, the lecture being delivered in the Turkish language. His gesticulations, and the inflexions of his voice, were most expressive; but, like an actor on the stage, he would laugh and cry in the same minute, and adapt his features to his purpose in the most skilful manner. He was a native of Brusa, and amassed a considerable sum of money.

Near the gate of the mosque called Bâbu 's-Salâm, a few Arab shaiiks daily take their seat, with their inkstand and paper, ready to write, for any applicant, letters, accounts, contracts, or any similar document.

They also deal in written charms, like those current in the Black countries, such as amulets, love-receipts, &c. They are principally employed by Bedouins, and demand an exorbitant remuneration.

Winding sheets (*kafān*) and other linen washed in the waters of Zamzam, are constantly seen hanging to dry between the columns. Many pilgrims purchase at Mak-kah the shroud in which they wish to be buried, and wash it themselves at the well of Zamzam, supposing that, if the corpse be wrapped in linen which has been wetted with this holy water, the peace of the soul after death will be more effectually secured. Some pilgrims make this linen an article of traffic.

Makkah generally, but the mosque in particular, abounds in flocks of wild pigeons, which are considered to be the inviolable property of the temple, and are called the pigeons of the Baitu 'llāh. Nobody dares to kill any of them, even when they enter the private houses. In the square of the mosque, several small stone basins are regularly filled with water for their use: here, also, Arab women expose for sale, upon small straw mats, corn and durrāh, which the pilgrims purchase, and throw to the pigeons. I have seen some of the public women take this mode of exhibiting themselves, and of bargaining with the pilgrims, under pretence of selling them corn for the sacred pigeons.

The gates of the mosque are nineteen in number, and are distributed about it, without any order or symmetry. The principal of these gates are: on the north side, Bābu 's-Salām, by which every pilgrim enters the mosque; Bābu 'l-'Abbās; Bābu 'n-Nabi, by which Muḥammad is said to have always entered the mosque; Bābu 'Alī. On the east side: Bābu Zai, or Bābu 'l-'Ashrah, through which the ten first adherents of Muḥammad used to enter; Bābu 's-Ṣafā; two gates called Bibānu 'sh-Sharīf opposite the palaces of the Sharīf. On the south side: Bābu Ibrāhīm, where the colonnade projects beyond the straight line of the columns, and forms a small square; Bābu 'l-'Umrah, through which it is necessary to pass, on visiting the 'Umrah. On the west side: Bābu 'z-Ziyādah, forming a projecting square similar to that at Bābu Ibrāhīm, but larger.

Most of these gates have high-pointed arches, but a few round arches are seen among them, which, like all the arches of this kind in the Hijāz, are nearly semicircular. They are without any ornament, except the inscription on the exterior, which commemorates the name of the builder; and they are all posterior in date to the fourteenth century. As each gate consists of two or three arches, or divisions, separated by narrow walls, these divisions are counted in the enumeration of the gates leading into the Ka'bah, and thus make up the number thirty-nine.

There being no doors to the gates, the mosque is consequently open at all times. I have crossed at every hour of the night, and always found people there, either at prayers or walking about.

The outside walls of the mosque are those of the houses which surround it on all sides. These houses belonged originally to the mosque; the greater part are now the pro-

perty of individuals, who have purchased them. They are let out to the richest pilgrims, at very high prices, as much as five hundred piastres being given, during the pilgrimage, for a good apartment, with windows opening into the mosque. Windows have, in consequence, been opened in many parts of the walls, on a level with the street, and above that of the floor of the colonnades. Pilgrims living in these apartments are allowed to perform the Friday's prayers at home, because, having the Ka'bah in view from the windows, they are supposed to be in the mosque itself, and to join in prayer those assembled within the temple. Upon a level with the ground-floor of the colonnades, and opening into them, are small apartments formed in the walls, having the appearance of dungeons; these have remained the property of the mosque, while the houses above them belong to private individuals. They are let out to watermen, who deposit in them the Zamzam jars, or to less opulent pilgrims who wish to live in the mosque. Some of the surrounding houses still belong to the mosque, and were originally intended for public schools, as their name of Madrasah implies; they are now all let out to pilgrims. In one of the largest of them, Muḥammad 'Alī Pasha lived; in another Ḥasan Pasha.

Close to Bābu Ibrāhīm is a large madrasah, now the property of Saiyid Ageyl, one of the principal merchants of the town, whose warehouse opens into the mosque. This person, who is aged, has the reputation of great sanctity; and it is said that the hand of the Sharīf Ghālib, when once in the act of collaring him for refusing to advance some money, was momentarily struck with palsy. He has evening assemblies in his house, where theological books are read, and religious topics discussed.

Among other buildings forming the enclosure of the mosque, is the Miḥkam, or house of justice, close by the Bābu 'z-Ziyādah; it is a fine, firmly-built structure, with lofty arches in the interior, and has a row of high windows looking into the mosque. It is inhabited by the Qāzī. Adjoining to it stands a large Madrasah, enclosing a square, known by the name of Madrasah Sulaimān, built by Sultān Sulaiman and his son Salīm II., in A.H. 973. It is always well filled with Turkish pilgrims, the friends of the Qāzī, who dispose of the lodgings.

The exterior of the mosque is adorned with seven minarets, irregularly distributed: 1. Minaret of Bābu 'l-'Umrah; 2. of Bābu 's-Salām; 3. of Bābu 'Alī; 4. of Bābu 'l-Wadā; 5. of Madrasah Kall Beg; 6. of Bābu 'z-Ziyādah; 7. of Madrasah Sultān Sulaiman. They are quadrangular or round steeples, in no way differing from other minarets. The entrance to them is from the different buildings round the mosque, which they adjoin. A beautiful view of the busy crowd below is obtained by ascending the most northern one. (Taken, with slight alterations, chiefly in the spelling of Arabic words and names, from Burckhardt's *Travels in Arabia*, vol. I. p. 248.)

Mr. Sale says: "The temple of Mecca was a place of worship, and in singular veneration with the Arabs from great antiquity, and many centuries before Muhammad. Though it was most probably dedicated at first to an idolatrous use, yet the Muhammadans are generally persuaded that the Ka'bah is almost coeval with the world; for they say that Adam, after his expulsion from Paradise, begged of God that he might erect a building like that he had seen there, called Baitu 'l-Ma'mūr, or the frequented house, and al Durah, towards which he might direct his prayers, and which he might compass, as the angels do the celestial one. Whereupon God let down a representation of that house in curtains of light, and set it in Mecca, perpendicularly under its original, ordering the patriarch to turn towards it when he prayed, and to compass it by way of devotion. After Adam's death, his son Seth built a house in the same form, of stone and clay, which being destroyed by the Deluge, was rebuilt by Abraham and Ishmael at God's command, in the place where the former had stood, and after the same model, they being directed therein by revelation.

"After this edifice had undergone several reparations, it was, a few years after the birth of Muhammad, rebuilt by the Quraish on the old foundation, and afterwards repaired by Abdullah Ibn Zubair, the Khalif of Mecca; and at length again rebuilt by Yusuf, surnamed al Hijaj Ibn Yusuf, in the seventy-fourth year of the Hijrah, with some alterations, in the form wherein it now remains. Some years after, however, the Khalif Harun al Rashid (or, as others write, his father al Mahdi, or his grandfather al Mansur) intended again to change what had been altered by al Hijaj, and to reduce the Ka'bah to the old form in which it was left by Abdullah. but was dissuaded from meddling with it, lest so holy a place should become the sport of princes, and being remodelled after everyone's fancy, should lose that reverence which was justly paid it. But notwithstanding the antiquity and holiness of this building, they have a prophecy by tradition from Muhammad, that in the last times the Ethiopians shall come and utterly demolish it, after which it will not be rebuilt again for ever." (*Prel. Dis.*, p. 83).

The following are the references to the Sacred Mosque in the Qur'an:—

Sūrah ii. 144, 145: "From whatever place thou comest forth, then turn your face towards the Sacred Mosque; for this is a duty enjoined by thy Lord; and God is not inattentive to your doings. And from whatever place thou comest forth, then turn thy face toward the Sacred Mosque: and wherever ye be, to that par turn your faces, that men have no cause of dispute against you."

Sūrah v. 2: "O Believers! violate neither the rites of God, nor the sacred month, nor the offering, nor its ornaments, nor those who press on to the Sacred Mosque, seeking favour from their Lord and His good pleasure in them."

Sūrah viii. 33-35: "But God chose not to

chastise them while thou wast with them, nor would God chastise them when they sued for pardon. But because they debarred the faithful from the Sacred Mosque, albeit they are not its guardians, nothing is there on their part why God should not chastise them. The God-fearing only are its guardians; but most of them know it not. And their prayer at the house is no other than whistling through the fingers and clapping of the hands—'Taste then the torment, for that ye have been unbelievers.'"

Sūrah ix. 7: "How shall they who add gods to God be in league with God and with His Apostle, save those with whom ye made a league at the Sacred Mosque? So long as they are true to you, be ye true to them: for God loveth those who fear Him."

Sūrah ix. 28: "O Believers! only they who join gods with God are unclean! Let them not, therefore, after this their year, come near the Sacred Mosque. And if ye fear want, God, if He please, will enrich you of His abundance: for God is Knowing, Wise."

Sūrah xvii. 1: "Glory be to Him who carried his servant by night from the Sacred Mosque to the temple that is more remote (i.e. Jerusalem), whose precinct we have blessed, that we might show him of our signs! for He is the Hearer, the Seer."

Sūrah xxii. 25: "From the Sacred Mosque which we have appointed to all men, alike for those who abide therein, and for the stranger."

Sūrah xlviii. 25: "These are they who believed not, and kept you away from the Sacred Mosque, as well as the offering which was prevented from reaching the place of sacrifice."

Sūrah xlviii. 27: "Now hath God in truth made good to His Apostle the dream in which he said, 'Ye shall surely enter the Sacred Mosque, if God will, in full security, having your heads shaved and your hair cut: ye shall not fear; for He knoweth what ye know not; and He hath ordained you, beside this, a speedy victory.'"

AL-MASJIDU 'L-JĀMI' (المسجد الجامع). *Lit.* "The collecting mosque." A title given to the chief mosque of any city in which people assemble for the Friday prayer and khutbah. [KHUTBAH.]

MASJIDU 'L-KHAIF (مسجد الخيف). A mosque at Minā, three miles from Makkah. Here, according to the Arabs, Adam is buried, "his head being at one end of a long wall, and his feet at another, whilst the dome covers his omphalic region." (*Burton's Pilgrimage*, vol. ii. p. 203.)

MASJIDU 'N-NABĪ (مسجد النبي). "The Prophet's Mosque" at al-Madinah. It is held to be the second mosque in Islam in point of seniority, and the same, or, according to others the first, in dignity, ranking with the Sacred Mosque at Makkah.

The following is Captain R. F. Burton's account of its history:—

"Muhammad ordered to erect a place of worship there, sent for the youths to whom it belonged and certain Ansār, or auxiliaries, their guardians; the ground was offered to him in free gift, but he insisted upon purchasing it, paying more than its value. Having caused the soil to be levelled and the trees to be felled, he laid the foundation of the first mosque.

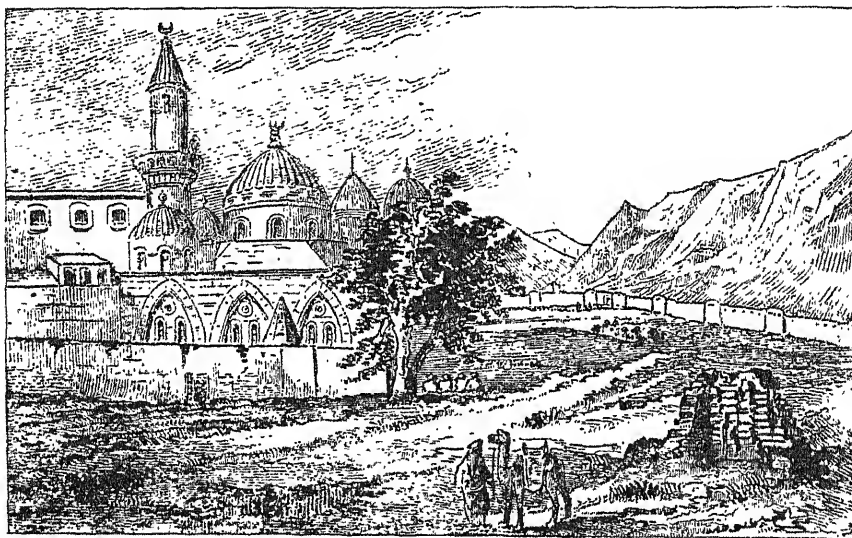
"In those times of primitive simplicity its walls were made of rough stone and unbaked bricks, and trunks of date-trees supported a palm-stick roof, concerning which the Archangel Gabriel delivered an order that it should not be higher than seven cubits, the elevation of Solomon's temple. All ornament was strictly forbidden: The Ansār, or men of Medinah, and the Muhājirīn, or fugitives from Mecca, carried the building materials in their arms from the cemetery Bakī', near the well

of Aiyūb, north of the spot where Ibrahim's mosque now stands, and the Prophet was to be seen aiding them in their labours, and receiving for their encouragement:

'O Allah! there is no good but the good of futurity;

Then have mercy upon my Ansār and Muhājirīn."

"The length of this mosque was fifty-four cubits from north to south, and sixty-three in breadth, and it was hemmed in by houses on all sides save the western. Till the seventeenth month of the new era, the congregation faced towards the northern wall. After that time a fresh 'revelation' turned them in the direction of Makkah—southwards; and which occasion the Archangel Gabriel descended and miraculously opened through the hills and wilds a view of the Ka'bah, that



MASJIDU 'N-NABI AT AL-MADINAH. (Captain R. Burton.)

there might be no difficulty in ascertaining its true position.

"After the capture of Khaibar in A.H. 7, the Prophet and his first three successors restored the mosque, but Muslim historians do not consider this a second foundation. Muhammad laid the first brick, and Abu-Hurayrah declares that he saw him carry heaps of building material piled up to his breast. The Khalifahs, each in the turn of his succession, placed a brick close to that laid by the Prophet, and aided him in raising the walls. Tabrānī relates that one of the Ansār had a house adjacent, which Muhammad wished to make part of the place of prayer; the proprietor was offered in exchange for it a home in Paradise, which he gently rejected, pleading poverty. His excuse was admitted, and 'Usmān, after purchasing the place for 10,000 dirhams, gave it

to the Prophet on the long credit originally offered. The mosque was a square of 100 cubits. Like the former building, it had three doors: one on the south side, where the *Mihrahū 'n-Nabawi*, or the 'Prophet's niche,' now is, another in the place of the present *Bābu'r Rahmah*, and the third at the *Bābu 'Usmān*, now called the "Gate of Gabriel." Instead of a mihrāh or prayer niche, a large block of stone, directed the congregation. At first it was placed against the northern wall of the mosque, and it was removed to the southern when Makkah became the Qiblah. In the beginning the Prophet, whilst preaching the *Khuṭbah* or Friday sermon, leaned, when fatigued, against a post. The minbar, or pulpit, was the invention of a Madinah man of the Banū Najjār. It was a wooden frame, two cubits long by one broad, with three steps, each one span high; on the top-

most of these the Prophet sat when he required rest. The pulpit assumed its present form about A.H. 90, during the artistic reign of Walid.

"In this mosque Muhammad spent the greater part of the day with his companions, conversing, instructing, and comforting the poor. Hard by were the abodes of his wives, his family, and his principal friends. Here he prayed, hearkening to the Azân, or devotion call, from the roof. Here he received worldly envoys and embassies, and the heavenly messages conveyed by the Archangel Gabriel. And within a few yards of the hallowed spot, he died, and found, it is supposed, a grave.

"The theatre of events so important to Islâm, could not be allowed—especially as no divine decree forbade the change—to remain in its pristine lowliness. The first Khalifah contented himself with merely restoring some of the palm pillars, which had fallen to the ground. 'Umar, the second successor, surrounded the Hujrah, or 'Ayishah's chamber, in which the Prophet was buried, with a mud wall, and in A.H. 17, he enlarged the mosque to 140 cubits by 120, taking in ground on all sides except the eastern, where stood the abodes of the 'Mothers of the Moslems' (*Ummu l-Mu'minin*). Outside the northern wall he erected a suffah, called Batha—a raised bench of wood, earth, or stone, upon which the people might recreate themselves with conversation and quoting poetry, for the mosque was now becoming a place of peculiar reverence to men.

"The second Masjid was erected A.H. 29 by the third Khalifah, 'Usmân, who, regardless of the clamours of the people, overthrew the old one, and extended the building greatly towards the north, and a little towards the west; but he did not remove the eastern limit on account of the private houses. He made the roof of Indian teak, and erected walls of hewn and carved stone. These innovations caused some excitement, which he allayed by quoting a tradition of the Prophet, with one of which he appears perpetually to have been prepared. The saying in question was, according to some, 'Were this my mosque extended to Safâ, it verily would still be my mosque'; according to others, 'Were the Prophet's mosque extended to Zû l-Hulafâ, it would still be his.' But 'Usmân's skill in the quotation of tradition did not prevent the new building being in part a cause of his death. It was finished on the 1st Muharram, A.H. 30.

"At length, Islâm, grown splendid and powerful, determined to surpass other nations in the magnificence of its public buildings. In A.H. 88, al-Walid the First, twelfth Khalifah of the Banî Umayyah race, after building the noble Jami'-Masjid of the Omniades at Damascus, determined to display his liberality at al-Madinah. The governor of the place, 'Umar ibn 'Abdu l-Aziz, was directed to buy for 7,000 dinars all the hovels of raw brick that hedged in the eastern side of the old mosque. They were inhabited by descendants of the

Prophet and of the early Khalifahs, and in more than one case, the ejection of the holy tenantry was effected with considerable difficulty. Some of the women (ever the most obstinate on such occasions) refused to take money, and 'Umar was forced to the objectionable measure of turning them out of doors with exposed faces in full day. The Greek Emperor, applied to by the magnificent Khalifah, sent immense presents, silver lamp chains, valuable curiosities, forty loads of small cut stones for *pietra-dura*, and a sum of 80,000 dinars, or, as others say, 40,000 miskals of gold. He also despatched forty Coptic and forty Greek artists to carve the marble pillars and the casings of the walls, and to superintend the gilding and the mosaic work.

"One of these Christians was beheaded for sculpturing a hog on the Qiblah wall, and another, in an attempt to defile the roof, fell to the ground, and his brains were dashed out. The remainder apostatized, but this did not prevent the older Arabs murmuring that their mosque had been turned into a *kanisah* (or Church). The Hujrah, or chamber, where, by Muhammad's permission, 'Izrâ'il, the Angel of Death, separated his soul from his body, whilst his head was lying in the lap of 'Ayishah, his favourite wife, was now for the first time taken into the mosque. The raw brick encinte which surrounded the three graves was exchanged for one of carved stone, enclosed by an outer precinct with a narrow passage between. Those double walls were either without a door, or had only a small blocked-up wicket on the northern side, and from that day (A.H. 90), no one has been able to approach the sepulchre. A minaret was erected at each corner of the mosque. The building was enlarged to 200 cubits by 167, and was finished in A.H. 91. When Walid, the Khalifah, visited it in state, he inquired of his lieutenant why greater magnificence had not been displayed in the erection; upon which 'Umar informed him, to his astonishment, that the walls alone had cost 45,000 dinars.

"The fourth mosque was erected in A.H. 191, by al-Mahdi, third prince of the Banî 'Abbas or Baghdad Khalifahs—celebrated in history only for spending enormous sums upon a pilgrimage. He enlarged the building by adding ten handsome pillars of carved marble, with gilt capitals, on the northern side. In A.H. 202, al-Ma'mûn made further additions to this mosque.

"It was from al-Mahdi's Masjid that Hakîm ibn Amri l-lah, the third Fatimite Khalifah of Egypt, and the deity of the Druse sect, determined to steal the bodies of the Prophet and his two companions. About A.H. 412, he sent emissaries to al-Madinah; the attempt, however, failed, and the would be violators of the tomb lost their lives. It is generally supposed that Hakîm's object was to transfer the visitation to his own capital; but in one so manifestly insane it is difficult to discover the spring of action. Two Christians, habited like Maghribi pilgrims, in A.H. 550, dug a mine from a neighbouring house into the

temple. They were discovered, beheaded, and burned to ashes. In relating these events, the Muslim historians mix up many foolish preternaturalisms with credible matter. At last, to prevent a recurrence of such sacrilegious attempts, Māliku l-'Ādil Nūru'd-dīn, of the Baharite Mamluk Sultans, or, according to others, Sultan Nūru'd-dīn Shāhid Mahmūd bin Zengi, who, warned by a vision of the Prophet, had started for al-Madinah only in time to discover the two Christians, surrounded the holy place with a deep trench, filled with molten lead. By this means Abū Bakr and 'Umar, who had run considerable risks of their own, have ever since been enabled to occupy their last home undisturbed.

"In A.H. 654, the fifth mosque was erected in consequence of a fire, which some authors attribute to a volcano that broke out close to the town in terrible eruption; others, with more fanaticism and less probability, to the schismatic Banū Husam, then the guardians of the tomb. On this occasion the Hujrah was saved, together with the old and venerable copies of the Qur'ān there deposited, especially the Cufic MSS. written by 'Usmān, the third Khalifah. The piety of three sovereigns, Musta'sim (last Khalifah of Baghdad) Muza'fir Shems-ud-dīn-Yūsuf, chief of Yaman, and Zāhir Beybars, Baharite Sultan of Egypt, completed the work in A.H. 688. This building was enlarged and beautified by the princes of Egypt, and lasted upwards of 200 years.

"The sixth mosque was built, almost as it now stands, by Kaid Bey, nineteenth Sultan of the Circasian Mamluk kings of Egypt, in A.H. 888. Musta'sim's mosque had been struck by lightning during a storm; thirteen men were killed at prayers, and the destroying element spared nothing but the interior of the Hujrah. The railing and dome were restored; niches and a pulpit were sent from Cairo, and the gates and minarets were distributed as they are now. Not content with this, Kaid Bey established 'waqf' (bequests) and pensions, and introduced order among the attendants on the tomb. In the tenth century, Sultan Sulaiman the Magnificent paved with fine white marble the Rauzah or garden, which Kaid Bey, not daring to alter, had left of earth, and erected the fine minaret that bears his name. During the dominion of the later Sultans and of Mohammad Ali, a few trifling presents of lamps, carpets, wax candles, and chandeliers, and a few immaterial alterations have been made." (See *Personal Narrative of a Pilgrimage to El Medinah and Meccah*, by Richard F. Burton, 2nd edition, vol. i. p. 345.)

MASJIDU T-TAQWĀ (مسجد التقوى). *Lit.* "The Mosque of Piety." The mosque at Qubā', a place about three miles south-east of al-Madinah. It was here that it is said that the Prophet's camel, al-Qaswā rested on its way from Makkah to al-Madinah, on the occasion of the Flight. And when Muhammad desired the Companions to mount the camel, Abū Bakr and 'Umar did so,

but she still remained on the ground; but when 'Alī obeyed the order, she arose. Here the Prophet decided to erect a place for prayer. It was the first mosque erected in Islām. Muhammad laid the first brick, and with an iron javelin marked out the direction for prayer. The Prophet, during his residence at al-Madinah, used to visit it once a week on foot, and he always made a point of praying there the morning prayer on the 17th of Ramazān. A prayer in the mosque of Qubā' is said to be equal in merit to a Lesser Pilgrimage to Makkah and the place itself bears rank after the mosques of Makkah and al-Madinah and before that of Jerusalem. It was originally a square building of very small size, but the Khalifah 'Usmān enlarged it. Sultān 'Abdu'l-Hamid rebuilt the place, but it has no pretensions to grandeur. (See Burton's *Pilgrimage*, vol. i. p. 390.)

MASNŪN (مسنون). That which is founded upon the precept or practice of Muhammad. [SUNNAH.]

AL-MATĪN (المتين). "The Strong" (as a fortification is strong). One of the ninety-nine names or attributes of God. It occurs in the Qur'ān, Sūrah li. 58: "God is the provider, endowed with power, the Strong."

MATN (متن). The text of a book. The notes, or commentary upon the text are called the *sharh*. A word frequently used by Muhammadans in theological books.

MA'UDAH (معوودة). From *wa'ad*, "to bury alive." A damsel buried alive. A custom which existed before the time of hammad in ancient Arabia, but which forbidden by him. Sūrah xvii. 33: "Kill not your children from fear of want." See also Sūrahs xvi. 61; lxxxix. 8

MAULĀ (مولى), pl. *marwālā*. A term used in Muslim law for a slave, but in the Qur'ān for "a protector or helper," i.e. God Almighty.

Sūrah viii. 41: "Know ye that God is your protector"

Sūrah ii. 336: "Thou (God) art our protector."

Sūrah xlvii. 12: "God is the protector of those who believe."

The plural form occurs in the Qur'ān, Sūrah iv. 37, where it is translated by Palmer thus: "Toj everyone have we appointed kinsfolk" (*marwālā*).

MAULAWĪ (مولوى). From *maulā*, "a lord or master." A term generally used for a learned man.

MAULID (مولد). The birthday, especially of a prophet or saint. The birthday of Muhammad, which is known as *Maulidu'n-Nabi*, is celebrated on the 12th of Rabī'u l-Awwal. It is a day observed in Turkey and Egypt and in some parts of Hindustān, but not in Central Asia, by the recital of numerous *zikrs*, and by distribution of alms.

Mr. Lane, in his *Modern Egyptians*, vol. ii. p. 171, gives the following specimen of a *zikr* recited in the Maulidu 'n-Nabi: "O God bless our lord Muhammad among the latter generations; and bless our lord Muhammad in every time and period, and bless our lord Muhammad among the most exalted princes, unto the Day of Judgment; and bless all the prophets and apostles among the inhabitants of the heavens, and of the earth, and may God (whose name be blessed and exalted) be well pleased with our lords and our masters, those persons of illustrious estimation, Abū Bakr, and 'Umar, and 'Usmān, and 'Alī, and with all the other favourites of God. God is our sufficiency, excellent is the Guardian. And there is no strength nor power but in God, the High, the Great. O God, O our Lord, O Thou liberal of pardon, O Thou most bountiful of the most bountiful, O God. Amin."

MA'U 'L-QUDS (ماء القدس). *Lit.* "Water of Holiness." A term used by the Sūfis for such holy influences on the soul of man as enable him to overcome the lusts of the flesh, and to become holy. (See 'Abdu'r-Razzāq's *Dict. of Sūfī Terms*.)

AL-MĀ'ŪN (الماعون). *Lit.* "Necessaries." The title of the eighth Sūrah of the Qur'ān, in the last verse of which the word occurs.

MAUT (موت). "Death." *Heb.* מוֹת. The word is always used in the Qur'ān in its literal sense, meaning the departure of the spirit from the body. *e.g.* Sūrah ii. 182: "Every soul must taste of death." But amongst the Sūfis it is employed in a figurative sense, *e.g.* *al-mautu 'l-abyaz*, or "the white death," is held to mean abstinence from food, or that feeling of hunger which purifies the soul. A person who frequently abstains from food is said to have entered this state of death. *Al-mautu 'l-ahzār*, "the green death," the wearing of old clothes in a state of voluntary poverty. When a person has given up wearing purple and fine linen, and has chosen the garments of poverty, he is said to have entered this state of death. *Al-mautu 'l-aswad*, "the black death," the voluntary taking up of trouble, and submitting to be evil spoken of for the truth's sake. When a Muslim has learnt to submit to such troubles and persecutions, he is said to have entered into this state of death. (See 'Abdu'r-Razzāq's *Dict. of Sūfī Terms*.) [MAMAT.]

MA'ZŪN (مأذون). A licensed or privileged slave. A slave who has received a remission of all the inhibitions attending his state of bondage.

MEAT. [FOOD.]

MECCA. [MAKKAH.]

MEDICINE. Arabic *Jaww* (دواء). The only medicine recommended in the Qur'ān is honey. See Sūrah xvi. 71: "From its (the bee's) hives cometh forth a fluid of varying hues, which yieldeth medicine to man."

MEDINA. [AL-MADINAH.]

MEDITATION. [MURAQABAH.]

MENSTRUATION. Arabic *maḥiẓ* (محيض). The *catamenia*, or menses, is termed *hays*. The woman in this condition is called *ḥāiz* or *ḥāẓan*. All books of Muhammadan theology contain a chapter devoted to the treatment of women in this condition. During the period of menstruation, women are not permitted to say their prayers, or to touch or read the Qur'ān, or enter a mosque, and are forbidden to their husbands. But it is related in the traditions that Muhammad abrogated the law of Moses which set a menstruous woman entirely apart for seven days. (Leviticus xv. 19). And Anas says that when the Jews heard this they said, "This man opposes our customs in everything." (See Qur'ān, Sūrah ii. 222; *Mishkātū 'l-Masābih*, Hamilton's ed. vol. i. p. 121. Arabic ed. *Bābu 'l-Hāiz*.)

When the period of menses ceases, bathing must be performed and prayer said.

MERCY. Arabic *Raḥmah* (رحمة)

Heb. חַסְדִּים. The attribute of mercy is specially mentioned in the Qur'ān as one which characterizes the Divine Being; each chapter of that book (with the exception of the 10th), beginning with the superscription, *Bismillāhi 'r-Raḥmāni 'r-Raḥim*, "In the name of God the Merciful, the Compassionate." In the *Tafsi'r-i-Raufī* it is said that *ar-Raḥmān* is only applicable to God, whilst *ar-Raḥim* may be applied to the creature as well as to God; but the Jalālān say the two terms are synonymous, and on this account they are used together. Al-Baizāwī remarks that the attribute of mercy expresses "softness of heart" (*riqquṭu 'l-qalb*), and "a turning with kindness and favour towards a person," and in this way it expresses God's sympathy with mankind, although the terms are not strictly applicable to an unchangeable Being. In the Qur'ān Job is described as speaking of God as "the most merciful of merciful ones." (Sūrah xxi. 83). And the angels who bear the throne, and those around it who celebrate God's praises, cry out: "Our Lord! thou dost embrace all things in mercy and knowledge!" (Sūrah xl. 7.) The "Treasures of the mercies of the Lord," are often referred to in the Qur'ān (*e.g.* Sūrahs xvii. 102; xviii. 51). The word *Raḥmah*, "a mercy," is a term used for a divine book, it is frequently applied to the Qur'ān, which is called "a mercy and a guidance" (Sūrahs x. 58; xvii. 84), and also to the books of Moses (Sūrahs xi. 20; xii. 111). In one place it is used for Paradise, "They are in God's mercy" (Sūrah iii. 103). The bounty or God's mercy is the constant theme both of the Qur'ān and the Traditions; *e.g.* Sūrah vii. 155: "My mercy embraceth everything." To despair of God's mercy is a cardinal sin. Sūrah xxxix. 54: "Be not in despair of the mercy of God; verily, God forgives sins, all of them." Sūrah xv. 56: "Only those who err despair of the mercy of their Lord."

In the Traditions, Muhammad is related to have said: "When God created the world He wrote a book, which is with Him on the exalted throne, and therein is written, 'Verily my mercy overcomes my anger.'" And, again, "Verily, God has one hundred mercies; one mercy hath He sent down to men and gemi, but He hath reserved ninety-nine mercies, by which He will be gracious to His people." (*Mishkāt*, book x. ch. 4.)

The LVth Sūrah of the Qur'ān is entitled the *Sūratu 'r-Rahman*, or the "Chapter of the Merciful," in which are set forth the "bounties of the Lord." It is a chapter which is sadly marred by its concluding description of the sensual enjoyments of Muhammad's paradise.

The Christians are spoken of in the Qur'ān, Sūrah lvii. 27, as those in whose hearts God "placed mercy (*rahmah*) and compassion (*raḥūh*)."

MICHAEL. In Muhammadan works generally, the Archangel Michael is called *Mikā'il* (ميكائيل), Heb. מִיכָאֵל; but in the Qur'ān, in which his name once occurs, he is called *Mikāl* (ميكال). Al-Baiḥāwī says that a Jew named 'Abdu 'llāh ibn Sūriyā, objected to Muhammad's assertion that the Archangel Gabriel revealed the Qur'ān to him, because he was an avenging angel, and said that if it had been sent by Michael, their own guardian angel (Daniel xii. 1), they might have believed. This assertion called forth the following verses from Muhammad in Sūrah ii. 92:—

"Whoso is the enemy of Gabriel—For he it is who by God's leave hath caused the Qur'ān to descend on thy heart, the confirmation of previous revelations, and guidance, and good tidings to the faithful—Whoso is an enemy to God or his angels, or to Gabriel, or to Michael, shall have God as his enemy: for verily God is an enemy to the infidels. Moreover, clear signs have we sent down to thee, and none will disbelieve them but the perverse."

MIDIAN. [MADYAN.]

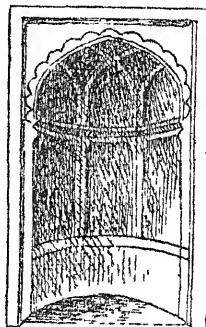
MIFTĀHU 'L-JANNAH (مفتاح الجنة). "The Key of Paradise." A term used by Muhammad for prayer. (*Mishkāt*, book iii. ch. i.)

MIḤJAN (مصحف). A hook-headed stick about four feet long, which, it is said, the Prophet always carried; now carried by men of religious pretensions.

MIHRĀB (محراب). A niche in the centre of a wall of a mosque, which marks the direction of Makkah, and before which the Imām takes his position when he leads the congregation in prayer. In the Masjidu 'n-Nabi, or Prophet's mosque, at al-Madinah, a large black stone, placed against the northern wall, facing Jerusalem, directed the congregation, but it was removed to the

southern side when the Qiblah was changed to Makkah.

The Mihrāb, as it now exists, dates from the days of al-Walid (A.H. 90), and it seems probable that the Khalifah borrowed the idea



A MIHRAB.



A MIHRAB. (W. S. Chadwick.)

from the Hindus, such a niche being a peculiarly Hindu feature in sacred buildings.

The word occurs four times in the Qur'ān, where it is used for a chamber (Sūrahs iii. 82, 83; xix. 12; xxxviii. 20), and its plural, *maḥārib*, once (Sūrah xxxiv. 12).

MIKĀ'IL (ميكائيل). [MICHAEL.]

MILLAH (ملة). A word which occurs in the Qur'ān fifteen times. *Eight* times for the religion of Abraham (Sūrahs ii. 124, 129; iii. 89; iv. 124; vi. 162; xii. 38; xvi. 124; xxii. 77); *twice* for the religion of former prophets (Sūrahs xiv. 16; xxxviii. 6); *once* for the religion of the seven children of the cave (Sūrah xviii. 19); *three* times for idolatrous religions (Sūrahs xii. 37; vii. 86, 87); and *once* for the religion of Jews and Christians (Sūrah ii. 114). The word is used in the Traditions for the religion of Abraham (*Mishkāt*, book x. ch. v.).

According to the *Kitābu 't-Ta'rifāt*, it is expressive of religion as it stands in relation to the prophets, as distinguished from *Din* (دين), which signifies religion as it stands in relation to God, or from *Mazhab* (مذهب), which signifies religion with reference to the

learned doctors. [RELIGION.] Sprenger and Deutsch have invested the origin and meaning of this word with a certain amount of mystery, which is interesting.

Dr. Sprenger says (*Das Leben und die Lehre des Mohammad*, vol. ii. p. 276 n):—"When Mohammad speaks of the religion of Abraham, he generally uses the word *Milla* (*Miltah*) and not *Din*. Arabian philologists have tried to trace the meaning of the word from their mother tongue, thus, *Malla* (*Mallah*) signifies *fire* or *hot ashes* in Arabic and Zaggag says (*Thalaby*, vol. ii. p. 114), that religion is called *Milla* because of the impression which it makes, and which may be compared to that which fire makes upon the bread baked in ashes. Since the Arabs are unable to give a better explanation, we must resume that *milla* is a foreign word, imported by the teachers of the 'Milla of Abraham' in the Hijaz. Philo considered Abraham the chief promoter of the doctrine of the Unity of God, and doubtless, even before Philo, Jewish thought, in tracing the doctrine of the true religion, not only as far back as Moses, but even to the father of their nation, emancipated the indispensability of the form of the law, and so prepared the road to Essaism and Christianity."

Mr. Emanuel Deutsch, in his article on Islam (*Literary Remains*, p. 180), says: "The word used in the Qur'an for the religion of Abraham is generally *Milla*. Sprenger, after ridiculing the indeed absurd attempts made to derive it from an Arabic root, concludes that it must be a foreign word introduced by the teachers of the 'Milla of Abraham' into the Hijaz. He is perfectly right. *Milla*=*Memra*=*Logos*, are identical; being the Hebrew, Chaldaea (Targum, Peshito in slightly varied spelling), and Greek terms respectively for the 'Word,' that surrogate for the Divine name used by the Targum, by Philo, by St. John. This *Milla* or 'Word,' which Abraham proclaimed, he, 'who was not an astrologer but a prophet,' teaches according to the Haggadah, first of all, the existence of one God, the Creator of the Universe, who rules this universe with mercy and lovingkindness."

MILK. Arabic *labān* (لبن). The sale of milk in the udder is unlawful (*Hidāyah*, vol. ii. p. 433). In the Qur'an it is mentioned as one of God's special gifts. "Verily, ye have in cattle a lesson: we give you to drink from that which is in their bellies between el yme and blood—pure milk—easy to swallow for those who drink." (Surah xvi. 68.)

MINĀ (منى). *Lit.* "A wish." A sacred valley near Makkah, in which part of the Pilgrimage ceremonies take place. According to 'Abdu 'l-Haqq, it was so called because Adam *wished* for paradise in this valley.

MINARET. [MANARAH.]

MINBAR. Generally pronounced *mimbar* (منبر). The pulpit in a mosque from which the *khutbah* (or sermon)

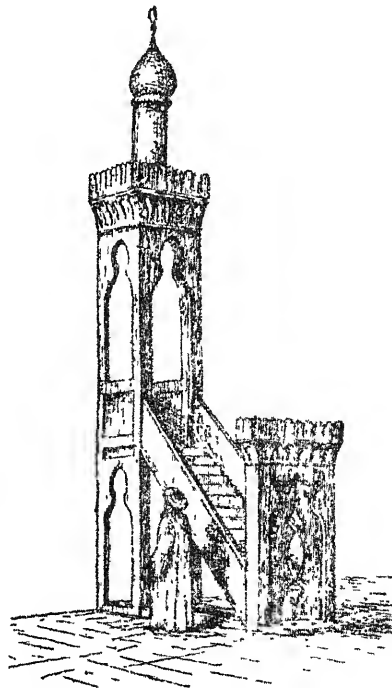
is recited. It consists of three steps, and is sometimes a moveable wooden structure, and sometimes a fixture of brick or stone built against the wall. Muhammad, in addressing the congregation, stood on the uppermost



A MINBAR IN AN INDIAN MOSQUE.
(W. S. Chadwick.)

step, Abū Bakr on the second, and 'Umar on the third or lowest. 'Usmān fixed upon the middle step, and since then it has been the custom to preach from that step. The Shi'ahs have four steps to their minbars.

The minbars in the mosques of Cairo are

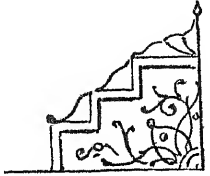


A MINBAR IN AN EGYPTIAN MOSQUE.
(W. S. Chadwick.)

elevated structures, but in Asia they are of a more primitive character.

Burton says: "In the beginning the Prophet leaned, when fatigued, against a post, whilst preaching the *khutbah* or Friday ser-

mon. The mimbar, or pulpit, was an invention of a Madinah man of the Banu Najjār. It was a wooden frame, two cubits long by one broad, with three steps, each one span high: on the topmost of these the Prophet sat when he required rest. The pulpit assumed its present form about A.H. 90, during the artistic reign of El Walid."



A MINBAR IN MOSQUES AT PESHAWAR.

MINES. Arabic *ma'dīn* (معدن), pl. *ma'ādīn*. In Zakāt, mines are subject to a payment of one fifth. (*Hidāyah*, vol. i. 39.)

MINḤAH (منحة). A legal term for a portion of camel's or sheep's milk which another is allowed to draw, but afterwards to restore the animal to its original owner.

MINORITY [PUBERTY.]

MIQĀT (مبقات). *Lit.* "A stated time, or place." The stations at which Makkan pilgrims assume the *ihrām* or "pilgrim's garment." Five of these stations were established by Muhammad (*Mishkāt*, book xi. ch. i. pt. 1), and the sixth has been added since to suit the convenience of travellers from the East. They are as follows: (1) *Zu 'l-Hulafā'*, for the pilgrims from al-Madīnah; (2) *Juhfah*, for Syria; (3) *Qarnu 'l-Manāzil*, for Najd; (4) *Yaulamlam*, for Yaman; (5) *Zāt-i-'Irāq*, for 'Irāq; (6) *Ibrahim Mursia*, for those who arrive by sea from India and the east.

The putting on of the *ihrām* at Jerusalem is highly meritorious, according to a tradition, which says, "The Prophet said, Whoever wears the *ihrām* for hajj or 'umrah, from the Masjid al-Aqsā (i.e. the Temple at Jerusalem) to the Masjid al-Haram, shall be forgiven for all his past and future sins." (*Mishkāt*, book xi. ch. i. pt. 2.)

MĪR (مير). A title of respect used for the descendants of celebrated Muhammadan saints. More generally used for Saiyids, or descendants of Fātimah, the Prophet's daughter.

MIRACLES. Supernatural powers given to men are spoken of by Muslim lexicographers as *khārīqu 'l-ādat* (خارق العادة), or "things contrary to custom." In Muslim theology, they are expressed by eight terms: (1) *Āyah* (آية), pl. *āyāt*, "a sign"; the only word used in the Qur'an for a miracle (see Sūrah xlii. 27: xxix. 49; liv. 2). (2) *Al-wirāḥ* (معجزة), pl. *mu'jizāt*, "making weak

or feeble," or that which renders the adversaries to the truth weak and feeble; a term used only for miracles performed by prophets. (3) *Irhās* (إرهاص), pl. *irhāsāt*, *lit.* "laying a foundation"; used for any miracle performed by a prophet before his assumption of the prophetic office. (4) *Ālāmah* (علامة), pl. *alāmāt*, "a sign," the same as *āyah*, and used for the signs of the coming Resurrection. (5) *Karāmah* (كرامة), pl. *karāmāt*, *lit.* "beneficence"; wonders wrought by saints for the good of the people as well as in proof of their own saintship. (6) *Ma'wānah* (معوذة), pl. *ma'wanāt*, *lit.* "help or assistance," used also for the wonders wrought by saints. (7) *Istidrāj* (استدراج), *lit.* "promoting by degrees"; a term employed to express the miracles wrought by the assistance of the Devil with the permission of God. (8) *Ihānah* (إهانة), pl. *ihānāt*, *lit.* "contempt"; miracles wrought by the assistance of the Devil, but when they turn out to the disdam and contempt of the worker.

It does not appear from the Qur'an that Muhammad ever claimed the power of working miracles, but, on the contrary, he asserted that it was not his mission to work signs and wonders in proof of his apostleship. This seems to be evident from the following verses in the Qur'an:—

Sūrah xxix. 49: "They say, Why are not signs (*āyāt*) sent down to him from his Lord? Say: Signs are in the power of God alone, and I am only an open Warner."

Sūrah xlii. 27-30: "And they who believe not say, Why is not a sign (*āyah*) sent down to him from his Lord? Say: God truly misleadeth whom He will, and guideth to Himself him who turneth to Him. . . . If there were a Qur'an by which the mountains would be set in motion, or the earth cleft by it, or the dead be addressed by it, they would not believe."

Sūrah xvii. 92-97: "And they say, By no means will we believe on thee till thou cause a fountain to gush forth for us from the earth, or till thou have a garden of palm trees and grapes, and thou cause gushing rivers to gush forth in its midst, or till thou make heaven to fall upon us, as thou hast given out in pieces; or thou bring God and the angels to vouch for thee; or thou have a house of God, or thou mount up into heaven; nor will we believe in thy mounting up until thou send us down a book which we may read. Say: Praise be to my Lord! Am I more than a man, and an apostle? And what hindereth men from believing, when the guidance hath come to them, but that they say, Hath God sent a mere man as an apostle? Say: Did angels walk the earth as its familiars, we had surely sent them an angel-apostle out of heaven."

But notwithstanding these positive assertions on the part of their Prophet against his ability to work miracles, there are at least four places in the Qur'an where the Muhammadans believe that miracles are referred to.

1. The clefting of the moon (Sūrah liv. 1, 2):

approached, and the moon
But if the unbelievers see
y turn aside and say, Magic!
way!"

ys, in his commentary on this
ay that the unbelievers de-
gn of the Prophet, and the
in two: but others say it
of the coming Resurrection.
I be cleft' being expressed in
reterite."

ers it "hath been cleft," as he
nad may possibly allude to
r comet which he fancied to
noon.
ance given to the Muslims at
Badr. Sūrah iii. 120, 121:
ldst say to the faithful: 'Is it
r you that your Lord aideth
of thousand angels sent down
' Nay; but if ye be steadfast,
d, and the foe come upon you in
our Lord will help you with five
ngels with their distinguishing

istinguishing marks," say the
rs, were when the angels rode on
white horses, and had on their
eads white and yellow turbans, the ends of
which hung down between their shoulders.

3. The celebrated night journey. Sūrah
xvii. 1: "We declare the glory of Him who
transports his servant by night from the
Masjidu 'l-Haram to the Masjidu 'l-Aqsā (i.e.
from Makkah to Jerusalem)."

4. The Qur'ān itself, which the Muhamma-
dans say is the great miracle of Islām, the
like of which has not been created, nor ever
will be, by the power of man. In proof of
this they quote Sūrah xxix. 48: "It is a
clear sign (*āyah*) in the hearts of whom the
knowledge hath reached."

Although these very doubtful assertions in
the Qur'ān fail to establish the miraculous
powers of the Prophet, the Traditions re-
cord numerous occasions when he worked
miracles in the presence of his people.

The following are recorded in the traditions
of al-Bukhārī and Muslim:—

(1) On the flight from Makkah, Surāqah being
cursed by the Prophet, his horse sank up to
its belly in the hard ground.

(2) The Prophet marked out at Badr the
exact spot on which each of the idolaters
should be slain, and Anas says not one of
them passed alive beyond the spot marked by
the Prophet.

(3) He cured the broken leg of 'Abdu 'llāh
ibn Abīq by a touch.

(4) He converted hard ground into a heap
of sand by one stroke of an axe.

(5) He fed a thousand people upon one
kid and a *ṣā'* of barley.

(6) He gave a miraculous supply of water
at the battle of al-Hudabiyyah.

(7) Two trees miraculously moved to form
a shade for the Prophet.

(8) He made *Jabir* a good horseman by
his prayers.

(9) A wooden pillar wept to such an extent

that it nearly rent in two parts, because the
Prophet desisted from leaning against it.

(10) A sluggish horse became swift from
being ridden by the Prophet.

(11) Seventy or eighty people miraculously
fed on a few barley loaves and a little butter.

(12) Three hundred men fed from a single
cake.

The following are recorded by various
writers:—

(1) The Prophet was saluted by the hills
and trees near Makkah, with the salutation,
"Peace be to thee, O Messenger of God!"

(2) A tree moved from its place to the
shade when the Prophet stood under it.

(3) The Prophet cured a maniacal boy by
saying, "Come out of him."

(4) A wolf was made to speak by the
Prophet.

(For further information, see *Kitāhu 'l-
Mu'jizāt*, *Sahīhu 'l-Bukhārī*, *Mishkātū 'l-
Ma'ābik* *Sahīhu Muslim*.)

MIRAJ (مِرَاج) Lit. "An ascent."
Muhammad's supposed journey to heaven;
called also *Isrā* (إِسْرَى), "the nocturnal
journey." It is said to have taken place in
the twelfth year of the Prophet's mission, in
the month of Rabi' n 'l-Awwal.

According to 'Abdu 'l-Haq, there are some
divines who have regarded this miraculous
event as a mere vision, but, he adds, the
majority hold it to be a literal journey.

The only mention of the vision in the
Qur'ān is contained in Sūrah xvii. 1: "Praise
be to Him who carried His servant by night
from the Masjidu 'l-Harām (i.e. the Makkah
temple) to the Masjidu 'l-Aqsā (i.e. the Temple
of Jerusalem)."

The following is the description of the
supposed journey given in the *Mishkātū 'l-
Ma'ābik*. Muhammad is related to have said:—

"Whilst I was sleeping upon my side, as
(Gabriel) came to me, and cut me open from
my breast to below my navel, and took out
my heart, and washed the cavity with Zam-
zam water, and then filled my heart with
Faith and Science. After this, a white
animal was brought for me to ride upon. Its
size was between that of a mule and an ass,
and it stretched as far as the eye could see.
The name of the animal was Burāq. Then I
mounted the animal, and ascended until we
arrived at the lowest heaven, and Gabriel de-
manded that the door should be opened. And
it was asked, 'Who is it?' and he said, 'I am
Gabriel.' And they then said, 'Who is with
you?' and he answered, 'It is Muhammad.'
They said, 'Has Muhammad been called to
the office of a prophet?' He said, 'Yes.'
They said, 'Welcome Muhammad, his
coming is well.' Then the door was opened;
and when I arrived in the first heaven, be-
hold, I saw Adam. And Gabriel said to me,
'This is your father Adam, salute him.'
Then I saluted Adam, and he answered it,
and said, 'You are welcome, O good son, and
good Prophet!' After the Gabriel took me
above, and we reached the second heaven;
and he asked the door to be opened, and it

was said, 'Who is it?' He said, 'I am Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Was he called?' He said, 'Yes.' It was said, 'Welcome Muhammad; his coming is well.' Then the door was opened; and when I arrived in the second region, behold, I saw John and Jesus (sisters' sons). And Gabriel said, 'This is John, and this is Jesus; salute both of them.' Then I saluted them, and they returned it. After that they said, 'Welcome good brother and Prophet.' After that we went up to the third heaven, and asked the door to be opened; and it was said, 'Who is it?' Gabriel said, 'I am Gabriel.' They said, 'Who is with you?' He said, 'Muhammad.' They said, 'Was he called?' Gabriel said, 'Yes.' They said, 'Welcome Muhammad; his coming is well.' Then the door was opened; and when I entered the third heaven, behold, I saw Joseph. And Gabriel said, 'This is Joseph, salute him.' Then I did so, and he answered it, and said, 'Welcome, good brother and good Prophet.' After that Gabriel took me to the fourth heaven, and asked the door to be opened; it was said, 'Who is that?' He said, 'I am Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Was he called?' He said, 'Yes.' They said, 'Welcome Muhammad; his coming is well.' And the door was opened; and when I entered the fourth heaven, behold, I saw Enoch. And Gabriel said, 'This is Enoch, salute him.' And I did so, and he answered it, and said, 'Welcome, good brother and Prophet.' After that Gabriel took me to the fifth heaven, and asked the door to be opened; and it was said, 'Who is there?' He said, 'I am Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad.' They said, 'Was he called?' He said, 'Yes.' They said, 'Welcome Muhammad; his coming is well.' Then the door was opened; and when I arrived in the fifth region, behold, I saw Aaron. And Gabriel said, 'This is Aaron, salute him.' And I did so, and he returned it, and said, 'Welcome, good brother and Prophet.' After that Gabriel took me to the sixth heaven, and asked the door to be opened; and they said, 'Who is there?' He said, 'I am Gabriel.' They said, 'And who is with you?' He said, 'Muhammad.' They said, 'Is he called?' He said, 'Yes.' They said, 'Welcome Muhammad; his coming is well.' Then the door was opened; and when I entered the sixth heaven, behold, I saw Moses. And Gabriel said, 'This is Moses, salute him.' And I did so; and he returned it, and said, 'Welcome, good brother and Prophet.' And when I passed him, he wept. And I said to him, 'What makes you weep?' He said, 'Because one is sent after me, of whose people more will enter Paradise than of mine.' After that Gabriel took me up to the seventh heaven, and asked the door to be opened; and it was said, 'Who is it?' He said, 'I am Gabriel.' And it was said, 'Who is with you?' He said, 'Muhammad.' They said, 'Was he called?' He said, 'Yes.' They said, 'Welcome Muhammad; his coming is

wall.' Then I entered the eighth heaven, and behold, I saw Abraham. And it was said, 'This is Abraham, you by prophets, him'; which I did, and he said, 'laying a said, 'Welcome good son and e performed After that I was taken up to the region of the Sidratu 'l-Muntahâ; and behold (علامه), pl. like water-pots, and its leaves are like ears. And Gabriel said, 'This is the Muntahâ.' And I saw four rivers: two of them hidden, and two manifest. (5) Gabriel, 'What are these?' I said, 'The two concealed rivers are in Paradise; of their two manifest are the Nile and the Euphrates.' After that, I was shown the Bace; "used After that, a vessel full of milk, and another of honey, brought to me; and I took of each and drank it. And Gabriel said, 'This is the gion; you and your people will be fed by it fifty every day. Then I returned, and by Moses; and he said, 'What have you ordered?' I said, 'Fifty prayers.' Then Moses said, 'Verily, your people will not be able to perform fifty prayers every day; and verily, I swear by God, if I asserted before you, I applied a remedy to the sons of Israel, but it had not the desired effect. Then return to your Lord, and ask your people to be released from that. And I returned; and ten prayers were taken off. Then I went to Moses, and he said as before; and I returned to God's court, and ten prayers more were curtailed. Then I returned to Moses, and he said as before; then I returned to God's court, and ten prayers more were lessened. Then I went to Moses, and he said as before; then I went to God's court, and was ordered five prayers every day. Then I went to Moses, and he said, 'How many have you been ordered?' I said, 'Five prayers every day.' He said, 'Verily your people will not be able to perform five prayers every day; for, verily, I tried many before you, and applied the severest remedy to the sons of Israel. Then return to your Lord, and ask them to be lightened.' I said, 'I have asked Him till I am quite ashamed; I cannot return to Him again. But I am satisfied, and resign the work of my people to God.' Then, when I passed from that place, a crier called out, 'I have established My divine commandments, and have made them easy to My servants.'

Sûratu 'l-Mi'rāj is a title of the xivth chapter of the Qur'an, in the first verse of which there is a reference to the night journey of Muhammad. It is called also the Suratu Bani Isrâ'îl, or the Chapter of the Children of Israel.

MIRAS (ميراث). [INHERITANCE.]

MIRZĀ (میرزا). A title of respect given to persons of good family.

MIRZABAH, MIRZABAH (میرزابه). "A clod-crusher." The iron hammer with

